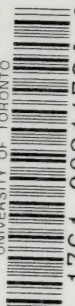


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## ERRATA

Page vii, ll. 3, 5 of the inscription : *for ירחו read ירה*

1365 DRIVER : SAMUEL

*At page vii*



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NOTES ON THE HEBREW TEXT  
AND THE TOPOGRAPHY  
OF  
THE BOOKS OF SAMUEL

HENRY FROWDE, M.A.  
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NOTES ON THE HEBREW TEXT  
AND THE TOPOGRAPHY  
OF THE  
BOOKS OF SAMUEL

WITH AN INTRODUCTION ON  
HEBREW PALAEOGRAPHY AND THE  
ANCIENT VERSIONS

AND FACSIMILES OF INSCRIPTIONS AND MAPS

BY THE

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*SECOND EDITION, REVISED AND ENLARGED*

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## FROM THE PREFACE TO THE FIRST EDITION

THE present volume is designed as a contribution to the philology and textual criticism of the Old Testament. It may, I hope, be found useful as a sequel to Mr. Spurrell's *Notes on Genesis*<sup>1</sup>. The Books of Samuel are not so suitable as a reading book for a beginner in Hebrew as some of the other historical books: for though they contain classical examples of a chaste and beautiful Hebrew prose style, they have suffered unusually from transcriptional corruption, and hence raise frequently questions of text, with which a beginner is evidently not in a position to deal. But for one who has made further progress in the language, they afford an admirable field for study: they familiarize him with many of the most characteristic idioms of the language, and at the same time introduce him to the grounds and principles of the textual criticism of the Old Testament. The idiomatic knowledge of Hebrew is best acquired by an attentive and repeated study of the Hebrew *prose* writers; and I have made it my aim throughout not merely to explain (so far as this was possible<sup>2</sup>) the text of the Books of Samuel, but also to point out and illustrate, as fully as seemed needful, the principal idiomatic usages which they exemplify. In the Introduction I have sought to bring within reach of the student materials—especially relating to Inscriptions—often with difficulty accessible, including matter which, at least to some readers, will probably be new. More space could easily have been

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<sup>1</sup> Clarendon Press, 1887; ed. 2, 1896.

<sup>2</sup> For there are some passages which—from whatever cause—defy, or elude, explanation.

devoted to the subject of the Ancient Versions ; but enough, I hope, will have been said to illustrate their character, and their value to the student of the Old Testament. Historical questions, and questions touching the structure of the Books of Samuel, lying outside the plan of the work, have been noticed only incidentally: I have, however, articulated the two Books in a manner, the utility of which will, I hope, appear to those readers who proceed to the study of the sources of which they are composed.

A portion of the volume was already in type, when the loan of some MS. notes of the late Prof. Duncan H. Weir, extending as far as 2 Sam. 4, 13<sup>1</sup>, was offered to me. Knowing, from the extracts in Prof. Cheyne's *Isaiah* (1884), the value of Dr. Weir's suggestions, I thankfully availed myself of the offer. The notes, I found, were less complete than I had expected ; and though I gladly quoted from them what I could, I did not obtain from them as much assistance as I had hoped.

It remains to speak briefly of the history of the textual criticism of the Books of Samuel. To Otto Thenius<sup>2</sup> belongs the merit of having been the first to point out systematically how the Septuagint frequently supplied materials for the restoration of the Massoretic text. His Commentary is eminently suggestive and stimulating ; and for the manner in which he has recovered, with the help of the Septuagint, the true text and meaning of numerous passages in the two Books, he has earned the lasting gratitude of Hebrew scholars. Thenius' results were largely utilized by Ewald in the first edition of his *History of Israel* (1843)<sup>3</sup>: Fr. Böttcher<sup>4</sup> followed

<sup>1</sup> See the *Academy*, 1889, Aug. 24, p. 119.

<sup>2</sup> *Die Bücher Samuelis* in the *Kurzgefasstes exegetisches Handbuch zum A.T.*, ed. 1, 1842 ; ed. 2, 1864.

<sup>3</sup> Without suitable acknowledgement, as Thenius complains (Pref. ed. 2, p. vii).

<sup>4</sup> *Neue exegetisch-kritische Aehrenlese zum A. T.* (1863). Comp. *ib.*, p. viii.



on the same lines, sometimes correcting Thenius, at other times, not always happily, seeking to supplement him. It cannot, however, be denied that Thenius shewed a disposition to adopt readings from the Septuagint without sufficient discrimination; and his restorations were sometimes deficient in point of Hebrew scholarship. In 1871 appeared an unpretending but epoch-making work on the textual criticism of the Old Testament—the monograph of Julius Wellhausen on ‘The Text of the Books of Samuel.’ The importance of this book lies in particular in the strictness with which it emphasizes the *discriminating* use of the Ancient Versions for purposes of textual criticism. With rare acumen and sagacity, Wellhausen compares the Massoretic text with the Ancient Versions (specially with the Septuagint), and elicits from the comparison the principles that must have operated, on the one hand in the process of *translation*, on the other in the *transmission* both of the Hebrew text itself and of the corresponding Ancient Version. He thus sets in its true light the crucial distinction between renderings *which presuppose a different Hebrew original*, and those which do not do this, but are due to other causes; and shews further that both texts, the Massoretic text as well as that of the Septuagint, have received modification (chiefly in the form of harmonistic or other additions), though in unequal degrees, in the process of transmission. Naturally he endorses a large number of Thenius’ restorations; but others he subjects to a keen criticism, shewing that they do not rest upon a substantial basis. Wellhausen’s scholarship is fine: his judgement is rarely at fault; and in the critical treatment of the text, I have been strongly sensible of the value of his guidance. But I have uniformly maintained an independent judgement, whether towards Wellhausen or other scholars; and I have been careful to adopt nothing of importance, from whatever source, without acknowledgement at the time.

The fact that valuable original readings are preserved by the Septuagint or other Versions has been recognized also by Grätz<sup>1</sup>, Stade<sup>2</sup>, and other scholars: in this country by Mr. (now Professor) Kirkpatrick<sup>3</sup>, in his Commentary on the Books of Samuel in the *Cambridge Bible for Schools and Colleges*, and the Rev. F. H. Woods, in an Essay on the subject contributed by him to the *Studia Biblica*<sup>4</sup>.

A more recent work than any of these, also dealing largely with the criticism of the text, is Klostermann's Commentary on the Books of Samuel and Kings, forming part of the *Kurzegefasster Commentar zu den Heiligen Schriften Alten und Neuen Testaments*, edited by Strack and Zöckler (1887). Klostermann is a genuine scholar, an acute and able critic; and his Commentary has evidently had great pains bestowed upon it. But in his treatment of the text, where he adopts an independent line, it is, unhappily, very rarely possible to follow him. Klostermann can make, and has made, clever and probable emendations: but his originality is excessive; he is too ready with an ingenious but recondite combination; he is apt to assume that the text has suffered more than is probable; and his restorations themselves betray sometimes a defective appreciation of Hebrew modes of expression. But it remains his merit to have been the first to perceive distinctly the critical importance of Lucian's recension of the Septuagint, and to have utilized it consistently in his Commentary.

S. R. D.

CHRIST CHURCH, OXFORD,  
November, 1889.

<sup>1</sup> *Gesch. der Juden*, i. (1874).

<sup>2</sup> *Gesch. des V. Israels*, i. (1887).

<sup>3</sup> [And now (1912), since 1906, Dean of Ely.]

<sup>4</sup> Oxford, 1885, p. 21 ff.



## PREFACE TO THE SECOND EDITION

JUST twenty-three years have elapsed since the first edition of the present work appeared. In the interval much has been done for the elucidation of the Old Testament; and the student of it—especially the English student—finds much at hand to help him which in 1890 either did not exist, or, if it did exist, was either unknown, or with difficulty accessible. If the years have not been marked by any such epoch-making work as Wellhausen's *History of Israel* (1878), yet a number of works placing much new and important matter in the hands of students have appeared: for instance—to name only a few—the two series of Commentaries on the Old Testament, edited by Nowack and Marti; the fifteen volumes which have at present (Oct. 1912) appeared of the *International Critical Commentary*; the Hebrew-English Lexicon, edited by Prof. Briggs, Prof. Brown, and the present writer; Kittel's very useful *Biblia Hebraica*; Kautzsch's greatly improved editions (dating from 1889) of Gesenius' *Hebrew Grammar*, two of which have been translated into English (1898, 1910); the two great repertories of Biblical learning, Hastings' *Dictionary of the Bible* (1898-1904), and the *Encyclopædia Biblica* (1899-1903); G. A. Cooke's *North-Semitic Inscriptions* (1903); and the Papyri of Assuan and Elephantine, published respectively by Sayce and Cowley (1906), and Sachau (1911), which have thrown such unexpected light on the social and religious condition of the Jews of Upper Egypt in the fifth century B.C.

The new knowledge, derivable from these and other sources, I have endeavoured, as far as the scope of the work permitted, to make available for students of the Old Testament in the present edition. This edition exceeds the first edition by more than 100 pages. The character of the work remains,

however, unaltered, its object being still, as I said in the Preface to the First Edition (p. V), not solely to explain the text of the Books of Samuel, but, while doing this, to teach the student to understand Hebrew philology, and to appreciate Hebrew idioms. The increase in size is due partly to the incorporation of new matter of the kind just referred to, and to the notice that necessarily had to be taken of the many new suggestions about the text, which had been made in (especially) the very ably-written Commentaries of Budde, H. P. Smith, and Nowack; and partly to the fact that I have enlarged the scope of the book,—and, I hope, increased at the same time, its usefulness,—by adding fresh notes, not only on points of philology and idiom, but also on the *topography* of the Books of Samuel. I was led in the first instance to deal with the latter subject by the desire to illustrate from these Books the force of the ‘went up’ and ‘came down,’ at once so characteristic of the historical books of the Old Testament, and so vividly reflecting the physical features of the country in which they were written; and then, in view of the many highly questionable identifications of ancient sites in the current English maps of Palestine<sup>1</sup> (to which I have called attention elsewhere<sup>2</sup>), I went further, and added notes on the sites of places mentioned in the Books of Samuel. The notes are brief; but they embody often the result of considerable research. To illustrate further the topography of the Books, I have added Maps, indicating the elevations (which are important for following properly the history), and

<sup>1</sup> Except those in the *Encyclopaedia Biblica*, which are above reproach.

<sup>2</sup> See the *Expository Times*, xiii (July, 1902), p. 457 ff.; xxi (Aug. and Sept. 1910), 495 ff., 562 ff.; *Expositor*, 1911, Nov., p. 388 f., 1912, Jan., pp. 25 n., 26 n., 32 f., Feb., p. 124 f. Bartholomew, though an admirable cartographer, clearly does not possess the philological and historical knowledge enabling him to distinguish between a sound and unsound identification of an ancient site. But G. A. Smith's *Historical Atlas of the Holy Land*, which is likely now (Feb., 1913) to appear shortly, may be confidently expected to satisfy all requirements.

including all such sites as can be reasonably identified, those which are doubtful or conjectural being marked by a query.

I have naturally, in preparing this edition, adjusted references (e.g. those to Gesenius-Kautzsch) to the latest editions of the works referred to, and also referred to more generally accessible books in preference to the less accessible books which in 1889 were often alone available (e.g. to Dr. Cooke's *NSI*, in preference to the *CIS*). I have also enlarged the Index, and made it, I hope, more useful to those who wish to study Hebrew idioms. In the transliteration of Hebrew and Arabic names, especially names of places, I am sorry to say, I have not succeeded in attaining uniformity; but I hope that no serious misunderstanding will arise in consequence.

Conjectural emendation, especially in the prophetic and poetical books of the Old Testament, is at present much in evidence; and I venture to add a few remarks upon it.

The value of the Ancient Versions for correcting—naturally, with the precautions noted on pp. xxxviii, xlv—the Massoretic text is now generally recognized by Biblical scholars. But it must be evident to a careful student of the Massoretic text that the Versions do not enable us to correct all errors in it; and hence the necessity of conjectural emendation must be admitted. Passages often occur which strongly excite suspicion; and the character of the ancient, unpointed script is such as to lend itself readily to corruption. The fact that a clever scholar can indulge his genius for improvement to excess is not evidence that conjecture, in itself, is illegitimate. We must exercise judgement and discrimination. An emendation, to be convincing, must yield a good sense, unmistakeably superior to that of the Massoretic text, be in accordance with idiom, and not differ too widely from the *ductus litterarum* of the existing text,—especially in the older script. It ought also not to presume unduly that, when only limited remains of Hebrew literature have come down to us, we have an

absolute knowledge of what might, or might not, have been said in the ancient language. Conjectural emendations, satisfying these conditions, have unquestionably been made, including some which have afterwards been found to be confirmed by the testimony of an Ancient Version. On the other hand, it is impossible not to feel that a large proportion of the conjectural emendations which have been proposed rest upon arbitrary or otherwise insufficient grounds. There are also many of which it is impossible to say more than that they *may* be right, they are such as the author *might* have written, but we can have no assurance that he did write them. Hence they can be adopted only with the qualification 'perhaps.' The conditions under which the writings of the Old Testament have come down to us are such that the legitimacy of conjectural emendation is undoubted; we must only satisfy ourselves, before definitely accepting a conjectural emendation, that the grounds upon which it rests are sound and sufficient.

For the typographical accuracy of the volume I am greatly indebted to Mr. J. C. Pembrey, Hon. M.A., the octogenarian Oriental 'reader' of the Clarendon Press. Nearly every Oriental work that has been published by the Press during the last fifty years, including, for instance, Max Müller's *Rig-veda*, Payne Smith's *Thesaurus Syriacus*, and Neubauer's *Catalogue of Hebrew MSS. in the Bodleian Library*, has had the benefit of Mr. Pembrey's watchful supervision: but, notwithstanding his years, his eye, as I can testify from experience, is still undimmed, and he is still as able as ever to bestow upon a book passing through his hands that interest, and more than conscientious care, which so many Orientalists have learnt to appreciate.

S. R. D.

CHRIST CHURCH, OXFORD,  
October 28, 1912.



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## LIST OF ABBREVIATIONS

*AJSL.* = *American Journal of Semitic Languages.*

al. = alii, aliter.

alt. = alternatively (to denote one of two suggested views).

Aptow. I, II, III = Aptowitzer, V., *Das Schriftwort in der Rabbinischen Literatur*: (I) in the *Sitzungsberichte der Akad. der Wiss. in Wien*, vol. cliii (1906), Abhandl. VI; (II) *ibid.* vol. clx (1908), Abh. VII (on ancient renderings, and citations, of 1 Sam.); (III) in the *XVIII. Jahresbericht der Isr.-Theol. Lehranstalt in Wien*, 1911 (on 2 Sam. and Joshua).

AV. = Authorized Version.

ℳ = the Rabbinical Bible, edited by Jacob ben Ḥayyim, and published by Daniel Bomberg, Venice, 1524-5.

Baer = *Liber Samuelis*. Textum Masoreticum accuratissime expressit, e fontibus Masorae varie illustravit, notis criticis confirmavit S. Baer (1892).

Bö. = Böttcher, Fr., *Neue exeget.-krit. Aehrenlese zum A. T.* (above, p. VI f.).

Sometimes also the *Ausführliches Lehrbuch der Hebr. Sprache*, 1866,—a gigantic *Thesaurus* of grammatical forms, of great value for occasional reference, but not adapted for general use.

Bu. = Budde, K., *Die Bücher Samuel erklärt*, 1902 (in Marti's *Kurzer Hand-Commentar zum A. T.*).

Buhl = Buhl, F., *Geographie des alten Palästina*, 1896.

CIS. = *Corpus Inscriptionum Semiticarum*, Parisiis, 1881 ff.

Tom. I contains Phoenician Inscriptions; Tom. II Aramaic Inscriptions.

DB. = Hastings' *Dictionary of the Bible*. In five volumes (1898-1904).

Dh. = Dhorme, Le Père P., *Les Livres de Samuel*, 1910.

EB. = *Encyclopaedia Biblica* (1899-1903).

Ehrl. = Ehrlich, A. B., *Randglossen zur Hebr. Bibel*, vol. iii, 1910.

Clever; but apt to be arbitrary, and unconvincing.

EVV. = English Versions (used in quoting passages in which AV. and RV. agree).

Ew. = Ewald, H., *Lehrbuch der Hebräischen Sprache*, ed. 7, 1863; ed. 8, 1870.

The *Syntax* has been translated by J. Kennedy, Edinburgh, 1881.

Gi. = Ginsburg, C. D., *Massoretico-critical edition of the Hebrew Bible*, 1894; ed. 2, much enlarged, now [1912] appearing.

GK. = Gesenius' *Hebrew Grammar*, as edited and enlarged by E. Kautzsch (ed. 28, 1909), translated by A. E. Cowley, 1910.

H.G. = G. A. Smith, *Historical Geography of the Holy Land*, 1894.

JBLit. = *Journal of Biblical Literature* (Boston, U.S.A.).

Ke. = Keil, C. F., *Commentar über die Bücher Samuelis*, ed. 2, 1875.

Kenn., Kennedy = A. R. S. Kennedy, *Samuel* (in the *Century Bible*), 1905.

Kit., Kitt. = Kittel, *Biblia Hebraica* (with footnotes, containing a selection of various readings from MSS., the Versions, and conjecture), 1905.

Kit. ap. Kautzsch = Kittel's translation of Samuel in Kautzsch's *Die Heilige Schrift des A.T.s*, ed. 2, 1910.

Klo. = Klostermann, Aug. (above, p. VIII).

Kön. = König, F. E., *Historisch-kritisches Lehrgebäude der Hebr. Sprache*, i. (Accidence), 1881; ii. (Forms of nouns, numerals, adverbs, &c.), 1895; iii. (Syntax), 1897.

Exhaustive, with full discussions of alternative views.

Kp. = Kirkpatrick, A. F., *Commentary on Samuel in the Cambridge Bible for Schools and Colleges*, 1880.

Lex. = *Hebrew and English Lexicon*, by F. Brown, S. R. Driver, and C. A. Briggs, 1906.

Lidzb. = Lidzbarski, *Handbuch der Nordsemitischen Epigraphik*, 1898.

Lö. = Löhr, Max, *Die Bücher Samuels*, 1898 (in the *Kurzgefasstes Exegetisches Handbuch*, taking the place of a third edition of Thenius).

LOT.<sup>8</sup> = Driver, S. R., *Introduction to the Literature of the OT.*, ed. 8, 1909.

Luc., Lucian = Lucian's recension of the LXX (see p. xlviii ff.).

MT. = Massoretic text.

NHWB. = J. Levy, *Neuhebräisches und Chaldäisches Wörterbuch*, 1876-1889.



Now. = Nowack, W., *Richtcr, Ruth und Bücher Samuelis*, 1902 (in Nowack's *Handkommentar zum A.T.*).

NSI. = G. A. Cooke, *A Text-Book of North-Semitic Inscriptions*, 1903.

Ol. = Olshausen, Justus, *Lehrbuch der Hebräischen Sprache*, i. 1861.

A masterly work, containing, however, only the Laut-, Schrift-, and Formen-Lehre. The author never completed the syntax. The chapter devoted to the formation of Hebrew proper names is valuable.

Onom. = P. de Lagarde, *Onomastica Sacra*, ed. 1, 1870.

OTJC.<sup>2</sup> = W. R. Smith, *The OT. in the Jewish Church*, ed. 2, 1892.

PEFQS. = *Quarterly Statement of the Palestine Exploration Fund*.

Perles = Felix Perles, *Analekten zur Textkritik des A.T.s*, 1895.

PRE.<sup>3</sup> = *Realencyklopädie für Protestantische Theologie und Kirche*, ed. 3 (edited by A. Hauck), 1896-1909.

PS. = Payne Smith, *Thesaurus Syriacus*.

Reinke = Reinke, Laur., *Beiträge zur Erklärung des A.T.s*, vol. vii. Münster, 1866.

On transcriptional errors in the Massoretic text, or presupposed by the Ancient Versions, with many illustrations. The author is a Roman Catholic, in his attitude towards the Massoretic text entirely free from prejudice, and in fact not sufficiently discriminating in his criticism.

Rob. = Edw. Robinson, *Biblical Researches in Palestine*, ed. 2, 1856.

RV. = Revised Version.

The University Presses have issued recently, very unfortunately, an edition of the Revised Version without the marginal notes of the Revisers. This is a retrograde step, which is greatly to be deplored. The Revisers' marginal notes contain not only much other information helpful to the reader, but also a large number of renderings unquestionably superior to those of the text, of which it is an injustice to deprive the public, even in a single edition. Readers of the present volume are asked, as occasion offers, to explain to those who desire to make the best use of the Revised Version the paramount importance of reading it in an edition containing the marginal notes. On the character and value of these notes, and on the best way of making profitable use of them, I may refer to pp. xxiv-xxxii of my *Book of Job in the Revised Version* (1906). In the notes to this edition of Job, as also in Woods and Powell's very useful *Hebrew Prophets for English Readers* (4 vols., 1909-1912), attention is regularly called to the marginal renderings preferable to those of the text.

Sm. = Smith, H. P., *The Books of Samuel*, 1899 (in the *International Critical Commentary*).

Stade = Stade, B., *Lehrbuch der Hebräischen Grammatik*, i. 1879.

On the lines of Olshausen. The most convenient book for those who desire an accidence more comprehensive than that of Gesenius-Kautzsch, and

yet not so minute or elaborate as those of Olshausen or König. The syntax never appeared.

Th. = Thenius, Otto (above, p. VI).

T. W. = Conder, C. R., *Tent Work in Palestine*, ed. 1887.

We. = Wellhausen, Julius (above, p. VII).

ZATW., ZAW. = *Zeitschrift für die Alttestamentliche Wissenschaft*,  
edited by Bernhard Stade, 1881 ff.

ZDMG. = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

ZDPV. = *Zeitschrift des Deutschen Palästina-Vereins*.

וְיִגְמַר = וְיִגְמַר and the rest = 'etc.'

The readings of the Septuagint, when not otherwise stated, are those of Cod. B, as given in Dr. Swete's edition (p. xlvii). Lucian's recension (p. xlviii) is denoted by 'LXX (Luc.)' or 'Luc.' The abbreviation 'LXX' is construed with a plural or a singular verb, according as the reference is more particularly to the translators themselves, or to the translation in the form in which we now have it. In words transliterated from the Hebrew, breathings (except sometimes the light breathings) and accents are not inserted: the earliest uncial MSS. have neither<sup>1</sup>; and those inserted in Swete's edition have no authority whatever, being merely added by the editor in accordance with the orthography and accentuation of the Massoretic text<sup>2</sup>. Their introduction is unfortunate; for not only does it suggest an anachronism, but their presence in the text might readily give rise to false inferences. After what has been said, however, it will be obvious that nothing can be inferred from them respecting either the readings of the MSS. upon which the Septuagint is based, or the accentuation of Hebrew words in the age of the translators. The Peshiṭto and the Targum are cited from the editions of Lee and Lagarde, respectively.

The sign † following a series of references indicates that all occurrences of the word or form in question have been quoted.

The small 'superior' figure (as OTJC.<sup>2</sup>) denotes the *edition* of the work referred to.

In case this volume should reach any German readers, may I be allowed to explain that 'no doubt' and 'doubtless' do not affirm as strongly as 'undoubtedly,' and that they correspond to 'wohl' rather than to 'unzweifelhaft'?

<sup>1</sup> Swete, *Introd. to the OT. in Greek*, p. 136.

<sup>2</sup> See Swete's *OT. in Greek*, i. pp. xiii-xiv.

## ADDENDA

P. 45. Guthe (*Mittheil. des Deutschen Pal.-Vereins*, 1912, p. 49 ff.) agrees that the 'Stone of Help' of 7, 12, set up by Samuel, is not the Eben-ezer of 4, 1, that *Beth-horon* is better than *Beth-car* in 7, 11, and that Yeshanah (p. 65), if = 'Ain Siniyeh, will not suit 7, 11 f. And on Mejdol Yābā, marked on the Map as a possible site for Apheq, see *ib.* 1911, p. 33 ff.

P. 98, note on v. 3, l. 2 : for 10, 10 (cf. 6) read 10, 5.

P. 106 *bottom*. Conder (in the *PEFQS*. 1881, p. 253) objects to W. Abu Ja'd (leading up to Michmās : see the Map (Plate V) at the end of *ZDPV*. xxviii), as the scene of Jonathan's exploit, on the ground that this approach would have been naturally guarded by the Philistines, and that there would have been no occasion for Jonathan to climb up it on his hands and feet ; and considers the cliff el-Höṣn (= Bozēz), which, with difficulty, he climbed himself almost to the top (p. 252 f.), to be the place where Jonathan made his ascent. If the scene of the exploit is ever to be determined definitely, a fresh exploration of the Wādy would seem to be necessary.

P. 112, last line: for Jud. 11, 20 read Jud. 11, 30.

I 15, 6. The following synopsis of the occurrences of ר in א, the critical editions of Baer, Ginsburg, and Kittel, and MSS. and editions cited by Ginsburg, may be convenient. It will shew, among other things, how considerably, on Massoretic minutiae, texts and authorities differ. Fortunately, for exegesis, such minutiae have no importance.

Jud. 20, 43 הִרְיָפוּ BaG<sup>1</sup> (v. Baer, p. 102) ; 'הִרְדָּ [not ר] אK.

\*1 Sam. 1, 6 הִרְעָמָה אBaKG<sup>2</sup> ; ר 6 MSS., 4 Edd.†

\*10, 24 הִרְאִיתָם אBaKG<sup>2</sup> ; ר 4 MSS., 3 Edd., and 2 Mass. lists cited by Aptow. II, p. 73.

15, 6 סָרוּ רָדוּ BaG<sup>2</sup> 1 MS., Yemenite Massoretic list *ap.* Ginsb. *The Massorah*, iii. 73 ; רָדוּ אK 39 MSS., 10 Edd.

\*17, 25 הִרְאִיתָם אBaKG<sup>2</sup> 25 MSS., 4 Edd. ; ר 2 MSS., 4 Edd.

23, 28 מִרְדָּה BaG<sup>2</sup> 2 MSS. ; מִרְדָּה אK 25 MSS., 7 Edd. ; מִרְדָּה [not 'רָ] Yemenite Mass. list *ap.* Ginsb. *l.c.*

\* The asterisk denotes cases mentioned by Kimchi, *Michlol*, ed. Lyck, p. 57<sup>a</sup>.

† In each case, of the MSS. and early Edd. (excluding א, which is cited here separately) quoted in Ginsburg's second edition (G<sup>2</sup>). On the passages cited from his first edition, no MSS. or Edd. are quoted by him.

- 2 Sam. 18, 16 מִרְדֵּף Ba 2 MSS.; מִרְדֵּף K; מִרְדֵּף BG<sup>2</sup>; מִרְדֵּף 4 MSS.,  
2 Edd., Mass. list, *l.c.* p. 74, cf. Aptow. III, p. 56.
- 23, 28 מִהָרִי [sic] Mass. list (but in no MS. or old Ed.; G<sup>2</sup> *ad loc.*).  
\*2 Ki. 6, 32 הִרְאִיתָם BaKG<sup>2</sup>, Mass. list, *l.c.* p. 73 (on 1 Sam.  
10, 24); ר 5 MSS., 4 Edd.
- Jer. 22, 22 תִּרְעֶה-רוּחַ Ba (v. Baer, p. 99; GK. § 22<sup>s</sup>); רוח BaKG<sup>2</sup>.  
\*39, 12 מֵאֵמָּה רָע BaKG<sup>2</sup> (v. Baer, p. 110; GK. § 22<sup>s</sup>).  
\*Ez. 16, 4 לֹא-כָבֶדָה שִׁיחָה BaG<sup>1</sup>K.  
21, 35 אֶל-תַּעֲרֶה Mass. list; ר BaG<sup>1</sup>K.
- \*IIab. 3, 13 מִחֲצֹצֶת רֹאשׁ BaG<sup>2</sup> 27 MSS., 1 Ed., Yemenite Mass. list,  
p. 90; ראש BaK 15 MSS., 9 Edd.
- \*Ps. 52, 5 אֶהְבֶּתָּ רָע BaG<sup>1</sup>K, Yemen list, p. 93.
- Prov. 3, 8 רִפְאוֹת תִּהְיֶה לְשִׁרְךָ BaG<sup>1</sup>K.  
\*11, 21 לֹא-יִנְקָה רָע BaG<sup>1</sup>K.  
\*14, 10 מִדַּת נִפְשׁוֹ BaG<sup>1</sup>K.  
\*15, 1 מַעֲגִידֶךָ BaK; רָךְ G<sup>1</sup>.  
20, 22 אֲשִׁלֶּמְדֶךָ Ba; רָע BaG<sup>1</sup>K.
- Job 39, 9 הִיאֲבֶה הַיָּם BaG<sup>1</sup>; יָם BaK.
- \*Cant. 5, 2 שְׂרָאשִׁי נִמְלֵא-טָל BaG<sup>1</sup>K.
- Ezr. 9, 6 לְמַעַלָּה רֹאשׁ BaG<sup>1</sup>K.
- 2 Ch. 26, 10 מִקְנֵה-רֶב Ba; רֶב BaG<sup>1</sup>K.

I 17, 17. It was objected, by a reviewer of my first edition, to the proposal to read עֲשֶׂרָה הַלָּחִם הוּא, that לָחֶם must be the accusative of specialization (comp. Wright, *Arab. Gr.* ii. § 96), and that the Arabic grammarians (Sibawaihi, ed. Derenb. i. p. 251) in this case distinctly forbid the employment of the art. with the subst. But there are in Hebrew several cases of the numeral in the *st. abs.* followed by a subst. determined by the art. (17, 14 שְׁלֹשָׁה הַגְּדָלִים Jos. 6, 4. 8 (*bis*), 13 (*bis*). 15, 14 = Jud. 1, 20. 1 Ki. 11, 31 אֶת עֲשֶׂרֶת הַשִּׁבְטִים), or a suff. (Zech. 4, 2); and are we certain that the subst. in such cases is not in *apposition* (GK. § 134<sup>b</sup>; Kōn. iii. § 312<sup>d</sup>)? Or, if in all these passages, the *st.c.* (עֲשֶׂרֶת, etc.) is to be restored, in accordance with the alternative Arabic construction (Wright, *l.c.*), then it will be equally legitimate to restore it in 1 Sam. 17, 17 as well.

On I 17, 40, l. 2, *for* בְּיָלְקוּט *read* בְּיָלְקוּט.

P. 253. Guthe (*ib.* 1912, p. 1 ff.) points out objections to the identification of el-Bireh with Bē'eroth, and suggests *el-Lattāṭīn*, 1½ m. NW. of Gibeon.



## INTRODUCTION

§ 1. *The Early History of the Hebrew Alphabet.*

THE Old Testament—except, possibly, the latest portions—was not written originally in the characters with which we are familiar; and a recollection of the change through which the Hebrew alphabet passed is preserved both in the Talmud and by the Fathers. In the Talmud, *Sanh.* 21<sup>b</sup>, we read: ‘Originally the law was given to Israel in the *Hebrew* character and in the sacred tongue: it was given again to them, in the days of Ezra, in the “*Assyrian*” character (בכתב אשורי), and in the Aramaic tongue. Israel chose for themselves the “*Assyrian*” character and the sacred tongue, and left to the ἰδιῶται the Hebrew character and the Aramaic tongue. Who are the ἰδιῶται? R. Ḥasda<sup>1</sup> said, The Cuthites [i.e. the Samaritans: 2 Ki. 17, 24]. What is the Hebrew character? R. Ḥasda said, כתב ליבונהא<sup>2</sup>.’ The original character is here termed *Hebrew* (כְּתָב עִבְרִי), the new character אשורי<sup>3</sup>. In the Jerus. Talmud, *Megillah* 1, 71<sup>b</sup>, two explanations are offered of the latter term: ‘And why is it called אשורי? Because it is straight (מֵאשֶׁר) in form. R. Levi says, Because the Jews brought it home with them from *Assyria*<sup>5</sup>.’ The explanation *Assyrian* is

<sup>1</sup> A teacher of the school of Sura, d. 309.

בתחלה ניתנה תורה לישראל בכתב עברי ולשון הקודש חזרה וניתנה להם בימי <sup>2</sup> עזרא בכתב אשורית ולשון ארמי וביררו להן לישראל כתב אשורית ולשון הקודש ויהיחו להדיוטות כתב עברי ולשון ארמית מאן הדיוטות אמר ר' חסדא כותאי מאי כתב עברית אמר ר' חסדא כתב ליבונהא.

<sup>3</sup> An expression of uncertain meaning: comp. Hoffmann in the *ZATW.* i. 337; Levy *NHWB.* s. v.

<sup>4</sup> The same term is used elsewhere: thus in the Mishnah, *Megillah* i, 8 אין בין ספרים לתפלין ומוזות אלא שהספרים נכתבין בכל לשון ותפלין ומוזות אינן נכתבין אלא בשורה אחת, i.e. the sacred books might be written in any language, but the *Tefillin* and *Mezuzoth* only in the 'Assyrian' character.

וּלְמָה נִקְרָא שְׁמוֹ אֲשׁוּרִי שֶׁהוּא מְאֻשֵּׁר בְּכַתְּבוֹ אֶמֶר ר' לוי עַל שֵׁם שְׁעָלָה בְּיָדָם<sup>5</sup> מְאֻשֵּׁר.

the more probable, whether it be supposed to be used loosely for 'Babylonian,' or whether—as others have thought—it have the sense of *Syrian* or *Aramaic* (as occasionally in later times appears to have been the case<sup>1</sup>), and so embody a true tradition as to the origin of the new character. The **כתב אשורי** is that which in later times acquired the name of **כְּתָב מִרְבַּע** or *square* character<sup>2</sup>. Origen, speaking of the sacred name, says that in accurate MSS. it was written in archaic characters, unlike those in use in his own day<sup>3</sup>: *ἔστι δὲ παρ' αὐτοῖς καὶ τὸ ἀνεκφώνητον τετραγράμματος ὅπερ ἐπὶ τοῦ χρυσοῦ πετάλου τοῦ ἀρχιερέως ἐγγράπτο· κύριος δὲ καὶ τοῦτο παρ' Ἑλλήσι ἐκφωνεῖται. Καὶ ἐν τοῖς ἀκριβέσι τῶν ἀντιγράφων Ἑβραϊκοῖς ἀρχαίοις γράμμασι γέγραπται ἀλλ' οὐχὶ τοῖς νῦν. Φασὶ γὰρ τὸν Ἑσδραν ἐτέροις χρῆσασθαι μετὰ τὴν αἰχμαλωσίαν.* In his Commentary on Ez. 9, 4 he adds that a converted Jew, in answer to an enquiry, told him that *τὰ ἀρχαῖα στοιχεῖα ἐμφέρēs ἔχειν τὸ θαῦ τῷ τοῦ σταυροῦ χαρακτήρι.* Jerome, at the beginning of the 'Prologus Galeatus<sup>4</sup>,' after observing that the Hebrews, Syrians, and Chaldaeans had all an alphabet of twenty-two characters, continues, 'Samaritani etiam Pentateuchum Moysi totidem litteris scriptitant, figuris tantum et apicibus discrepantes. Certumque est Esdram scribam legisque doctorem, post capta Hierosolyma et instaurationem templi sub Zorobabel, *alias litteras repperisse quibus nunc utimur*, cum ad illud usque tempus iidem Samaritanorum et Hebraeorum characteres fuerint.' On Ez. 9, 4 he makes a remark to the same effect as Origen. In his letter to Marcella, *De decem nominibus Dei*<sup>5</sup>, he writes, 'Nomen τετραγράμματος quod ἀνεκφώνητον id est ineffabile putaverunt quod his litteris scribitur יהוה: quod quidam non intelligentes propter elementorum similitudinem cum in Graecis

<sup>1</sup> Cf. Jer. 35 (42), 11. Ez. 32, 29 (Ἀσσύριοι for ארם, i.e. ארם) in the LXX.

<sup>2</sup> For other statements made by the Jews respecting the change of script, and often dependent upon most fanciful exegesis, see Chapman, *Introd. to the Pentateuch* (uniform with the *Cambridge Bible*), 1911, pp. 279–287).

<sup>3</sup> On ψ. 2, 2 (quoted by Montfaucon, *Hexapla*, i. 86: in a slightly different form, from other MSS., in ed. Bened. ii. 539=Lommatzsch xi. 396 f.).

<sup>4</sup> Or Preface to the Four Books of Kings (which were the first translated by Jerome from the Hebrew), designed as a *defence* (galea) against detractors,—printed at the beginning of ordinary editions of the Vulgate.

<sup>5</sup> Ep. 25 (ed. Bened. i. 705; Vallarsi i. 129).

litteris repererent נוחו legere consueverunt<sup>1</sup>. Epiphanius<sup>2</sup> (d. 403) makes a statement similar to that contained in the extract from *Sanhedrin*, that a change of character was introduced by Ezra, and that the old form was only retained by the Samaritans.

The fact of a change of character, to which these passages bear witness, is correct: the only error is that it is represented as having been introduced by one man. Tradition, as is its wont, has attributed to a single age, and to a single name, what was in reality only accomplished gradually, and certainly was not completed at the time of Ezra (who came to Palestine B.C. 458).

What, then, was that older character of which the Talmud and the Fathers speak, and which they describe as being still retained by the Samaritans? It was the character which, with slight modifications of form, is found upon the Inscription of Mesha' (commonly known as the 'Moabite Stone'), upon early Aramaic and Hebrew gems, upon Phoenician Inscriptions, and upon the few early Hebrew Inscriptions which we at present possess, viz. those found at Samaria, Gezer, and Siloam<sup>3</sup>. It was the common Semitic character, used alike, in ancient times, by the Moabites, Hebrews, Aramaeans, and Phoenicians, and transmitted by the Phoenicians to the Greeks. This character remained longest without substantial alteration in Hebrew proper and Phoenician: in Greek it changed gradually to the character with which we are now familiar: the transition to what is termed above the כתב אשורי was effected first in *Aramaic*; it was only accomplished at a later period in Hebrew, in consequence, no doubt, of the growing influence of the Aramaic language in Palestine, in the period immediately preceding the Christian era.

Tables of the chief ancient Semitic alphabets are to be found in

<sup>1</sup> Comp. the Hexapla on  $\psi$ . 26 (25), 1; Is. 1, 2 (with Dr. Field's note); Nestle in the *ZDMG*. xxxii. 466-9, 507.

In the palimpsest *Fragments of the Books of Kings* [1 Ki. 20, 7-17; 2 Ki. 23, 11-27] in *Aquila's Translation*, found by Dr. Schechter in the Cairo Genizah, and published by F. C. Burkitt in 1897, and in those from the Psalms, published in C. Taylor's *Cairo Genizah Palimpsests* (1900), the Tetragrammaton is regularly written in the archaic characters here referred to (cf. Burkitt, p. 15 f.; *DB*. iv. 444).

<sup>2</sup> *De xii gemmis*, § 63 (ed. Dindorf, 1863, IV. 213; cited by Hoffmann, *u. s.* p. 334).

<sup>3</sup> See p. vii ff.

most Hebrew grammars of modern times<sup>1</sup>, and they need not be here repeated. It will be more instructive to place before the reader specimens of Inscriptions themselves in facsimile. The earliest Inscription of all, that of Mesha' (c. B.C. 900), has not been included, as facsimiles of it with transcriptions in modern Hebrew characters are readily obtainable<sup>2</sup>. The characters used in this Inscription are the most ancient of the West-Semitic type that are known<sup>3</sup>, though they differ but slightly from the earliest of those that are figured below: the differences may be studied in detail with the aid of the Tables mentioned below.

Here are examples of seals with Aramaic (Figs. 1 and 2) and Hebrew (Figs. 3 and 4) Inscriptions, the first three of which are

Fig. 1.



עבדבעל  
(Levy, Taf. I, 1)

Fig. 2.



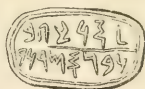
לססראל  
(Levy, Taf. I, 3)

Fig. 3.



לשמעיהו  
בן עוריהו  
(Levy, Taf. III, 1)

Fig. 4.



לסריה ב  
בנסמרנר  
(Levy, Taf. III, 3)

assigned by M. A. Levy<sup>4</sup> to the eighth cent. B.C., while the fourth is somewhat later.

<sup>1</sup> There is a good one at the beginning of Gesenius-Kautzsch. More extensive Tables may be found in Cooke's *North-Semitic Inscriptions* (1903), Plates XII–XIV; in Plates XLIV–XLVI of the Atlas to Lidzbarski's *Handbuch der nordsemitischen Epigraphik* (1898); and especially in Chwolson's *Corpus Inscriptionum Hebraicarum enthaltend Grabinschriften aus der Krim*, etc., 1882 (a Table constructed by the eminent German palaeographer Euting, containing specimens of not less than 139 alphabets).

<sup>2</sup> See *Die Inschrift des Königs Mesa von Moab für akademische Vorlesungen herausgegeben von Rudolf Smend und Albert Socin* (Freiburg i. B., 1886); and Plate I in Lidzbarski's *Handbuch* (above, n. 1).

<sup>3</sup> The Inscription on fragments of a bowl dedicated to בעל לבנן, found in Cyprus in 1872, is, however, considered by some to be of greater antiquity (see Cooke, *NSI*. No. 11). The characters are very similar (Lidzb. *Atlas*, II. 1).

<sup>4</sup> *Siegel und Gemmen mit aramäischen, phönizischen, althebräischen etc. Inschriften* (Breslau, 1869), pp. 6, 8, 34, 37.



No. 1 was found under the pedestal of a colossal bull at Khorsabad : Nos. 3 and 4 were obtained by M. Waddington, the former in Aleppo, the latter in Damascus. The resemblance of some of the characters to those of the Greek alphabet will be evident: the 7 and 5 are closely similar to Δ<sup>1</sup> and Ξ, while the forms of η and 7 become, when turned round so as to face the right, E and P respectively. The 5 and γ exhibit quite the forms which they still have in modern European alphabets, L and O, but from which in the later Hebrew alphabet they both diverged considerably. The characters on old Phoenician seals and gems are so similar that it has not been deemed necessary to add illustrations<sup>2</sup>. The following specimens of ancient Inscriptions from Thera will illustrate the derivation of the Greek alphabet from the Phoenician<sup>3</sup>: the letters, as is often the case in the most ancient Greek Inscriptions, are read from right to left:—

Fig. 5.

ΜΟΤΑΤΑ7Ξ  
ΞΖΟ7Ξ

Ἐπάγατος  
ἐποίη(ι)

Fig. 6.

ΜΟΜΟΥΥΔ9Ξ\*

Κερδύνομος

(From Roehl's *Imagines Inscriptionum Graecarum Antiquissimae*,  
Berolini, 1883, Nos. 1 and 4.)

The E does not differ materially from the η in Fig. 3; the η differs but slightly from the 5 of Mesha's Inscription, and indeed agrees

<sup>1</sup> In the Inscription of Mesha', as in that to בעל לבנן, from Cyprus (Cooke, *NSI*. No. 11; Lidzb., Plate II, A), the 7 is a simple triangle, with no elongation of the right side downwards; it thus exactly resembles the Greek Δ, and is also distinct from the 7.

<sup>2</sup> Examples may be seen in Levy, *l. c.* Taf. II; cf. Cooke, Pl. IX, B 1-7.

<sup>3</sup> For two other rather interesting examples, from the Gortynian Code, and the Treaty between the Eleans and the Heraeans (c. 525 B.C.), see Berger, *Hist. de l'Écriture dans l'Antiquité*<sup>2</sup> (1892), pp. 132-4 (also in Roberts, *Greek Epigraphy*, Pt. i. (1887), pp. 42, 288,—with many other facsimiles of archaic Greek inscriptions, pp. 23 ff., 39 ff., etc.).

substantially with the **η** of modern printed texts: the **Γ** and **Κ** are quite the **א** and **כ** of Mesha's: the **Ι**, which has not yet become a straight line, retains evident traces of its origin (cf. Fig. 3): the **Μ** as compared with the **Ν** has a double turn at the top, exactly as in Fig. 3, the **Ρ** and the **Δ** are more differentiated, but do not differ in principle from the forms in Figs. 1 and 2. By turning the letters round so as to face the right, the later and usual form of the Greek character is (in most cases) immediately produced. The evidence of Inscriptions thus confirms the testimony of Herodotus, respecting the origin of the Greek alphabet from Phoenicia<sup>1</sup>.

The most ancient West-Semitic Inscriptions, at present known, next to that of Mesha's, are probably the **לבע לבב** Inscription from Cyprus (p. iv n. 3), and the Old Aramaic Inscriptions of Zinjirli, near

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<sup>1</sup> Hd. 5. 58 Οἱ δὲ Φοίνικες οὗτοι οἱ σὺν Κάδμῳ ἀπικόμενοι . . . ἄλλα τε πολλά, οἰκήσαντες ταύτην τὴν χώραν, ἐσήγαγον διδασκάλια ἐς τοὺς Ἕλληνας, καὶ δὴ καὶ γράμματα, οὐκ ἔοντα πρὶν τοῖς Ἕλλησι, ὥς ἐμοὶ δοκέειν πρῶτα μὲν, τοῖσι καὶ ἅπαντες χρέωνται Φοίνικες· μετὰ δέ, χρόνου προβαίνοντος, ἅμα τῇ φωνῇ μετέβαλον καὶ τὸν ἐνθμόν (the shape) τῶν γραμμάτων. Περιόκειον δέ σφεας τὰ πολλὰ τῶν χώρων τοῦτον τὸν χρόνον Ἕλληνων Ἴωνες. οἱ παραλαβόντες διδαχὴν παρὰ τῶν Φοινίκων τὰ γράμματα μεταρρυθμίσαντές σφεων ὀλίγα ἐχρέωντο. Archaic Greek characters are termed by him accordingly (*ib.* 59) **Καδμήϊα γράμματα**.

A little consideration will shew generally, how by continued modification in different directions, the Greek and modern European character on the one hand, and the Hebrew square character on the other, have been developed from a common origin. Out of the archaic **א**, the Greek **Β** arose by turning the letter from left to right, and carrying round the lower part of it so as to form a complete semicircle: the square **א** arose by the opening and ultimate disappearance of the upper part of the original letter, as explained below (p. xiv f.). **Δ** and **Ρ** in Greek preserved the distinctness of type which these letters shew on Mesha's Inscription: by the addition of a tail to the **א**, and the gradual degeneration of the upper part of both letters, they acquired the great similarity of form which they present in most of the later Hebrew alphabets. Eshmun'azar's **ז** is almost our **Z**; by successive shortening of the strokes, and extension of the angles between them, **ז** is produced. The old **ל** is nearly our **L**: by the addition of a tail on the right, the square **ל** is produced. Mesha's **ו** is our **O**; the first stage in the derivation of **ו** will appear in Plate III. Out of the old **ה**, the Greek **Π** arose by the gradual prolongation downwards of the upper left-hand part of the letter (see the first stage in Fig. 5): the final **ה** is nearly the same as the old form; the medial **ה** merely differs from it by the turn to the left given to the lower part of the letter, when the end of a word did not bring the scribe's hand to a pause (cf. p. xix). The crooked **א** of the archaic Greek (Fig. 5; Roberts, 23 ff., 40 ff.) before long becomes straight (*ib.* 30, 61).



PLATE I



HEBREW INSCRIBED TABLET FROM GEZER  
(Reproduced by permission of the Palestine Exploration Fund.)



Aleppo (8th cent. B.C.)<sup>1</sup>. For our present purpose, however, these may be passed by; and we may look at what is at present the most ancient Hebrew Inscription known, the Calendar-Inscription discovered in 1908 at Gezer (Plate I)<sup>2</sup>. Its date is uncertain, but in any case it is later than Mesha's Inscription, and earlier than the Siloam Inscription (p. ix). Those who think that the Siloam Inscription is not earlier than the 3rd cent. B.C., place it in the 6th cent. B.C.<sup>3</sup>; Lidzbarski considers it 'much older than the 6th century<sup>4</sup>;' and G. B. Gray assigns it to the 8th century<sup>5</sup>.

The Inscription reads (Lidzbarski)—

י	רחו	אסף	ירחו	י
2	רע	ירחו	לקש	
3	יחזו	עצר	פשת	י. רח 2
4	ירח	קצר	שערם	
5	נבבו	קצרו	כל	י. רח 2
6	ירחו	זמר		
7	ירח	קץ		

I.e. 1 The month of ingathering [Tishri]. The month of (2) sowing. The month of late sowing. 3 The month of cutting (or hoeing up?) flax. 4 The month of barley-harvest. 5 The month of the general harvest. 6 The month of (vine-)pruning. 7 The month of summer-fruits.

י. רחו. Though ירח ואסף might be read (and similarly in the following lines), 'A month and ingathering' yields a poor sense; and it seems that, in spite of its rarity in the OT. (only once in prose, Gen. 1, 24 (חיתו ארץ)), the י is the old case-ending, the י2 occurrences of which in OT. are given in GK. § 900. Was this of more frequent occurrence in the autographs of the OT. than it is in

<sup>1</sup> See Cooke, *MSI.* p. 159 ff.; and, for the characters, the Atlas to Lidzbarski's *Handbuch*, Plates XXII-XXIV, XLV, col. 1.

<sup>2</sup> The inscriptions on ostraka, found in 1910 on the site of the ancient Samaria, and belonging to the time of Ahab (*PEFQS.* 1911, p. 79 ff.), are more ancient; but facsimiles of these are not at present (July, 1912) available.

<sup>3</sup> Stanley A. Cook, *PEFQS.* 1909, p. 308 f.

<sup>4</sup> *Ibid.* p. 26; *Ephemeris*, iii. 37.

<sup>5</sup> *PEFQS.* 1909, p. 32.

MT. ? אָסָף, Ex. 23, 16 בְּאֶסְפָּךְ אֶת־מַעֲשֵׂיךְ מִן הַשָּׁנָה הַשְּׁנִיָּה בְּצֵאת הָאָסָף בְּצֵאת הַשָּׁנָה. 34, 22†. 2. לָקֵשׁ (Am. 7, 1†, differently), or (Marti, p. 225) לָקֵשׁ, here, apparently, the 'late' sowing in Feb. (Dalman, *PEFQS*. 1909, p. 118; cf. Wetzstein, *ap.* Delitzsch on Job 24, 6). 3. עֶצֶר (or עֶצֶר, cf. מַעְצֵר Is. 44, 12. Jer. 10, 3 (an axe for *cutting* trees). In Ethiopic עֶצֶר is to *reap*. Flax is usually pulled up; but it may have been anciently cut in Palestine, as it is still about Aleppo (*ibid.* p. 90). Or (Dalm.) it may have been *cut* out of the ground with a מַעְצֵר, as a קְרִים was used in time of harvest (*Pe'āh* iv. 4). פִּשְׁתָּה Hos. 2, 7. The month meant is March. 4. קֶצֶר שְׁעָרָם (2 Sam. 21, 9), in April. The ם is placed below the line for want of space. 5. 'The month of the reaping (or harvest) of all things,' i.e. of the general harvest in May. 6. The pruning (זְמִיר Ct. 2, 12) meant will be (Dalm. p. 119), the *second* pruning, in June. 7. קִי (i.e. קִיָּץ) the *late* summer fruits (see on 2 Sam. 16, 1), ripe in July or August. The Calendar is imperfect, containing only 8 months: but this and other difficulties connected with it need not here be considered<sup>1</sup>.

The characters are bold and clear, though evidently the work of an unpractised hand. Most of the characters have archaic forms (compare, for instance, the א, ב, ג, ד, ה, ו, ז, ח, ט, י, ק, ל, מ, נ, ס, ע, פ, צ, כ, ם with the earlier forms in the Tables of Cooke, Lidzbarski, or GK.): there are few or none of the curves, or other modifications, which are characteristic of the later forms. The כ in l. 5 is very abnormal; but this may be due to the inexperience of the engraver. The letters at the lower left-hand corner are read by Lidzbarski as . . . . אב, —perhaps [אָבִיָּץ]׃<sup>2</sup>.

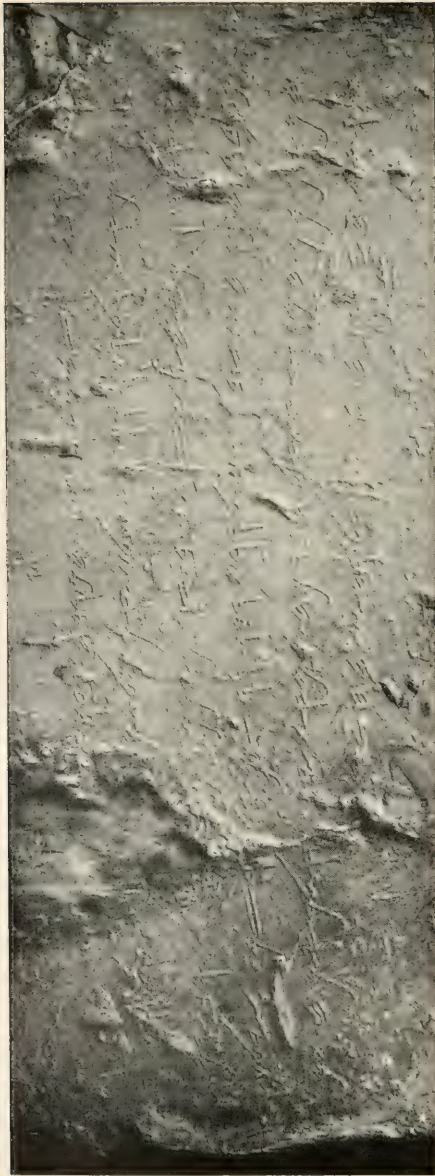
Until the discovery of the Gezer Inscription, the Inscription on the wall of the tunnel of Siloam (Plate II) was considered to be the oldest known Hebrew Inscription. The Pool of Siloam is situated at the extreme S. of the Eastern hill of Jerusalem (on the N. of which the Temple formerly stood), near the entrance to the Tyropoeon valley; and a conduit or tunnel cut through the rock from the Virgin's

<sup>1</sup> See further *PEFQS*. 1909, 26 ff. (Lidzbarski), 30 ff. (G. B. Gray), 113 ff. (Daiches, on Babylonian parallels), 118 f. (Dalman), 189 ff. (Gray), 194 f. (Lidzbarski); Lidzbarski's *Ephemeris*, iii. 37 ff. (notice, p. 45, the parallel from *Tosefta*, p. 215, l. 15 ff., ed. Zuckermann); Marti, *ZAW*. 1909, p. 222 ff.

<sup>2</sup> The *line* above a letter indicates that the reading is not quite certain.



PLATE II



THE SILOAM INSCRIPTION



Spring<sup>1</sup>—the one natural spring which Jerusalem possesses—situated some distance above it, on the E. side of the same hill, leads down to it, and supplies it with water<sup>2</sup>. The tunnel is circuitous, measuring 1708 feet (Warren), or 1757 feet (Conder), though the distance in a straight line is considerably less. At a distance of about 19 feet from where the tunnel opens into the Pool of Siloam, and on the right-hand side as one enters it, is an artificial niche or tablet in the rock, the lower part of which is occupied by the Inscription. The Inscription was first observed in 1880, by a pupil of Architect Schick, who, while wading in the Pool with a lighted candle, observed what appeared to be characters engraved on the rock. Ultimately, in 1881, a gypsum cast was obtained by Dr. Guthe, who published a photograph, with accompanying description, in 1882<sup>3</sup>, which has since been often reproduced. A portion of three lines in the Inscription has been destroyed through the wearing away of the rock; but the general sense is quite plain. Here is the Inscription, transliterated into modern Hebrew characters:

1 \* \* \* \* \* הַנִּקְבָּה . זוֹה . הִיא . דְּבַר . הַנִּקְבָּה . בַּעֲדָה \* \* \* \* \*  
 2 הַגֵּרֹן . אִישׁ . אֶל . רַעְיוֹ . וּבַעֲדָה . שְׁלֹשׁ . אַמָּה . לְהַנִּקֶּה [בְּנִשְׁמָ] ע . קָל . אִישׁ . ק  
 3 רָא . אֶל . רַעְיוֹ . כִּי . הִיתָ . זֶדָה . בְּצֵר . מִיָּמִין . \* \* \* \* \* וּבָיִם . ה  
 4 נִקְבָּה . הַכּוֹ . הַחֲצֵבִים . אִישׁ . לִקְרֹתָ . רַעְיוֹ . גֵּרֹן . עַל . גֵּרֹן . וַיִּלְכוּ .  
 5 הַמַּיִם . מִן . הַמְּוֵצָא . אֶל . הַבְּרֵכָה . בְּמַאֲתַיִם . דָּאֻלָּף . אִמָּה . וּמֵאָה  
 6 ת . אִמָּה . הִיא . גְּבָה . הַצֵּדָה . עַל . רֹאשׁ . הַחֲצֵבִים .

- I.e. 1. [Behold] the piercing through! And this was the manner of the piercing through. Whilst yet [the miners were lifting up]  
 2. the pick, each towards his fellow, and whilst yet there were three cubits to be pierced [through, there was heard] the voice of each call-  
 3. ing to his fellow, for there was a fissure(?) in the rock on the right-hand . . . . . And on the day of the

<sup>1</sup> Not the Virgin's *Pool*, as stated incorrectly in the Palaeographical Society's Volume. This is a small artificial reservoir near St. Stephen's Gate, and has no connexion with either the Virgin's *Spring*, or the Pool of Siloam.

<sup>2</sup> See the Plan in *EB.* ii, facing col. 2419-20, or G. A. Smith, *Jerusalem* (1907), ii, Plan facing p. 39; and comp. i. 87-92.

<sup>3</sup> *ZDMG.* 1882, pp. 725-50. See also Lidzbarski, *Ephemeris*, i. 53.

4. piercing through, the miners (lit. hewers) smote each so as to meet his fellow, pick against pick: and there flowed
5. the water from the source to the pool, 1200 cubits; and one hundred cubits was the height of the rock over the head of the miners.

The Hebrew is as idiomatic, and flowing, as a passage from the Old Testament. 1. נִקְּבָה or נִקְּבָה does not occur in the OT.: נִקֵּב is to pierce (2 Ki. 12, 10 al.); נִכְלָה is a hole or aperture.—On the use of דִּבֵּר, comp. p. 192 note. 2. יָעוּ as Jer. 6, 21: usually יָעִי. בעור as Gen. 48, 7, cf. Am. 4, 7. 3. הִיֵּת, i.e. probably הִיָּת as 2 Ki. 9, 37 Kt.—זֶדֶה: the letters are quite clear, but the meaning is altogether uncertain, the word being not otherwise known, and the derivation from זֶדֶר producing no suitable sense. 4. לִקְרֹת, vocalize לִקְרֹת, the infin. of קָרָה. 5. The order of the numerals in מֵאֹתִים וְאַלְף (the smaller before the greater), as Nu. 3, 50 שָׁלֹשׁ מֵאוֹת וְאַלְף; but the order is rare in OT., except in P, Ez. Chr. (GK. § 134<sup>i</sup>), and with אֶלֶף very rare<sup>1</sup>. 5-6. מֵצֵאת אֲמָה, as מֵצֵאת שָׁנָה Gen. 5, 3, and often besides in P (LOT. p. 131 (edd. 1-5, p. 124), No. 8; GK. § 134<sup>g</sup>). On the orthography of the Inscription, see below, pp. xxx, xxxii. The words, as in the Inscription of Mesha', are separated by dots, without spaces<sup>2</sup>.

The Inscription has been generally assigned to the time of Hezekiah, who is stated to have 'made the pool, and the conduit, and brought water into the city' (2 Ki. 20, 20) 'to the west side of the city of David' (2 Ch. 32, 30) in terms which appear exactly to describe the function of the tunnel in which the Inscription is<sup>3</sup>.

E. J. Pilcher, however (*PSBA.* 1897, p. 165 ff., with a Table of Alphabets; 1898, p. 213 ff.), pointed out the resemblance of several of its characters to those of a later date, and argued that it belonged to the time of Herod. His conclusions were combated by Conder (*PEFQS.* 1897, p. 204 ff.): he replied *ibid.* 1898, p. 56 f. Stanley A. Cook, in his detailed palaeographical study of the Old Hebrew alphabet in the *PEFQS.* 1909, p. 284 ff., though not accepting a date as late as this, agrees (cf. p. 305 bottom) that the characters point to a date later than c. 700 B.C.: 'if placed early,' he remarks (p. 308), 'it embarrasses, and will always embarrass, Hebrew palaeography;' he cannot, indeed (*ibid.* n. 2), fix the approximate date with any confidence, but thinks a date in the time of Simon, son of Onias (see Ecclus. 50, 3 Heb.),—probably c. 220 B.C.,—not impossible. Let us hope that future discoveries will make the date clearer.

<sup>1</sup> Add 1 Ki. 5, 12, Ez. 48, 16. 30. 32. 33. 34; and see, for further particulars, Herner, *Syntax der Zahlwörter im AT.*, 1893, pp. 72 f., 74, 79.

<sup>2</sup> See further, *NSI.* No. 2. <sup>3</sup> Güthe, *l. c.* pp. 745-8; Smith, i. 102 f., ii. 151.

For our present purpose it is not necessary to consider this question further. Although some of the Siloam characters do resemble the later, rather than the earlier, examples of the older script (see, in Lidzbarski's Plate XLVI, Table III, the *parallel* cross strokes of the א, the ז, the curving tail in כ, מ, נ, and פ, and the disappearance of the left-hand upright stroke of the צ), they are still substantially of the archaic type, and there is no appreciable approximation to the 'square' type.

The Samaritan character, as stated in the passages quoted above from the Talmud and the Fathers, preserves in all essential features the old Hebrew type, the modifications being confined to details, and originally, no doubt, being merely calligraphic variations:—

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת  
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

In Palestine the old Hebrew character was used regularly on coins, from the earliest Sheqels and half-Sheqels struck by Simon Maccabaeus (B.C. 141–135) to those of the Great Revolt, A.D. 65–68, and of Simon Bar-cohab, A.D. 132–135<sup>1</sup>. The example (Fig. 7) is a Sheqel of the third year (שנת ג' i.e. ג' ש"ג) of Simon Maccabaeus:—

Fig. 7.



(From Madden's *Coins of the Jews*, p. 68, No. 5.)

As characters that were entirely unknown would evidently not be suitable for use upon coins, it may be inferred that though in the time of Christ the older character had been generally superseded (for the י, Matth. 5, 18, is by no means the smallest letter in the old alphabet), it was still known, and could be read without difficulty.

<sup>1</sup> Madden, *Coins of the Jews* (ed. 2, 1881), pp. 67 ff., 198 ff., 233 ff.

In the characters represented hitherto, no tendency to modification in the direction of the modern square type has been observable. Such a tendency first manifests itself in the *Aramaic* alphabet, and may be traced most distinctly in Aramaic Inscriptions from Egypt. Plate III is a facsimile of the 'Carpentras stele'<sup>1</sup>, a monument carved in limestone, the early history of which is not known, but which is now deposited in the Bibliothèque et Musée d'Inguimbert in the town of Carpentras (dép. Vaucluse) in France. The monument is a funereal one: the representation above the Inscription exhibits the embalmed body of the deceased, a lady named Taba, resting on the lion-shaped bier, and attended by the jackal-headed Anubis at the feet, and by the hawk-headed Horus at the head, with the four customary funereal vases beneath. The figures stationed as mourners at a little distance from the head and feet of the bier are Isis and Nephthys. The first three lines of the Inscription are about  $9\frac{1}{2}$  inches long; the height of the letters is  $\frac{3}{8}$  of an inch, or a little more.

The Inscription (= *CIS.* II. i. 141 = *NSI.* No. 75), in square characters, is as follows:—

1	ברִיכָה תבֵּא בֵּרַת תַּחַפִּי	חֲמִנְחָא זִי אוֹסִרִי אֱלֹהָא
2	מִנְדַּעַם בְּאִישׁ לֹא עִבַּדַּת	וּכְרַצִּי אִישׁ לֹא אִמְרַת תַּמָּה
3	קִדְם אוֹסִרִי בְּרִיכָה הוּי	מִן קִדְם אוֹסִרִי מִיֵּן קָחִי
4	הוּי פִּלְחָה נִמְעַתִּי	וּבִין חֲסִיָּה . . . . .

I.e. 1. Blessed be Taba, the daughter of Taḥapi, devoted worshipper of the God Osiris.

2. Aught of evil she did not, and calumny against any man she never uttered.

3. Before Osiris be thou blessed: from Osiris take thou water.

4. Be thou a worshipper (sc. before Osiris), my darling; and among the pious [mayest thou be at peace!].

1. תַּמְנִיָּחָא; *Monḥ* is an Egyptian word, meaning *perfect, pious*; the prefix *ta* (*t'*) is the fem. article. זִי = Heb. זֶה: the demonstrative with the force of a relative, as regularly in Aramaic. But זִי (= Arab. ذُو) is usually hardened to זִי in Aram. (Dan. Ezr. passim); the same form,

<sup>1</sup> Plate LXIV in the Palaeographical Society's Volume.





THE CARPENTRAS STELE

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[Oriental Series] published by the Palaeographical Society.



however, recurs in Plate V, lines 1, 3, 5, and, as is now known, is the form all but uniformly found in Egyptian Aramaic<sup>1</sup>. 2. מְנַדֵּעַ *something*<sup>2</sup> is the oldest extant form<sup>3</sup> of the word which appears in Mandaic as מִינדַאם, in the Targums as מְנַדֵּעַ<sup>4</sup>, and in Syriac as مَنَدَّع comp. ZDMG. xxxiv. 568, 766. בְּאִישׁ is the older form of the Syr. بَعِش *evil*: comp. באיש *to be evil* in the Targums, Gen. 21, 11, and often, בישא (emph.) *evil*. אֲמַרְתָּ and אֲמַרְתָּ are the usual Aram. forms of 3 fem. pf. פָּרַצְי must correspond to what is usually written in Aram. as קרצי (see Dan. 3, 8. 6, 25); in Mandaic, however, the root is written כרץ; and comp. Syr. كَرَضَ = Heb. קָרַץ, and Mand. כושטא = Heb. קָשַׁט. The term will be used here in the *derived* sense of 'calumny' (though this explanation is not free from objection)<sup>5</sup>. תִּמָּה cannot mean *perfect* (תָּמִיד) 'because adjectives of this form are very rarely derived from verbs ע"ע (the Aram. form is אֲחֻמַּם<sup>6</sup>), and because, as the subj. of אֲמַרְתָּ, we should expect the emphatic חֲמַתָּה. If תִּמָּה = Syr. لَاحُ = Heb. נָשָׂם, as in Ezr. 5, 17. 6, 1. 6. 12, it must mean *there, yonder*, the speaker being conceived as in the world beyond the grave, and therefore referring to this earthly life as "yonder." This seems, however, rather forced: and it is perhaps better to adopt Lagarde's suggestion that תִּמָּה = Syr. مَدَّع (rad. لَحَم) "*ever*" (Dr. Wright). The word must be allowed

<sup>1</sup> See the Glossaries of Sayce-Cowley, *Aramaic Papyri discovered at Assuan* (1906), and Sachau, *Aramäische Papyrus aus . . . Elephantine* (1911). It is also the form found in the old Aramaic of Zinjirli and Nineveh, and in that of Babylon, Têma, and even Cilicia. See the particulars and references given in *LOT*:<sup>8</sup> 504, 515.

<sup>2</sup> From מַנְדֵּעַ *scibile quid* (cf. מְנִיעַ, *knowledge*, from יָדַע, Dan. 5, 12); Fleischer, in Levy's *Chald. Wörterb.* ii. 567; Nöldeke, *Mandäische Gramm.*, 186.

<sup>3</sup> Now (1912) attested as early as B.C. 407 and 419 (Sachau, 2, 14; 6, 7), if not as B.C. 510 (Sachau, 52, 11: see p. 185), and also occurring elsewhere in Egyptian Aramaic (see Sachau's Glossary, p. 285), and in Nabataean (Cooke, *NSI*, 94, 5, of the 1st cent. A.D.). Also in the pl. מנדעמתי, Sachau, 2, 12, 3, 11.

<sup>4</sup> So in the Palmyrene Tariff Inscription of A.D. 137, *NSI.* 147, i. 5 מרען; 8, 9 מרעמא; ii. b<sub>40</sub> מרעם.

<sup>5</sup> Lagarde, *Symnicta*, ii. p. 61 f.

<sup>a</sup> Comp. חַסֵּם, חָסֵם, חָסֵם, חָסֵם, by the side of רַק, רֶד, קֶר, קֵל, צֶח, עֶז, דֶּל (Lagarde, *Anmerkungen zur griech. Übers. der Proverben*, 1863, on 4, 3<sup>b</sup>).

to be uncertain. 3. מִן קָרַם, as Dan. 2, 6, and often. מִין, i.e. מִן. The expression *Receive water* may be illustrated from Greek Inscriptions<sup>1</sup>; and the representation of the bestowal of water upon the dead is common on Egyptian monuments. 4. נִמְעָתִי (which admits of no explanation) is supposed to be an error of the stone-cutter for נִעְמָתִי *my pleasant, delightful one* (cf. 2 Sam. 1, 26. Cant. 7, 7). הַסֵּיָה = הַסֵּיָה the pious. At the end הָיִי (הָיִי) may be plausibly supplied: some have thought that traces of these letters are even discernible on the stone. The language of the Inscription is almost pure Aramaic: a Hebrew (or Phoenician) element is, however, present in אִישׁ and קָחִי (לָקַח)<sup>2</sup>.

The date of this Inscription is not perfectly certain: but it belongs probably to the fourth cent. B.C. An earlier type of the Egyptian Aramaic character, dating from B.C. 482, is exhibited on the stele of Saqqārah (2 miles NW. of Memphis), found in 1877<sup>3</sup>; the stele of Carpentras has been preferred for reproduction here, as the characters (in the photograph) are more distinct. Observe that the upper part of the ב, ד, ר, and ע is *open*: this is the first stage in the formation of the later square character, which is ultimately produced, in the case of these letters, by the disappearance of the two parallel lines at the top of ב, ד, ר, and by the addition of a tail to the ע. (These letters are formed similarly on the Saqqārah stele.) The stroke at the upper right-hand corner of the נ is almost, if not quite, separated from the transverse stroke which forms the body of the letter: this is a similar change in the direction of the later form of the character<sup>4</sup>. The two

<sup>1</sup> Boeckh, *Corp. Inscr. Graec.* 6562: Θ(εοῖς) Κ(αταχθονίοις). Αὐρηλῖα Προσόδω Διοσκουρίδης ἀνὴρ τῇ ἑαυτοῦ συνβίῳ χρηστοτάτῃ καὶ γλυκεντάτῃ μνείας χάριν. εὐψύχει, κυρία, καὶ δοί(η) σοι δ' Ὅσιρις τὸ ψυχρὸν ὕδωρ. The same wish, *ib.* 6717.

<sup>2</sup> Both now (1912) known to occur frequently in Egyptian Aramaic: see the Glossaries in Sayce-Cowley and Sachau.

<sup>3</sup> Plate LXIII in the Palaeographical Society's Volume; Lidzbarski, Plate XXVIII. 1 (drawn by the author): cf. the transcription, with notes, in *NSI*. No. 71. The Inscription is dated the 4th year of Xerxes (= B.C. 482): the name Xerxes is written חִשְׁיָאֲרֶשׁ *Hshiarsh* (Pers. *Khshayārshā*), as regularly in Egyptian Aramaic (see the Glossaries in Sayce-Cowley and Sachau).

<sup>4</sup> The form of the נ (as of many of the other letters) in Palmyrene is, however, the one which approaches most closely to the square type: see Fig. 11 below, and the Tables in Cooke or Lidzbarski.



lower horizontal strokes of the old  $\pi$  are merged in one, which however is separated from the perpendicular stroke, and hangs down from the upper horizontal stroke, thus anticipating the form ultimately assumed by the letter.  $\text{א}$  and  $\text{י}$  have both nearly assumed the modern form.  $\pi$  appears (as on the Saqqārah stele) with only a single horizontal bar: the bar, if a little lowered, produces  $\text{H}$ ,  $\text{H}$ , if a little raised,  $\pi$ . On the stone of Mesha' (as in the Inscriptions figured above)  $\text{י}$  appears composed of four distinct strokes (like  $\text{Z}$  with *two* parallel strokes on the left at the top): here the four strokes are crumpled up so as to form a sort of triangle, which, when reduced in size, becomes the modern  $\text{י}$ . In the stele of Saqqārah, the  $\text{י}$  appears still in its old form. The two diverging lines towards the top of the  $\text{ב}$ , on the left, which still appear on the Saqqārah stele, become a single line, turned up at the end, which in the Papyri becomes in its turn a single thick line.  $\text{ד}$  exhibits a modification which is difficult to describe, but which, when the tail, as happens afterwards, is curled round to the left, produces an evident approximation to the modern form of the letter<sup>1</sup>.  $\text{ר}$  scarcely differs from  $\text{ר}$  except by having a longer tail.  $\text{ש}$  has been modified, and approaches the modern type: almost the same form appears on the stele of Saqqārah.  $\text{ת}$  is no longer a complete cross: the horizontal cross-line is confined to the right-hand side of the letter, and is deflected downwards: by the further prolongation of this deflection, and the accompanying reduction of the upper part of the perpendicular stroke, the modern  $\text{ת}$  is produced.  $\text{ל}$ ,  $\text{מ}$ ,  $\text{נ}$ ,  $\text{פ}$ , are not materially changed, shewing, as was said, that the transition to the square character was gradual, and not accomplished for all the letters at the same time. The words are separated, not by dots, but by small spaces.

In Papyri, the softer material, written upon by a reed-pen, led naturally to the production of more cursive characters. Here (Plate IV) is part of an Inscription written on a Papyrus discovered in 1907-8, at Elephantine, the ancient Yeb, at the extreme south of Egypt, just below the First Cataract: it is dated in the 2nd year of Xerxes

<sup>1</sup> Cf. Lidzbarski, p. 191; and see Plates XLV, cols. 6-25, XLVI, II a, cols. 2, 6.

(B.C. 484), and is consequently two years older than the Saqqārah stele<sup>1</sup>. Transliterated into square characters, it reads:—

- 11 כתיבן בספרא זנה אנחנא ננתן די  
 12 בית מלכא וקדם ספרי אוצרא ינ  
 13 עלידן למובל לגבריא אלה זי כתיבן  
 14 לך במנין בבית מלכא וקדם ספרי א[וצרא]  
 15 אנחנא נחוב לך כסף כרשן וד כסף ז  
 16 אלהא ואנת שלט בפרסן זי בית מלכא  
 17 לן אנת שלט למאחד ער תתמלא בעבורא  
 18 כתב הושע על פם אחיאב

The Inscription (taking into account the part not here reproduced) is a contract between two Jews of the military colony at Elephantine and a dealer to supply provisions for two 'hundreds' (companies) of the garrison; and the passage quoted deals with the payment for what has been supplied: but the words lost at the ends of the lines make it impossible to give a continuous translation. The parts which remain may be rendered as follows:—

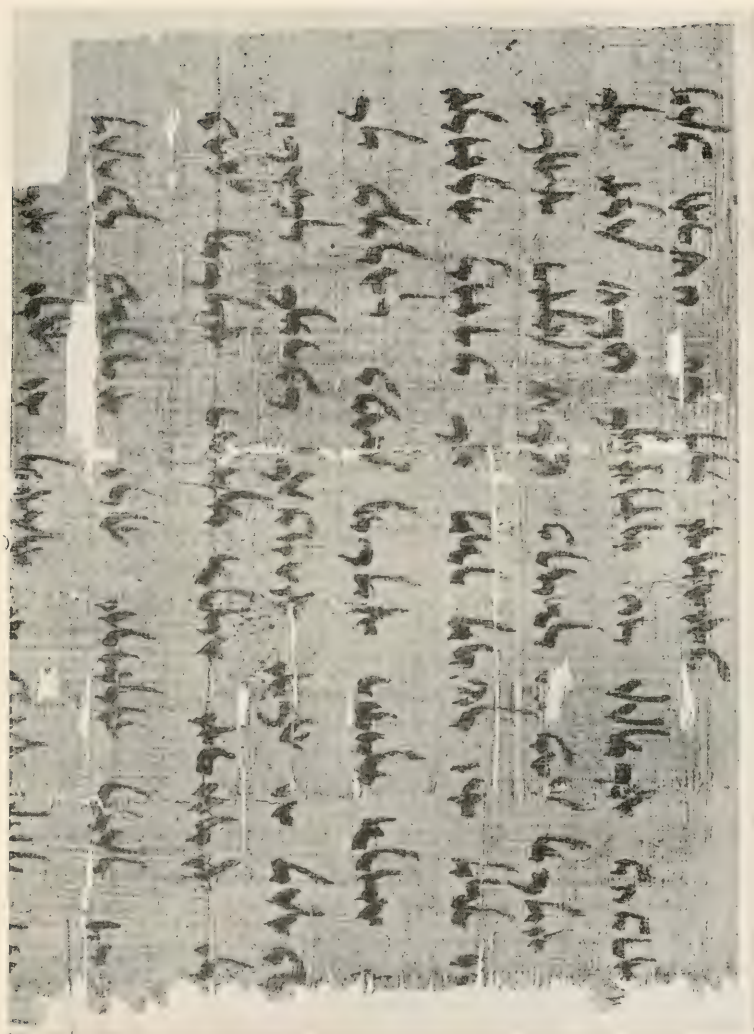
11. . . . written (i.e. named) in this deed. We will give . . .  
 12. the house of the king (=the government), and before the scribes of the treasury . . .  
 13. by our hand (=through us) to bring to these men who are written (named) [in this deed] . . .  
 14. to thee by number (*or* by mna's) in the house of the king, and before the scribes of the tr[easury] . . .  
 15. We shall owe thee 100 *karashas*<sup>2</sup> of silver, silver of . . .  
 16. the god. And thou hast authority over (a charge upon) our salary, which the house of the king [gives]  
 17. to us; thou hast authority to take (it) until thou art fully paid for the corn.  
 18. Hoshea' has written (this deed) at the mouth (dictation) of Ahiab.

13. מובל, inf. *Qal* from יבל, which occurs in these Papyri in a trans. sense (l. 9; 42, 17. 43 (1), 4 בלני לביתך *bring me to thy house*). In Bibl.

<sup>1</sup> Sachau, *Aramäische Papyrus und Ostraka aus einer jüdischen Militär-Kolonie zu Elephantine* (1911), No. 25 (p. 99).

<sup>2</sup> A Persian weight, equal to 10 shekels (Lidzbarski, *Ephemeris*, iii. 76, 130).

# PLATE IV



PART OF AN EGYPTIAN ARAMAIC PAPYRUS, OF 484 B. C.

(Reproduced, by permission, from Plate XXV of Sachau's *Aramäische Papyri und Ostraka*, 1911.)







PLATE V



EGYPTIAN ARAMAIC PAPYRUS

Reproduced, by permission, from Plate XXVI of the Facsimiles of Manuscripts  
and Inscriptions published by the Palaeographical Society.

Aram., Tgg., and Syr., only the *Aphel*, הִיבֵל, אִוְבִיל, אִלְוֵס, אלה, the form in Egyptian Nabataean and Cappadocian Aramaic, Jer. 10, 11, Ezr. 5, 15 Kt., for the Biblical Aram. and Targumic אִלְוֵן: see *Lex.* 1080<sup>b</sup>, *LOT*<sup>8</sup> 255 n. 15. כִּרְשֵׁן, as the name of a weight, occurs often besides in these Inscriptions. 16. שֵׁלֵט, i.e. שְׁלִיט Ezr. 4, 20. 7, 24 al. (*Lex.* 1115<sup>b</sup>). פֶּרֶס, see Sayce-Cowley, L 6, P 3 (=Lidzbarski, *Ephemeris*, ii. 224, 6. 237, 3). The word may mean properly a *portion* or *measure of food* (Sachau, p. 52: cf. פֶּרֶס = σιτομέτριον Luke 12, 42, PS. col. 3279; and Sachau, Pap. 36 (Taf. 32), 8). 17. תַּתְּמִלָּא, see Sachau, Pap. 28 (Taf. 28-9), 11. 17. 18. עֵל פֶּס, so Sayce-Cowley, L 16. Cf. in Heb. Jer. 36, 4 יִכְתֹּב בְּרוּךְ וּמִפִּי יִרְמְיָהוּ 6. 17. 18.

As was remarked above, the differences from the Carpentras script are due mainly to the more yielding nature of the material used for producing the characters. Instead of the sharply cut characters incised on the Carpentras stele, the strokes, especially the horizontal and slanting ones, are thick; and those lines which are straight in the stele shew a tendency to curve. And in ב, ד, כ, ר, the part open at the top almost disappears owing to a single thick stroke taking its place: this stroke ultimately becomes the top line of these letters in the square form.

The following (Plate V) is a specimen of the Egyptian Aramaic script on a fragment of Papyrus now in the British Museum, belonging to the late Ptolemaic or Roman period<sup>2</sup>. Here is a transliteration of the Inscription (=CIS. II. i. 145 B=NSI. No. 76 B):—

... לבני על תסחרא<sup>3</sup> זי מלכא ושמע 1  
 ... בר פונש הו אחר ענה מלכא 2  
 ... בר פונש מליא זי מלכא אמר וע 3  
 ... (ק)מלת המו תהך בחרב חילך וח 4  
 ... ה יחלך לך ושביא זי שבית בוא שנתא 5

<sup>1</sup> Read incorrectly by Sayce-Cowley (A 7 al.) כבש. See Lidzbarski, *Ephemeris*, iii. 76.

<sup>2</sup> Plate XXVI in the Palaeographical Society's Volume.

<sup>3</sup> So De Vogüé in CIS. II. i. 145 B. In the Palaeographical Society's Volume, the word is transliterated תבהבא.

6 . . . . . בֹּאֵלךְ וגרמִיךְ לֹא יִחְתֹּן שְׂאוֹל וּמַלְלֶךְ . . . . .  
 7 . . . . . שׁ עַל אֶלְפֵי מַלְכָּא . . . . . בְּמִנְצָא . . . . .

- I.e. 1. . . . for my sons according to the testimony of the king, and he heard . . .  
 2. . . . the son of Punsh, he delayed (?). The king answered . . . .  
 3. . . . the son of Punsh the words which the king had spoken, and . . .  
 4. . . . thou didst kill them. Mayest thou go with the sword of thy strength, and . . . .  
 5. . . . . and the captives which thou hast taken this year . . . .  
 6. . . . in them; and thy bones shall not descend into She'ol, and thy shadow . . . .  
 7. . . . . on the thousands of the king . . . .

The text, as is evident, is much mutilated. The subject appears to be a tale, 'composed either by a heathen Aramaean, who was hostile to the Egyptian religion<sup>1</sup>, or by an Egyptian Jew as a Haggādāh on Ex. 1,—more probably the latter.' The language is Aramaic, tinged (like the Carpentras Inscription) with Hebrew or Phoenician. 2. עֲנָה מַלְכָּא, cf. Dan. 2, 5. 8. 20 etc. 4. תִּמְּוֹ them, as Ezr. 4, 10. 23 etc. 5. זֶא (fem.), as Sachau 2, 17 באִישָׁתָא זֶא<sup>63</sup> שְׁנַתָּא זֶא, *Répert. d'Épigr. Sémi.* i. 247 זֶא בִירְתָּא זֶא; = Bibl. Aram. דֶּא (Lex. 1086<sup>1</sup>): cf. זֶי and זִי, p. xii bottom. 6. אֵלֶּךְ those, as Dan. 3, 12 etc. יִחְתֹּן from יָחַת, the common Aram. word for go down.

The characters are in general very similar to those of Plate III; but, in so far as there is a difference, they have approached nearer to the square type. The ה assumes a form more resembling the square ה. The tail of the מ shews a tendency to curl round to the left, and the whole letter approximates to the modern form. In the same way the right-hand stroke of the ת is longer, and curls round, so that the letter, especially the one in תִּהְיֶה (l. 4), closely resembles the square ת. The כ (notice ll. 4 תִּהְיֶה 6 גְּרַמִּיךְ) is almost exactly like the square final ך. The square form of נ is produced by the stroke on the left being gradually brought lower down: see

<sup>1</sup> There is an allusion to the 'Egyptian gods' in the first column of the Papyrus published as Plate XXV of the same Volume (Cooke, *NSI.* 76 A).



col. 13 in GK.; the Inscription **גזר תחם** 'Boundary of Gezer' from Gezer (Lidzbarski, Plate XLVI, II a, col. 3), and the Palmyrene **ג** (*ibid.* Plate XLV, cols. 10, 13; Cooke, Plate XIV, cols. 6, 7, 9).

The gradual change of script can also be well studied in the Table in Gesenius-Kautzsch (ed. 1910). From this it appears at once that the characters of Mesha's Inscription (c. 840 B.C.) and those of Zinjirli, near Aleppo, of about a century later, are practically identical—only the **ב**, for instance, being in the latter more curved at the top than in the former. In the Phoen. and Hebrew characters from the ninth to the first cent. B.C. (cols. 2–6) there is not any great change: the marked changes occur in the Aramaic types, from the eighth to the third cent. B.C.; and the earliest examples of the square Hebrew character (col. 14) are developed most immediately, not from the *Hebrew* series (cols. 3–6), but from the *Aramaic* series (cols. 11–13). It further appears from this Table that, of the 'final' characters, **ג, י, ה, ז** are really the older, more original forms of the letters in question: in the middle of a word, in cursive writing, the tail was curved round to the left, producing the medial forms **ב, נ, פ, צ**; at the end of a word, where there was a natural break, the original long perpendicular line remained. The final **ב**, on the other hand, is not an original form: it arises from the later form of the **ב** being closed up on the left (see col. 14; and comp. Lidzbarski, Plate XLVI, II a, cf. XLV, cols. 20–25)<sup>1</sup>.

From the immediate neighbourhood of Palestine an early example of the Aramaic transition-alphabet is afforded by an Inscription, consisting of a single word, found at 'Arāq el-Emir ('Cliff of the Prince'), in the country of the ancient Ammonites, 9 miles NW. of Heshbon<sup>2</sup>. Here (Jos. *Ant.* xii. 4. 11) Hyrcanus, grandson of Tobias, and great-nephew of the High Priest Onias II, being persecuted by his brothers, found himself a retreat among the hills (B.C. 183–176), where he built a stronghold, one feature of which consisted in a series of fifteen

<sup>1</sup> See, for further particulars on the gradual evolution of the square characters, Lidzbarski, p. 175 ff. (Phoenician), p. 183 ff. (older Heb.), p. 186 ff. (Aram.), pp. 189–192 (square Hebrew); and the three Tables at the end of his *Atlas*.

<sup>2</sup> See Socin's *Palästina u. Syrien* (in Baedeker's *Handbooks*), Route 10 (end); in more recent editions (revised by Benzinger), Route 17.

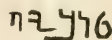
caves, in two tiers, hollowed out in the side of the rock<sup>1</sup>. At the right hand of the entrance to two of the caves (Nos. 11 and 13 in the *Memoirs*) in the lower tier, on the smoothed surface of the rock beside No. 13 (Fig. 8), on the unsmoothed surface beside No. 11 (Fig. 9), stands the Inscription, in letters nearly eight inches high.

Fig. 8 (A).



(From No. 383 of the Photographs published by the Palestine Exploration Fund.)

Fig. 9 (B).



(From the Facsimiles attached to Chwolson's *Corp. Inscr. Hebr.*, No. 1.)

From its position, the Inscription cannot well be earlier than the period when the caves were constructed, and may, of course, be later. It must be read טוביה<sup>2</sup>. The transitional character of the alphabet appears in the approximations to the square type: in the ו without the right-hand upper stroke, in the ב open at the top, and in the י and ה approaching the type of Fig. 10. The ט, also, originally a cross

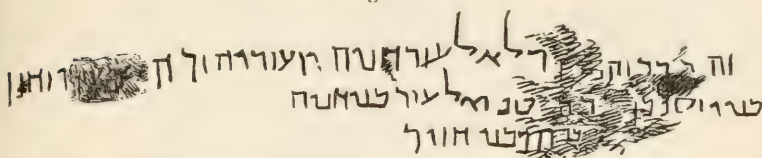
<sup>1</sup> See the view of the caves in the *Memoirs of the Survey of Eastern Palestine*, vol. i (1889), opposite p. 72; or in G. A. Smith's *Jerusalem* (1908), ii. 426 (also, p. 428, a photograph of the cave with the Inscription A), cf. p. 427 n.

<sup>2</sup> The reading has been disputed. De Vogüé (*Mélanges*, 1868, p. 162 f.), and Clermont-Ganneau (*Recherches in Palestine*, 1896, ii. 261), both of whom had seen and copied the Inscription, read it טוביה. On the other hand, the Photograph (Fig. 8), and the reproductions in the *Memoirs*, p. 76 f., and the Plate opposite p. 84, seemed to leave no doubt that the first letter was ע; and so ערביה was adopted in the first edition of the present work, and by Lidzbarski in 1898 (pp. 117, 190). It appears now, however, from the very complete descriptions in the *Publications of the Princeton Archaeological Expedition to Syria in 1904-5* [Division II (Ancient Architecture in Syria), § A (Southern Syria), Part i (Ammonitis), pp. 1-28 ('Arāq el-Amīr); Division III (Inscriptions), § A (Southern Syria), Part i (Ammonitis), pp. 1-7 (Hebrew Inscriptions of 'Arāq el-Amīr), by Enno Littmann], Div. III, § A, Pt. i, p. 2 (Photos. A and B), that (as stated above) there are in fact *two* inscriptions (cf. Smith, 427 n.), one (A) agreeing with Fig. 8, the other (B) agreeing with Fig. 9 (except that the circle of the ט should be closed at the top): the second can only be read טוביה, and this determines the reading of the first (in A there are no traces visible, any more than there are in the photograph from which Fig. 8 is taken, of a line, like that in B, drawn upwards from the left-hand upper-corner; but Littmann expresses it distinctly in his sketch of the inscription on the same page). Lidzbarski now accepts טוביה (*Ephem.* iii. 49).

enclosed in a circle, shews (in B) a modification, similar to that in Egyptian Aramaic and Palmyrene, and approximating to the square type.

The next Inscription is that of the Benê Ḥezir, above the entrance to the so-called Tomb of St. James, situated on the Mount of Olives, immediately opposite to the SE. angle of the Temple-area.

Fig. 10.

Inscription of the B<sup>n</sup>ê Ḥezir.

(From Chwolson's *Corpus Inscriptionum Hebraicarum*, No. 6. Cf. *NSI*. No. 148 A.)

זה [ה]קבר והמש[ב]ב לאלעזר חניה יועזר יהודה שמעון יוחנן  
בני יוסף בן . . . . [וליו]סף ואלעזר בני חניה  
. . . . מבני חֲזִיר

I. e. This is the tomb and the resting-place for Eleazar, Ḥanniah, Yo'ezer, Yehudah, Simeon, Yoḥanan, The sons of Yoseph, the son of . . . . [and for Yo]seph and Eleazar, the sons of Ḥanniah, . . . . of the sons (i. e. family) of Ḥezir.

Here we observe *Hebrew* advancing towards the square character. A Ḥezir, ancestor of a priestly family, is mentioned 1 Ch. 24, 15: another Ḥezir, not a priest, but one of the chiefs of the people, is named Neh. 10, 21. The date of the Inscription is probably shortly before the Christian era. The advance towards the square character is very marked. Notice, for instance, the א, the ה, the ל, the ס, the ע, the ר; and the bar of the ח, higher up than in the Egyptian Aramaic. Notice also that by the turn to the left given to the lower part of the ז, when standing in the middle of a word, a *medial* and a *final* form of the letter are distinguished (as in יוחנן at the end of the first line): when י follows, this turn is regularly connected with it, giving rise to a ligature: the same happens with ב followed by נ. ו and ז are

scarcely distinguishable from one another. The first letters of line 3 are uncertain: they may perhaps be read as ביה . . . .<sup>1</sup>

The ligature just spoken of is peculiarly common in the Palmyrene character. The Palmyrene Inscriptions<sup>2</sup> are written in a dialect of Aramaic<sup>3</sup>, and date from B.C. 9 onwards; the character differs from the square type only in calligraphical details. A specimen (Fig. 11) is given (=NSI. No. 141), for the sake of illustrating the tendency of Aramaic on the East, as well as on the West, of Palestine to advance in the direction of the square character:—

Fig. 11.

(From De Vogüé's *Syrie Centrale*, 1868, Plate V, No. 30<sup>a</sup>.)

קברא רנה די	I. e. This tomb is that of
עתנתן בר כהילו די	'Athinathan, son of Kohilu, which
בנו עלוהי בנוהי	built over him his sons
כהילו וחירן בנוהי	Kohilu and Ḥairan, his sons,
די מן בני מיחא	of (the family of) the children of Maitha,
בירח כנון שנת וו כ וו	in the month Kanun, in the year 304
[דגון is written כנון]	[Seleuc.=B.C. 9] <sup>4</sup> .

<sup>1</sup> Other Inscriptions (mostly fragmentary) from approximately the same period, may be seen in Chwolson's volume, Nos. 2 (תחם נור) *Boundary* [Aram.] *of Gezer*, 3, 4, 5 (Aram., from the Ḥauran), 7, 8, 9, 10. No. 5 is bilingual, and may be found also in De Vogüé, *Syrie Centrale*, p. 89: נפשה די חמרת די בנה = 'Οδαίναθος Ἀννήλου ἐκκοδόμησεν τὴν στήλην Χαμράτη τῇ αὐτοῦ γυναικί.

<sup>2</sup> See Cooke, *NSI*. pp. 263-340.

<sup>3</sup> Which exhibits some noticeable affinities with the Aramaic of Ezra and Daniel: see Sachau, *ZDMG*. 1883, pp. 564-7; A. A. Bevan, *A Commentary on Daniel* (1892), pp. x, 37, 211 ff.; *LOT*<sup>a</sup> 504.

<sup>4</sup> On the *Nabataean* Inscriptions, in which some of the letters, esp. כ, מ, ד,



In the following Inscription (= *NSI*. No. 148 B), from the lintel of a door, belonging to a ruined Synagogue at Kefr-Bir'im, a village a few miles NW. of Safed in Galilee, discovered by M. Renan in the course of his expedition in Palestine in 1863, the transition to the square character may be said to be accomplished: the date may be c. 300 A.D. (Renan), or somewhat earlier (Chwolson).

Fig. 12.

וְחוּ שְׁלוֹם כֹּכ קוֹסְחָהּ וְכָל כֹּכ וְתוֹשָׁאָא וְזָה  
הַלּוֹבֵל לְוַעֲשֵׁה חַח שְׁ קוֹרְחָהּ תְּנֵא בְרַכָּהּ עוֹשָׂא

(From Chwolson's *Corpus Inscriptionum Hebraicarum*<sup>1</sup>, No. 17.)

יהי שלום במקום הזה ובכל מקומות ישראל יוסה  
הלוי בן לוי עשה השקוף הזה תבא ברכה במעושי

I.e. May there be peace in this place, and in all the places of Israel!  
Yosah the Levite, son of Levi, made this lintel: may blessing come  
upon his works!

מעושי is evidently an error of the carver for מעושי: he first omitted the ש by accident, and then attached it at the end. Notice in this Inscription the close resemblance between ו and י, which in the Inscription of the Benê Hēzir are distinguished by the turn to the left—a survival of the primitive form of the letter—at the top of the י; also that between כ and מ (cf. p. lxvii), as well as the final ם. Notice also the regular *plena scriptio*. The resemblance of יהוה to וחוח (p. iii) in a character such as this will be evident.

In conclusion, a specimen is given (Plate VI) of a complete Phoenician Inscription (= *NSI*. No. 4), which may serve as an example of the style, as regards character and general appearance, in which the autographs of the Old Testament must have been written. The Inscription was found at Zidon in 1887, engraved on the base of a sarcophagus of black basalt, of Egyptian workmanship, and bearing

and ו approach closely to the square characters, see Cooke, *NSI*. p. 214 ff., and, for the characters, Plate XIV, Lidzb. Plate XLV.

<sup>1</sup> In the original the Inscription is in one line: it is divided here merely for convenience. See Photograph No. 459 of the Palestine Exploration Fund.



in front a hieroglyphic Inscription, designed no doubt originally for use in Egypt, but diverted from its original purpose and taken to Phoenicia in order to receive the remains of a Phoenician prince. The contents of the hieroglyphic Inscription bear no relation to those of the Phoenician one. Transliterated into square characters, the latter reads as follows :—

- 1 אנך תבנת כהן עשתרת מלך צדנם בן  
 2 אשמנעזר כהן עשתרת מלך צדנם שכב בארן  
 3 ז מי את כל אדם אש תפק אית הארן ז אל אל ת  
 4 פתח עלתי ואל תרגון כ אי אדלן כסף אי אדלן  
 5 חרץ וכל מנם משד בלת אנך שכב בארן ז אל אל תפת  
 6 ה עלתי ואל תרגון כ תעבת עשתרת הדבר הא ואם פת  
 7 ה תפתח עלתי ורגו תרגון אל י[כ]ן ל[ך] זרע בחים תחת שמי  
 8 ש ומשכב את רפאם

- I. e. 1. I Tabnith, priest of 'Ashtart, king of the Zidonians, son  
 2. of Eshmun'āzār, priest of 'Ashtart, king of the Zidonians, lie in this coffin :  
 3. whoever thou art, (even) any man, that bringest forth this coffin, do not  
 4. open my sepulchral chamber, and disquiet me not ; for there is no image of silver, there is no image of  
 5. gold, nor any jewels of? : only myself am lying in this coffin ; do not o-  
 6. -pen my sepulchral chamber, and disquiet me not ; for such an act is an abomination unto 'Ashtart ; and if thou at all  
 7. openest my chamber, or disquietest me at all, mayest thou have no seed among the living under the su-  
 8. -n, or resting-place with the Shades.

The Tabnith who speaks is the father of the Eshmun'azar (II) whose long and interesting funereal Inscription<sup>1</sup> (22 lines) was found in 1855 on the site of the ancient necropolis of Zidon, and who describes himself (lines 13-15), as son of Tabnith, king of the Zidonians, and of Amm'ashtart, priestess of 'Ashtart, and grandson

<sup>1</sup> It may be found in M. A. Levy's *Phönizische Studien*, i. (1856) ; in Schröder's *Die Phön. Sprache* (1869), p. 224, with Plate I ; *CIS.* I. i. No. 3 (with facsimiles) ; and elsewhere : most recently in Cooke, *NSI.* No. 5 (with facsimile, Plate I).



INSCRIPTION OF TABNITH, KING OF ZIDON

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of Eshmun'azar (I), who is mentioned here as Tabnith's father. From the style of the Egyptian ornamentation displayed both by the sarcophagus of Tabnith, and also by the related sarcophagus of Eshmun'azar II, it is concluded that the date of the Inscription is not earlier than the fourth cent. B.C.; and as upon other grounds it cannot be much later than this, it may be plausibly assigned to c. 300 B.C.<sup>1</sup> The Inscription is of value to the Hebrew student, not only on account of its palaeographical interest, but also on account of the illustration which it affords of the language and ideas of the Old Testament.

2. אָרן of a coffin, or mummy-case, as Gen. 50, 26.

3. 1, i.e. 1 (Heb. 1). So regularly, as *NSI.* 9, 3 השער this gate; 19, 1 מצבת this pillar; 42, 3 (the sacrificial table from Marseilles) המשאת this payment; *CIS.* I. i. 88, 4 המפקד (cf. Cooke, p. 26). Observe that ז (unlike the Heb. זה) is without the article, although the accompanying noun has it: pronounce, therefore, here זָאֵרִי (not בָּאֵרִי), as line 3 הארץ.—With מי את וג' cf. *NSI.* 64, 5–6. 65, 8: כל אדם is, however, somewhat awkward. Renan, observing that in Eshmun'azar's Inscription there occurs twice the similarly worded phrase, line 4 אל יפתח אית משכב ז and line 20 קנמי את כל ממלכת וכל אדם אל יפתח עלתי, suggests that מי is an error of the stone-cutter for קנמי, which is supposed, on the strength of a statement in the Mishnah, *Gilpin* 4, 7 מעשה בצידון באחד שאמר) לֹא־שָׁתוּ קוֹנָם אִם אֵינִי מִנְרֶשֶׁךְ i.e. a man in Zidon said to his wife קוֹנָם 'A curse (upon me), if I do not divorce thee!'), to have been a Phoenician formula of imprecation (see further Cooke, p. 34). Render in this case, then: 'My curse (be) with every man, whosoever

<sup>2</sup> So **𐤒𐤍** *these* (p. 34 note), in accordance with the dissyllabic form found in the Semitic languages generally, was pronounced in all probability **𐤒𐤍** (in the *Poenulus* v. 1, 9 written *ily*; in an Inscr. from N. Africa, *ZDMG.* xxix, 240, **𐤒𐤍**: Lidzbarski, p. 264<sup>b</sup>). Comp. Cooke, *NSI.* p. 26.

thou art, that bringest forth,' etc.—אש, the Phoenician form of the relative, occurring constantly in the Inscriptions, to be pronounced probably *ish* or *esh*, if not rather as a dissyllable אִשְׁ<sup>1</sup>.—הפק prob. תפק or תפק; cf. Aram. תפק to *go forth*, אפק to *bring forth*, or Heb. הפיק (Is. 58, 10).—אית=Heb. אֵת, the mark of the accus.: for the vocalization, cf. Arab. اِذَا.

4. עלתי: comp. in Eshmun'azar's Inscription (*NSI.* 5), lines 5–6 כל אדם אל יפתח עלתי ואל יער nec supraedificent lecto huic cameram lecti alterius, 10, and 20–21 תרנון. comp. הרגיו used of *disquieting* the spirits of the dead in 1 S. 28, 15. Is. 14, 16.—כ i. e. כ (כ'), as often (Schröd. p. 218 f.; Lidzbarski, p. 295): e. g. *CIS.* 2, 12. 13 אנך=כ אנך אי not: cf. p. 49 note.—אדלן, probably the Greek εἰδωλον.

5. חרין, the usual Phoenician word for *gold* (*NSI.* 3, 5; 24, 1 מרקע אז נפקד החרין 33, 3. 5; *CIS.* 327, 4–5 the *goldsmith*); in Hebrew confined to poetry.—מןם prob.=Aram. מָאֵן, pl. מְאֵיִן. בלתי=בלת. מְאֵיִן, מְאֵיִן.

6. תועבת עשתרת הרבר הא: comp. the very similar use of יהוה in Dt. (7, 25 אלהיך הוא 17, 1. 18, 12. 22, 5. 23, 19. 25, 16. 27, 15) and Pr. (3, 32. 11, 20. 12, 22 al.).—הא, הרבר הא without the art., as ז above: so *CIS.* 2, 22 הממלכת הא that kingdom; 166, 6 הא הלחם. On the orthography of הא, see below, p. xxxi.

7. רגו תרגון, with the inf. *Qal*, according to the scheme noticed on II 20, 18.—יכן, i. e. יכן, impf. from פון (see p. 285 footnote; *NSI.* Index, p. 369; and the Glossary in Lidzbarski, p. 294). Cf. *NSI.* 42, 13 יכן לכהנם=Heb. יהיה לכהנים.—נרע פחים: comp. the corresponding imprecation in Eshmun'azar's Inscription, lines 8–9 ואל יכן אל יכן לם שרש למשץ ופך למעל ותאר בחים תחת שמש 11–12 (their) stead; 11–12 ואל יכן לם שרש למשץ ופך למעל ותאר בחים תחת שמש (see Is. 37, 31).

8. ואל יכן לם משכב את רפאם: comp. *ib.* line 8 ומשכב את רפאם משכב of a resting-place in the underworld, as Ez. 32, 25: the רפאים as Is. 14, 9. 26, 14. 19. ψ. 88, 11. Pr. 2, 18. 9, 18. 21, 16. Job 26, 5†<sup>2</sup>.

<sup>1</sup> In the *Poenulus* of Plautus represented by *si* (V. 1, 1. 4. 6. 8), and *ass* (V. 2, 56 *assamar* = אִשְׁרָא). Comp. Schröder, pp. 162–6.

<sup>2</sup> For further information on the subject of the Phoenician language and Phoenician Inscriptions, the reader is referred to M. A. Levy, *Phönizische Studien* in



## § 2. Early Hebrew Orthography.

Having determined the nature of the old Hebrew character, we have next to consider the nature of the old Hebrew orthography. Did this differ from that which we find in modern printed texts? and if so, in what respects?

1. *Division of words.* In the Inscription of Mesha' and in the Siloam Inscription the words are separated by a point, but in Inscriptions on gems and coins and in Phoenician Inscriptions generally (see e.g. Plate VI) separations between words are not marked<sup>1</sup>. Whether they were marked (either by points or spaces) in the autographs of the OT. cannot be determined with certainty: if they were,

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4 Parts, Breslau, 1856-70; Schröder, *Die Phönizische Sprache*, Halle, 1869; the *Corpus Inscriptionum Semiticarum*, Tom. I (where the Bibliography relating to each Inscription is specified in full); Cooke, *NSI*. pp. 18-158; and Lidzbarski, *Nordsem. Inscr.* pp. 4-83, 493-499 (Bibliography [to 1898]), 204-388, 500-504 (Glossary), 389-412 (synopsis of grammatical forms, etc.). The best treatment of the relation of Phoenician to Hebrew is to be found in the Essay of Stade in the *Morgenländische Forschungen* (Leipzig, 1875), pp. 179-232. All these authorities may, however, in greater or less degree, be supplemented from Inscriptions that have been discovered more recently, and for which search must be made (chiefly) in the *Répertoire d'Épigraphie Sémitique* (from 1900), a supplement, appearing from time to time, to the *CIS.*, and in Lidzbarski's *Ephemeris für Semitische Epigraphik* (from 1902), with Glossaries at the end of each volume.

For further details respecting the history of the West-Semitic alphabets generally, and of the Hebrew alphabet in particular (in addition to the works of Levy, Chwolson, Madden, Berger, and Lidzbarski, mentioned above), reference may be made to Lenormant, *Essai sur la propagation de l'Alph. Phénicien dans l'anc. monde*, 1872-3; Stade's *Lehrbuch*, pp. 23-34; Wellhausen's edition of Bleek's *Einleitung*, ed. 1878, p. 626 ff.; ed. 1886, p. 580 ff.; De Vogüé, *Mélanges d'Archéologie Orientale* (1868), especially pp. 141-178, 'L'Alphabet Araméen et l'Alphabet Hébraïque'; Isaac Taylor's *History of the Alphabet*, Chaps. IV, V; S. A. Cook's study, mentioned above (p. x), in the *PEFQS.* 1909, pp. 284-309; the other Facsimiles of Semitic Inscriptions contained in the Palaeographical Society's Volume; Euting's *Nabatäische Inschriften* (1885); the Plates in the *Corpus Inscriptionum Semiticarum*; and Neubauer's *Facsimiles of Hebrew Manuscripts, with Transcriptions*, Oxford, 1886.

<sup>1</sup> In many of the older Aramaic Inscriptions also the words are separated by a point: in the Papyri they are usually separated by a space. See further Lidzb., p. 202 f. A perpendicular line, seemingly a clause-separator, occurs twice in the Gezer Inscription (ll. 1. 2).

some irregularity and neglect must have been shewn in the observance of them: for the existing MT. contains instances of almost certainly incorrect division of words (*a*); and the LXX frequently presuppose a different division from that in MT. (*b*), which (whether right or wrong) could scarcely have arisen had the separation of words been marked distinctly. It is probable, however, that before the Massoretic text was definitely fixed, the division of words had been generally established, and the distinction made between the medial and final forms of כ, מ, נ, פ, צ (above, p. xix): for the Massorites, instead of altering *in the text* what they view as a wrong division of words, leave the text as it is, and only direct the *reader* to substitute the correct division; this implies that at the time when notes such as those referred to were added, the division of words found in the **כתיב** was regarded as definitely settled (*c*).

(*a*) Gen. 49, 19–20 מאשר leg. אשר עקבם: אשר.

2 S. 21, 1 ואל-בית הרמים l. ואל-בית הרמים.

Is. 17, 6 בסעפי הפריה l. בסעפיה פריה.

Jer. 15, 10 כלה מקללוני (a grammatical *monstrum*) l. בללם קללוני.

22, 14 וקרע לו חלוני וקפון (another grammatical anomaly)

l. וקרע לו חלוני קפון.

23, 33 אתם הפיטא l. אתם הפיטא (so LXX, Vulg.).

Ez. 43, 13 וחיק האמה l. וחיק אמה.

Hos. 6, 5 ומשפטך אור יצא: l. ומשפטך אור יצא: (so LXX, Pesh. Targ.).

ψ. 25, 17 הרחיבו והצילני l. הרחיבו והצילני (see the Commentators).

42, 6–7 ישועות פני ואלהי: l. ישועות פניו: אלהי (so LXX, Pesh.: comp. v. 12. ψ. 43, 5).

73, 4 למותם l. למותם (so Ew. Hitz. Del. etc.).

(*b*) Nu. 24, 22 ערמה: קין νεοσσιὰ πανουργίας=ערמה.

1 S. 1, 1 בנציב: εν Νασειβ=בנציב.

14, 21 סבבו גם המה: ανεστράφησαν και αυτοι=סבבו גם המה.

20, 40 לך הבוא: πορεύου, εἰσελθε=לך הבוא.

1 Ch. 17, 10<sup>b</sup> ואגדלך: και αυξησω σε=ואגדלך.

Jer. 5, 6 ערבית זאב: λύκος ὥς τῶν οἰκίων=ערבית זאב.

9, 4 end-5 נלאו: (οὐ) διέλιπον τοῦ ἐπι-στρέψαι. τόκος ἐπὶ τόκῳ=נלאו נשב: תף בתוך מרמה.

13, 25 מִנְת־מִדִּין מֵאֵתִי : μερὶς τοῦ ἀπειθεῖν ὑμᾶς ἐμοὶ=מִנְת־מִדִּין מֵאֵתִי  
מְרִיבִים אֵתִי.

17, 11 עֲשֵׂה עֲשָׂרָה וְלֹא : ποιῶν πλοῦτον αὐτοῦ οὐ=עֲשֵׂה עֲשָׂרָה וְלֹא

31, 8 בְּמִוֶּעַר : ἐν ἔορτῇ=בְּמִוֶּעַר.

46, 15 מְדֹוֶעַ נִסְחָף : διὰ τί ἔφυγεν (ἀπὸ σοῦ) ὁ Ἄπις;=מְדֹוֶעַ  
נִסְחָף.

Hos. 11, 2 מִפְּנֵי הֵם : ἐκ προσώπου μου· αὐτοὶ=מִפְּנֵי הֵם.

Zeph. 3, 19 אֶת־כָּל־מַעֲנִיךָ : ἐν σοὶ ἔνεκεν σοῦ (as though אֶתֶּךָ  
(לְמַעַנְךָ)).

Zech. 11, 7 לָבֹן עֲנִי : εἰς τὴν Χαναάντιν=לָבֹן עֲנִי.

ψ. 4, 3 כִּבְדִּי לֵב לִמָּה : βαρυκάρδιοι ; ἵνα τί=כִּבְדִּי לֵב לִמָּה.

44, 5 אֱלֹהִים צוּה : ὁ Θεός μου, ὁ ἐντελλόμενος=אֱלֹהִים מְצִיָּה.

106, 7 עֲלִים : ἀναβαίνοντες=עֲלִים.

Pr. 13, 14 מִמּוֹקֵשׁ יָמוּת : ὑπὸ παγίδος θανεῖται=מִמּוֹקֵשׁ יָמוּת.

14, 7 וּבִלְיָדַעַת : ὅπλα δὲ αἰσθήσεως=וּבִלְיָדַעַת.

27, 9 וּמִתְקַרְעָה מַעֲצַת נֶפֶשׁ : καταρρήγνυται δὲ ὑπὸ συμπτω-  
μάτων ψυχῇ=וּמִתְקַרְעָה מַעֲצַת נֶפֶשׁ.

Job 40, 19 (LXX 14) הָעֵשׂוֹ יִגֵּשׁ חֲרָבוֹ : πεποιημένον ἐγκαταπαί-  
ξεσθαι=הָעֵשׂוֹ לְשִׁחְתָּקְבוֹ (ψ. 104, 26).

See also ψ. 76, 7. Jer. 6, 9. 23, cited below, pp. lxx, lxxi; Gen.  
28, 19 Ουλαμμavs (for וואלם לוֹ). Jud. 18, 29 Ουλαμαῖs (for וואלם לִישׁ);  
and the notes on I 1, 24. 2, 13. 21, 7.

(c) a Jer. 6, 29 קְרִי מֵאֵשׁ תָּם : מֵאֵשׁ תָּם.

ψ. 55, 16 ק' יֵשִׁי מִוֶּת : יֵשִׁי מִוֶּת.

Job 38, 1 ק' מִן הַסְּעָרָה : מִנְהַסְעָרָה.

40, 6 ק' מִן סְעָרָה : מִנְסְעָרָה.

Neh. 2, 13 ק' הֵם פְּרוּעִים : הַמְּפֹרָעִים.

1 Ch. 9, 4 ק' בֶּן בְּנֵי פְרִין : בֶּן בְּנִימֹן בְּנֵי פְרִין.

β La. 4, 3 ק' בְּעֵינַיִם : כִּי עֵינַיִם.

2 Ch. 34, 6 ק' בְּחִרְבֵּיהֶם : בָּחַר בְּתֵיהֶם.

γ 2 S. 5, 2 ק' הֵיית מוֹצִיא וְהִמְבִּי : הֵייתָ מוֹצִיא וְהִמְבִּי.

21, 12 ק' נִשְׁמָה פִּלְשְׁתִּים : שֵׁם הַפִּלְשְׁתִּים.

Ez. 42, 9 ק' וּמִתַּחַת הַלְּשׁוֹנֹת הָאֵלֶּה : וּמִתַּחַת הַלְּשׁוֹנֹת הַלְּשׁוֹנֹת הָאֵלֶּה.

Job 38, 12 ק' יִדְעָתָה הַשָּׁחַר מְקוֹמוֹ : יִדְעָתָה שָׁחַר מְקוֹמוֹ.

Ezra 4, 12 ק' וְשִׁבְרָא נִשְׁבְּלִילוֹ : וְשִׁבְרָא אִשְׁבְּלִילוֹ.

However, as the need of a re-division of words is *comparatively* unfrequent, it may perhaps be inferred that in old Hebrew MSS. the divisions between words were not regularly unmarked<sup>1</sup>.

2. The *plena scriptio* was rare. Thus in Mesha's Inscription the *v* of the plural is regularly not expressed (line 2 שלשן *thirty*: 4 השלכן (p. lxxxix); 5 ימן רבן, i.e. ימן רבן *many days*; 16 גברן, i.e. גברן *men*): we have also 10. 13. 20 אש, 11 קר for what in MT. would be איש, קיר: further (attaching the points, to avoid repetition) 1 מאב, 4 השעני *saved me*, 27 בנתי 7: הרס: and even 23. 27. 30 בת 7, בתה 7, for בית, ביתה (once 25 בביתה); the *duals*, 15 הצהרם (in MT. הצהרים), 20 מאתן *two hundred*, 30 בת דבלתן (Jer. 48, 22 בית דבלתים), 31 חורנן (Isa. 15, 5 חרונים). Even א is sometimes omitted, not merely in ואחזה 11. 20 (i.e. ואחזה, ואחזה, 24 ואמר), where the radical א following the prefix of 1 ps. sg. of the imperfect is dispensed with as in Hebrew, but in רשה 20 = ראשה *its chief(s)*.

Similarly in the Siloam Inscription we find 2. 4 אש (i.e. איש), 2 אמת (i.e. אמת), 3 בצר (בציר), 4. 6 החצבם (החצבים); and even (where the *v* is radical) 2 קל (so rarely in MT.: usually קול), 3 בים (i.e. בים—never ים in MT.). We find, however, beside these 'defective' forms 1. 2 בעור (בעור), 5 המוצא, and 6 ראש.

Perhaps the most remarkable case of the *defectiva scriptio* is that of the pron. of 3 *sing.*, which is twice on Mesha's Inscription (in the masculine) written הא (6 ויאמר גם הא 27; כי הרס הא 27). In Phoenician Inscriptions, the same orthography is found regularly with *both* genders<sup>2</sup>: it appears, therefore, that, while הא was all that was written, the context was regarded as a sufficient guide to enable the reader to pronounce it correctly *hu'* or *hi'*, according as the reference was to a masc. or fem. antecedent. (The alternative supposition that *hu'* was used for both genders, is excluded by the fact that *all* other Semitic languages have a feminine with *yod*, which obliges us to

<sup>1</sup> Comp. further (with reserve) Perles, *Analekten* (1895), p. 35 ff.

<sup>2</sup> Cooke, *NSI*. 3, 9 מלך צדק הא he was a just king, 13 מלאכת הא that work; 5, 10 אדם הא that man, 11 ממלכת הא that kingdom; 27, 2 (254 B. C.) and *CIS*. I. i. 94, 2 הא שנת that year; *NSI*. 44, 6 הלחם הא; and in the Inscription of Tabnith (p. xxiv), line 6. See Lidzbarski, p. 257.

suppose that the double form was already possessed by the ancestors of the different Semitic nations when they still lived together in a common home<sup>1</sup>.)

It may be inferred that the *plena scriptio* was introduced gradually, though, so far as א is concerned, the instances of its omission, where it is required by the etymology, are so exceptional, that it was probably in use, as a rule, from the beginning. In the case of ו and י there is abundant evidence that the LXX translated from MSS., in which it was not yet generally introduced; for in passages where it is found in MT. they constantly do not recognize it. Thus, to take but a few examples out of many—

1 S. 12, 7 י"י את כל צדקות י"י : τὴν πᾶσαν δικαιοσύνην K. = צִדְקַת י"י.

8 וישיבום : καὶ κατῴκισεν αὐτοὺς = וישיבם.

18, 27 וימלאום : A, Luc. καὶ ἐπλήρωσεν αὐτὰς = וימלאם.

19, 5 ראת : (πᾶς Ἰσραηλ) εἶδον = רָאָת or רָאָה (construction as 17, 21).

20, 26 end טהור : καθαρίζονται = טָהַר.

21, 14 (13 LXX) ויורד : κατέρρει = וַיֵּרֶד.

23, 25 סלע המחלקות : πέτρα ἣ μερισθεῖσα = סֶלַע הַמַּחֲלָקֹת.

27, 8 הנה יושבת הארץ : ἰδοὺ ἡ γῆ κατῴκειτο = הִנֵּה יוֹשֶׁבֶת הָאָרֶץ.

2 S. 7, 1 הניחלו : κατεκληρονόμησεν αὐτὸν = הִנִּיחָלוּ.

Jer. 6, 15 יפלו בנפלים : πεσοῦνται ἐν τῇ πτώσει αὐτῶν = יִפְּלוּ בְּנִפְלָם.

23 כאיש למלחמה : ὡς πῦρ (בָּאֵשׁ) εἰς πόλεμον.

29 ורעם לא נתקו : πονηρία αὐτῶν οὐκ ἐτάκη = וְרָעָם לֹא נִתְקוּ.

12, 15 והשיבתים : καὶ κατοικίῳ αὐτοὺς = וְהַשִּׁיבֹתִים.

17, 25 ובסוסים : καὶ ἵπποις αὐτῶν = וּבִסּוּסִים.

32 (39), 5 ילף : ἐισελεύσεται = יִלֵּף (את being disregarded).

50 (27), 16 זורע : σπέρμα = זֵרַע (in spite of the parallel κατέχοντα δρέπανον).

51 (28), 59 מנוחה : ἄρχων δώρων = מְנוּחָה.

<sup>1</sup> The view formerly held that the epicene הוּא was an archaism in Hebrew, cannot, in the light of these facts, be any longer sustained: Hebrew must have possessed the double form from the beginning. Cf. Nöldeke, *ZDMG.* 1866, p. 458 f.; 1878, p. 594; Delitzsch, *Comm. on Genesis* (Engl. Tr.), i. pp. 42 f., 50; Wright, *Comparative Grammar of the Semitic Languages* (1890), p. 104.



Ezek. 7, 24 גֹּאֵן עֹזִים : τὸ φρύγμα τῆς ἰσχύος αὐτῶν = גֹּאֵן (comp. 24, 21).

13, 13 רוח סַעֲרָת : πνοὴν ἐξαίρουσαν = רוח סַעֲרָת.

42, 16-17 (similarly 17-18) מָדַר : סָבִיב : καὶ ἐπέστρεψε . . . καὶ διεμέτρησε i.e. מָדַר סָבִיב (so most moderns: comp. v. 19 MT.).

ψ. 5 title אֱלֹהֵי הַנְּחִלָּה : ὑπὲρ τῆς κληρονομώσεως = אֱלֹהֵי הַנְּחִלָּה.

58, 12 שַׁפְּטִים : ὁ κρίνων αὐτοὺς = שַׁפְּטִים.

104, 17 בְּרוּשִׁים : ἡγείται αὐτῶν = בְּרוּשִׁים.

107, 17 אֲוִלִּים : ἀντελάβετο αὐτῶν = אֲוִלִּים or אֲוִלִּים<sup>1</sup>.

Job 19, 18 עוֹלִים : εἰς τὸν αἰῶνα = עוֹלִים<sup>2</sup>.

3. The suffix of 3 sg. masc. was written ה- instead of ו-, as is normally the case in MT. The original form of this suffix was הו-, as seen still in פִּיהוּ, and in derivatives of ה"ו verbs as מִשְׁתַּחֲוִי, etc.: also in such verbal forms as שִׁלְחָהוּ, אָכַלְהוּ, נָתַתִּיהוּ, יַעֲרֹכְנָהוּ, תִּנְהוּ, יִכְרֹכְנָהוּ (Stade, §§ 345, 628), and the form -hu is used regularly in Arabic; but in the majority of cases a contraction takes place, the aspirate being rejected, and a-hu, for instance, becoming first au and ultimately ō. At first, however, the orthography was not altered, ה- remained, though it followed the ō, and in fact was only a sign of the final long vowel: in the end, however, ō- was mostly substituted for it. Mesha' still writes uniformly ה-; e.g. (adding the points) בָּאֲרֵצָה, בָּנָה, בָּבֶתָה, בָּה, וַיִּגְרֹשֶׁהָ, etc.: on the Siloam Inscription, on the contrary, the examples which occur, viz. רָעוּ thrice, have ō-. In MT., though in the vast majority of cases the contracted suffix is written ō-, there occur a number of instances in which ה- has been suffered to remain, testifying (in the light of the cognate dialects) to a previous general prevalence of this form: viz. Gen. 9, 21. 12, 8. 13, 3. 35, 21 אָהָלָה; 49, 11 עִירָה and סוּתָה; Ex. 22, 4 בַּעִירָה; 26 כַּסוּתָה; Ex. 32, 17 בָּרַעָה; 25 בָּרַעָה; Lev. 23, 13 נִסְכָּה; Nu. 10, 36

<sup>1</sup> As though from a verb אָוִל or אִיל : cf. ψ. 22, 1 אִילת ἀντίληψις; 20 אִילוֹתֵי βοθήειά μου; 88, 5 אִיל אֵין βοήθητος; Syr. ܐܝܠܐ help, succour, Ephr. i. 398 al.

<sup>2</sup> Yet in some cases the plena scriptio must have been in use: Jud. 9, 37 ירדוֹם καταβαίνων κατὰ θάλασσαν (ירדוֹם); Jer. 22, 20 מַעֲבְרִים εἰς τὸ πέραν τῆς θαλάσσης (מַעֲבְרִים).

וּבְנֵהָ; 23, 8 קָבָה; Dt. 34, 7 לָחָה; Jos. 11, 16 וַיִּשְׁלַחְהָ; Jud. 9, 49 שֹׁכָה; 2 Ki. 6, 10 הוֹחִירָה; 9, 25 שָׁלַשָּׁה; 19, 23 קָצָה (Is. 37, 24 קָצוּ); 20, 13 (= Is. 39, 2) נִכְלָה; Jer. 2, 3 תְּבוּאָה; 17, 24 בָּה; 22, 18<sup>b</sup> הִרָה; Ez. 12, 14 עֹרָה; 31, 18. 32, 31. 32. 39, 11 all הִמּוֹנָה; 48, 8 (so B, Kittel, but not Baer and Ginsburg). 15 *end*. 21 *end* תּוֹכָה; 18 תְּבוּאָה; Hab. 3, 4 עֹזָה; ψ. 10, 9. 27, 5 בִּסְכָּה; 42, 9 שִׁירָה; Dan. 11, 10 מְעֻזָּה; and the eighteen (seventeen) cases of בָּלָה quoted on II 2, 9<sup>1</sup>. The non-recognition of this form of the suffix has sometimes, as in 1 S. 14, 27 (see note). 2 S. 21, 1 (see note). Is. 30, 33 (rd. מִדְרָתָה). Ez. 43, 13 (see p. xxviii), led to error in MT. Comp. also Gen. 49, 10 in the Versions (שָׁלָה). The retention of the form in the instances cited is probably due to accident: it cannot be said to occur more frequently in passages that are (presumably) ancient than in others; thus in Gen. 49 and Ex. 22 there are numerous cases of the usual form in ה-, in other ancient passages there are no occurrences of ה- whatever<sup>2</sup>.

### § 3. The Chief Ancient Versions of the Old Testament.

It does not lie within the compass of the present work to give a complete account of the different Ancient Versions of the Old Testament: it will suffice if enough be said to illustrate their general character and relation to one another, so far as the Books of Samuel

<sup>1</sup> ה- occurs also in שָׁמַח in the Nash Papyrus, containing the Decalogue and Dt. 6, 4 f. (2 cent. A.D.): see S. A. Cook, *PSBA*. 1903, 34 ff., or (briefly) my *Exodus*, p. 417.

<sup>2</sup> I do not stop to shew in detail that ancient Hebrew MSS. were *unpointed*. That they were unpointed is (1) probable, from the analogy of all ancient Semitic writing, which has come down to us in its original form (Moabitic, Aramaic, Phoenician, Hebrew Inscriptions); (2) certain, (a) from the *very numerous* renderings of the Ancient Versions, presupposing a different vocalization from that of the Massoretic text, which it cannot reasonably be supposed that the translators would have adopted had they had pointed texts before them; (b) from the silence of the Talmud and Jerome as regards any system of punctuation, which, when it is considered that passages are frequently *discussed*, and alternative renderings and pronunciations compared, both by the Rabbis and by Jerome, is more than would be credible, had Hebrew MSS. in their day been provided with points. (On Jerome, particulars may be found in Nowack's monograph [p. liii n. 4], p. 43 ff.) The system of points must have been introduced during the sixth and seventh cent. A.D. — a period of which the literary history is unfortunately shrouded in obscurity, which even the pedigree of Aaron Ben-Asher, brought to light by the Crimean MSS. (Strack, in the art. cited p. xxxiv n. 4, pp. 610–613), does not enable us to pierce.

are concerned, and to establish the principles upon which they may be used for purposes of textual criticism<sup>1</sup>.

The special value of the Ancient Versions consists in the fact that they represent MSS. very much earlier than any Hebrew MSS. at present extant, and belonging in some cases to different recensions. The majority of Hebrew MSS. are of the twelfth to the sixteenth centuries<sup>2</sup>. Very few are earlier: the earliest of which the date is known with certainty being the MS. of the Latter Prophets, now at St. Petersburg, which bears a date=A.D. 916<sup>3</sup>. This MS., though it differs from the great majority of Hebrew MSS. by exhibiting (like others acquired within the last half-century from the East<sup>4</sup>) the super-linear system of points and accents, does not contain a substantially different text. In fact, so soon as we pass beyond the recognized variants known as the *Qrē's*, the variations exhibited by extant Hebrew MSS. are slight; in other words, *all MSS. belong to the same recension, and are descended from the same imperfect archetype*<sup>5</sup>. Existing MSS. all represent what is termed the *Massoretic* text<sup>6</sup>. That this text,

<sup>1</sup> For fuller information on the subject of the following pages, see generally (where special monographs are not referred to) Wellhausen's edition of Bleek's *Einleitung*, ed. 4, 1878, p. 571 ff., or ed. 5, 1886, p. 523 ff., with the references. Comp. Burkitt's art. TEXT AND VERSIONS (OT.) in *EB.* iv, col. 5011 ff.

<sup>2</sup> Comp. Strack's art. TEXT OF THE OT. in *DB.* iv, p. 727 ff.

<sup>3</sup> Published in facsimile with Prolegomena by H. L. Strack, *Codex Babylonicus Petropolitanus* (St. Petersburg, 1876). Another relatively ancient MS. is the Reuchlin Codex of the Prophets at Carlsruhe (A. D. 1105), De Rossi's 154, the facsimile of a page of which may be seen in Stade's *Gesch. Isr.* i. p. 32, or in the Palaeogr. Society's Volume, Pl. LXXVII. Ginsburg (*Introd. to the Heb. Bible*, 1897, p. 475 ff.) describes a MS. (Brit. Mus. Or. 4445), which he assigns to c. A.D. 830.

<sup>4</sup> On these MSS. see Strack in the *Zeitschr. für Luth. Theol. u. Kirche*, 1875, p. 605 ff., and Wickes, *Hebrew Prose Accents*, App. ii. p. 142 ff., with the references.

<sup>5</sup> Comp. Olshausen, *Die Psalmen* (1853), p. 17 ff.; Lagarde, *Proverbien*, p. 2; and the note in Stade, *ZATW.* iv. 303.

<sup>6</sup> The variations exhibited by existing MSS. have been most completely collated by Kennicott, *V. T. c. Var. Lect.* 1776, 1780; and De Rossi, *Variae Lectiones V. T.*, 1784-98. But for assistance in recovering the genuine text of the passages—which are not few—in the Hebrew Bible, which bear the marks of corruption upon their face, one consults these monumental works in vain. And how little is to be gained for the same end from the MSS. discovered since De Rossi's day, may be learnt from Cornill's collation of the MS. of A. D. 916, for Ezekiel, *Das Buch des Propheten Ezechiel* (1886), p. 8 f. Baer's editions of the text of different parts of the OT. (the whole, except Ex.-Dt.) are valuable as exhibiting the *Massoretic* text in

however, does not reproduce the autographs of the OT. in their original integrity becomes manifest, as soon as it is examined with sufficient care and minuteness. It is true, since the rise of the school called the *Massorites* in the seventh and eighth centuries, and probably for parts of the Old Testament, especially the Law, from a considerably earlier date, the Jews displayed a scrupulous fidelity in the preservation and correct transmission of their sacred books: but nothing is more certain than that the period during which this care was exercised was preceded by one of no small laxity, in the course of which corruptions of different kinds found their way into the text of the Old Testament. The Jews, when it was too late to repair by this means the mischief that had been done, proceeded to guard their sacred books with extraordinary care, with the result that corrupt readings were simply perpetuated, being placed by them (of course, unconsciously) on precisely the same footing as the genuine text, and invested with a fictitious semblance of originality. Opinions may differ, and, as our data for arriving at a decision are often imperfect, cannot but be expected to differ, as to the *extent* of corruption in the Massoretic text: but of the fact, there can be no question. The proof, as was shewn by Professor Kirkpatrick in a paper read at the Church Congress at Portsmouth, 1885 (*Guardian*, Oct. 7, p. 1478; comp. *The Psalms*, in the *Cambridge Bible*, p. lxvi), is to be found, stated briefly, in the following facts: (1) There are passages in which the text, as it stands, cannot be translated without violence to the laws of grammar, or is irreconcilable with the context or with other passages; (2) parallel passages (especially parallel lists of names) found in more than one

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what is deemed by its editor to be its best attested form; but they are naturally of no service to those whose object it is *to get behind the Massoretic tradition*, for the purpose of obtaining a text that is purer and more original. The same may be said of Ginsburg's *Hebrew Bible*: this exhibits the Massoretic text in what its editor considers to be its best attested form: but though variants from the versions, and even conjectural readings, are occasionally mentioned, the great majority of variants collected, especially in the second edition, with indefatigable industry, from a large number of MSS. and early printed editions, relate only to differences of orthography and accentuation, not affecting the sense. The best collection both of variants from the versions and of conjectural emendations is that contained in Kittel's *Biblia Hebraica*. But in the acceptance of both variants and emendations, considerable discrimination must be exercised.



book, differ in such a manner as to make it clear that the variations are due largely to textual corruption; (3) the Ancient Versions contain various readings which often bear a strong stamp of probability upon them, and remove or lessen the difficulties of the Hebrew text. The present volume will supply illustrations. When the nature of the old character and orthography is considered, the wonder indeed is that the text of the Old Testament is as relatively free of corruption as appears to be the case. If, then, these corruptions are to be removed otherwise than by conjecture, we must discover, if possible, a text (or texts), which, unlike the text of all Hebrew MSS. which we possess, is relatively free from them. And such texts are afforded by the Ancient Versions. These versions were made from MSS. older by many centuries than those which formed the basis of the Massoretic text; and when we consult them in crucial passages, where the Massoretic text has the appearance of being in error, we constantly find that the readings which they presuppose are intrinsically superior to those exhibited by the Massoretic text, and have evidently been made from a MS. (or MSS.) free from the corruption attaching to the latter.

The work of the Massorites, it should be remembered, was essentially *conservative*: their aim was not to *form* a text, but by fixing the pronunciation and other means, to *preserve* a text which, in all essentials, they received, already formed, from others. The antecedents of the text which thus became the basis of the Massoretic text can only be determined approximately by conjecture. It was already substantially the same in ii.-v. cent. A.D.; for quotations in the Mishnah and Gemara exhibit no material variants<sup>1</sup>. The Targums also (see below)

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<sup>1</sup> This seems to be true, notwithstanding the very large number of variants from the Talmud, Midrashim, and even later Rabbinical authorities, collected with great industry by V. Aptowitzer in *Das Schriftwort in der Rabbinischen Literatur* (see p. XV), from 1-2 Samuel, and (III, 95 ff.) Joshua (cf. Strack, *Proleg. Crit. in Vet. Test.*, 1873, p. 94 ff.). These variants, viz., relate mostly to *small* differences, such as the presence or absence of ך, the article, א, or other unimportant word; ם or ם for ם, or *vice versa*; the sing. for the plural, or *vice versa*, in such a case as I 15, 6; ך for ך with the inf., or *vice versa*: the variants practically never affect the sense materially, or correct a certainly corrupt passage. In many cases also the variant seems to be due to the citation being made from memory, the substance being recollected correctly, but not the exact wording. There are, however, cases in which the number of seemingly independent authorities agreeing in a variant is



presuppose a text which deviates from it but slightly, though the deviations are sufficient to shew that, even in official Jewish circles, absolute uniformity did not exist. All that can be said is that the text which was adopted by the Jews as a standard, and which, as such, was made by the Massorites the basis of their labours, had in previous stages of its history been exposed to influences, which resulted in the introduction into it of error and corruption. The MSS. on which the Septuagint is based, and those from which the Massoretic text is descended, must, of course, have had *some* common meeting-point (prior to the second or third century B.C.); and whilst *on the whole* the purer text was undoubtedly preserved by the Jews, in many individual cases the text in their hands underwent corruption, and the purer readings are preserved to us by the Septuagint. The texts on which the other Ancient Versions are based (which usually deviate less from the Massoretic text, and often accordingly [e.g. Ez. 40 ff.] reproduce corruptions from which the Septuagint is free) will have been derived from the current Jewish text at a later period than the LXX, when the corrupting influences had been longer operative upon it. Still, these versions also sometimes agree with LXX against MT. in preserving the purer text<sup>1</sup>.

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larger than can be reasonably accounted for by the supposition that the memory was always at fault, and in these cases the variant depends no doubt upon actual MSS. In some instances this is known to be the case from the MSS. collated by Kennicott and others (e.g. **בכל** for **לכל** in I 18, 14; **האררוף** for **אררוף** in I 30, 8'; in others, though no MSS. at present known exhibit the variants, there may well have been such,—especially where the variant is supported by the LXX or other ancient version,—extant in Talmudic times, and even later (cf. Aptow. I, p. 3; and, for the distinction of certain, probable, and possible, MS. variants, p. 28, III, p. VI). But even these variants can hardly be called material or important. The most noticeable is perhaps **האפוד** (as LXX) for **ארון האלהים** in I 14, 18, which seems (Aptow. I, p. 48 ff.) to have been read in MSS. as late as Ibn Ezra's time (A.D. 1104–1165). On the other hand, there are numerous cases in which the readings of the Talmud agree minutely (e.g. in the *plena* or *defectiva scriptio*) with the Massoretic text (Strack, *op. cit.*, pp. 70–72, 80–94).

<sup>1</sup> No doubt there are passages in the MT., the character of which makes it practically certain that, though neither the LXX nor any other version exhibits any variant, the text is nevertheless corrupt, i.e. the corruption was already present in the MSS. which were the common source *both* of the LXX and other versions, *and* of the MT. Here, it is evident, the only remedy is critical conjecture (a brilliant

The use of the Ancient Versions is not, however, always such a simple matter as might be inferred from the last paragraph but one. The Ancient Versions are not uniformly word-for-word translations, from which the Hebrew text followed by the translators might be recovered at a glance: sometimes their text, especially that of the LXX, has not been transmitted to us in its primitive integrity; and even where it has been so transmitted, they contain, or are liable to contain, an element of *paraphrase*, the nature and extent of which must be determined as accurately as possible before they are available as safe guides for the correction of the Massoretic text. In determining the character of this element, each Version, and often each book, or group of books, contained in a Version—for the different parts of an Ancient Version were not always the work of one and the same hand, and the different translators were liable to follow different methods in translating—must be examined separately: our standards of comparison must be those parts of the Massoretic text which afford presumptive evidence of being free from corruption; and, in cases where this is matter of doubt, the intrinsic superiority of one text above the other, as estimated by its conformity with the context, its grammatical correctness, its agreement with the general style and manner of the writers of the Old Testament, and similar considerations. In the use of an Ancient Version for the purposes of textual criticism, there are *three* precautions which must always be observed: (1) we must reasonably assure ourselves that we possess the Version itself in its original integrity; (2) we must eliminate such variants as have the appearance of originating merely with the translator; (3) the text represented by the remainder, when we are able to recover it, which will be that of the MS. (or MSS.) used by the translator, we must then compare carefully, in the light of the considerations just stated, with the existing Hebrew text, in order to determine on which side the superiority lies. The second and third of these precautions are not less important than

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one in Cornill on Ez. 13, 20: אֶתֶּן חֲפָשִׁים for אֶתֶּן-נִפְשִׁים). The dangers of conjectural emendation are obvious; and many such emendations rest upon doubtful theories, or are for other reasons unconvincing: but some, especially such as involve only a slight change in the *ductus litterarum*, are well deserving of acceptance. Cf. G. B. Gray, *Encycl. Brit.*<sup>10</sup> iii. 860; F. C. Burkitt, *EB.* iv. 5029–31.

the first: it is necessary to insist upon them, as cases are on record in which they have been unduly neglected<sup>1</sup>.

1. *The Septuagint*. The Version that is of greatest importance for purposes of textual criticism is that known as the *Septuagint*<sup>2</sup>. In the case of the Pentateuch, this Version dates, no doubt, from the third century B.C.—according to tradition from the reign of Ptolemy Philadelphus, B.C. 285–247: the subsequent parts of the OT. were probably completed gradually in the course of the two following centuries, for the differences of style and method exhibited by the different books shew that the whole cannot be the work of a single hand. The characteristics of the LXX are best learnt from actual study of it, though illustrations, so far as the Books of Samuel are concerned, are given below. In some books, the translation is much more literal than in others; in difficult passages, especially such as are poetical, the translators have evidently been often unable to seize the sense of the original. Except in such passages as Gen. 49. Dt. 32. 33, the Pentateuch is the best translated part of the historical books: the Psalter is tolerably well done, and though few Psalms are wholly free from error, the general sense is fairly well expressed: the translation of Isaiah is poor and paraphrastic; those of Job and the Minor Prophets are often unintelligible. In the case of Jeremiah the text represented by LXX deviates so considerably from the Massoretic text as to assume the character of a separate recension<sup>3</sup>. There are few books of the OT. in which the Massoretic text may not, more or less frequently, be emended with help of the LXX<sup>4</sup>; but the LXX

<sup>1</sup> In Prof. Workman's *Text of Jeremiah* (1889), the neglect to observe the second precaution has led to disastrous consequences: a very large proportion of the examples cited, p. 283 ff., in the 'Conspectus of the Variations' presuppose no difference in the Hebrew text read by the translator, but are due simply to the fact that the translator did not make it his aim to produce a word-for-word version. See a criticism by the present writer in the *Expositor*, May, 1889, pp. 321–337.

<sup>2</sup> See, very fully, on this Dr. Swete's excellent *Introduction to the OT. in Greek* (1900); and St. John Thackeray's *Grammar of the OT. in Greek, acc. to the Sept.*, vol. i (Introduction, Orthography, and Accidence), 1909; also Nestle, *DB.* iv. 437 ff.

<sup>3</sup> See *LOT*:<sup>8</sup> 269 f., with the references; and add L. Köhler, *ZAW.* 1909, 1–39 (on Jer. 1–9).

<sup>4</sup> And naturally, sometimes, of other Ancient Versions as well. A *minimum* of such necessary emendations may be found in the margin of the Revised Version:

Version of Samuel, parts of Kings, and Ezekiel, is of special value, as the MS. (or MSS.) on which the Massoretic text of these books is based, must have suffered more than usually from corrupting influences.

*The Versions of Aquila, Symmachus, and Theodotion.* After the destruction of Jerusalem in A.D. 70, a reaction began in Jewish circles against the use of the LXX, partly, as seems probable, originating in opposition to the Christians (who from the times in which the NT. was written had been accustomed to quote the LXX as an authoritative Version of the OT.), partly in a growing sense of the imperfections of the Septuagint translation, and of its inadequacy as a correct representation of the Hebrew original. Hence arose in the second cent. A.D. the three improved Greek Versions of the OT., those of *Aquila*, *Theodotion*, and *Symmachus*. Aquila and Theodotion are both mentioned by Irenaeus (iii. 21) writing c. A.D. 180: Symmachus lived probably somewhat later. Of these translators, Aquila was a Jewish proselyte of Pontus. His method was that of extreme literalness<sup>1</sup>, which he carried to such an extent, that he sought to represent words which had acquired derived meanings in accordance with their etymology, and even to reproduce particles for which Greek possessed no proper equivalent<sup>2</sup>. Jerome on Is. 8, 14 mentions a tradition that

a larger selection—the majority, at least as it appears to the present writer, not less necessary—is afforded by the notes in the ‘*Variorum Bible*,’ published by Eyre and Spottiswoode. But many more are in fact necessary: see examples in the writer’s *Book of Jeremiah*<sup>2</sup> (1906), and *Nah.—Mal.* in the *Century Bible* (1906); and compare (with discrimination) any recent critical commentary. A good collection of emendations from the LXX and other Versions, with explanations, will be found in T. K. Abbott, *Essays chiefly on the Original Texts of OT. and NT.* (1891), p. 1 ff.

<sup>1</sup> Δουλεύων τῇ Ἑβραϊκῇ λέξει, Origen, Ep. ad Africanum, § 2.

<sup>2</sup> Jerome, Ep. 57 ad Pammachium: quia Hebraei non solum habent ἄρθρα sed et πρόαρθρα, ille κακοζήλως et syllabas interpretatur et literas, dicitque ἐν κεφαλαίῳ ἔκτισεν ὁ θεὸς σὺν [תא] τὸν οὐρανὸν καὶ σὺν τὴν γῆν. ἡ locale he represented by -δε, as Ὠφείρδε 1 Ki. 22, 49; Κυρήνηνδε 2 Ki. 16, 9. As examples of etymologizing renderings may be quoted στυλινότης for יצהר, διεδηματίσαντό με for כתרוני ψ. 22, 13, ἐκλεκτώθητε for תבחרו Is. 52, 11, τενοντοῦν for תעצו, etc. Sometimes, in genuine Rabbinic fashion (e. g. Gen. 41, 43 Targ.), he treated a word as a compound: thus 1 Sam. 6, 8 בארנו is rendered by him ἐν ὕφει κουρᾶς as though = יצאנו; ψ. 16, 1 מכותם ταπεινύσῃ καὶ ἀπλοῦς (מך תם); 73, 21 אשתונן p̄r καπιζόμενον (תון אש תא): cf. p. lxxxiii. See more in the Prolegomena to Dr. Field’s *Hexapla*, p. xxi ff., or in the art. HEXAPLA (by Dr. C. Taylor) in the *Dictionary of Christian Biography*.



Aquila was a pupil of R. Aqiba; and the statement is confirmed by the character of his translation. For R. Aqiba, at the beginning of the second cent. A.D., introduced a new system of interpretation, laying exaggerated stress upon even syllables and letters, quite in the manner followed by Aquila<sup>1</sup>.

The Version of Theodotion was rather a revision of the LXX than a new translation, and hence frequently agrees with it. Renderings of Theodotion have often found their way into MSS. of the LXX, sometimes as doublets, sometimes as insertions made with the view of supplying apparent omissions (1 Sam. 17, 12-31 in Cod. A). In the case of Daniel, Theodotion's Version superseded that of the LXX, and occupies its place in ordinary MSS. and editions<sup>2</sup>.

Symmachus was an Ebionite (Eus. *Hist. Eccl.* vi. 17). He is praised by Jerome as frequently clever and successful in his renderings: not slavish like Aquila, and yet reproducing, often with happy accommodations to Greek idiom, the sense of the original<sup>3</sup>.

*Origen's Hexapla.* These three translations are not preserved in their entirety: they have been transmitted only in fragments, chiefly through the work of Origen, which is now to be described.

Origen (A.D. 185-254), observing not only the variations between the Septuagint and the Hebrew text current in his day, but also the variations between different MSS. of the Septuagint itself, undertook

<sup>1</sup> Illustrations may be found in Dr. Pusey's *What is of Faith as to Everlasting Punishment?* p. 80 ff.; Grätz, *Gesch. der Juden*, iv. 53 ff.

<sup>2</sup> The LXX Version of Daniel was first published from a unique MS. in 1772. In Tisch.'s edition it stands at the end of the second volume; in Swete's it is printed in parallel pages with Theodotion. Renderings agreeing remarkably with Theodotion's Version occur in the NT. (cf. p. 129 *n.*) and writers of the early part of the second century: it has hence been conjectured that his version of this book is based upon an earlier Greek translation independent of the LXX (Salmon, *Introd. to the NT.*, ed. 3, p. 586 ff.).

<sup>3</sup> Illustrations are given in abundance by Dr. Field, *Hexapla*, p. xxxi f.: for instance, in his use of the *ptcp.*, of adverbs, of compounds, 1 Sam. 22, 8 LXX (literally) ἐν τῷ διαθέσθαι τὸν νιόν μου διαθήκην, Symm. συντιθεμένου τοῦ νιού μου; Gen. 4, 2 LXX καὶ προσέθηκε τίκτειν, Symm. καὶ πάλιν ἔτεκεν; Pr. 15, 15 טוב לב Symm. ὁ εὐθυμῶν; Is. 9, 15 פנים נשוא αἰδέσιμος; 1 Sam. 25, 3 טובת שכל LXX ἀγαθὴ συνέσει, Σ. εὐδιανόητος; ib. רע-מועללים LXX πονηρὸς ἐν ἐπιτηδεύμασι, Σ. κακογνώμων; 2 Sam. 12, 8 כהנה וכנהנה LXX κατὰ ταῦτα, Σ. πολλαπλασίονα.



the task of recovering, if possible, the true text of the Septuagint, partly by aid of the Hebrew, partly by aid of the other Greek Versions. For this purpose, he arranged the different texts which he wished to compare in six parallel columns; the work thus formed being known in consequence as the *Hexapla*. In the first column, he placed the Hebrew text; in the second, the Hebrew transcribed in Greek characters; in the third and fourth, Aquila and Symmachus respectively; in the fifth, the Septuagint; in the sixth, Theodotion. In the Septuagint column, additions, to which nothing corresponded in the Hebrew, were marked by an obelus prefixed ( $\div$  . . . . .  $\blacktriangleleft$ )<sup>1</sup>; omissions, where words standing in the Hebrew were not represented in the Greek, were filled in by him, usually from Theodotion, and noted similarly by an asterisk ( $\times$  . . . . .  $\blacktriangleleft$ )<sup>2</sup>. In cases where copies of the LXX differed between themselves, it is probable that Origen adopted silently the reading that agreed most closely with the Hebrew. Proper names, also, which the original translators had sometimes transliterated with some freedom, sometimes expressed in accordance with the older pronunciation, or which in other cases had become corrupted by transcription, Origen assimilated to the current Hebrew text. The manuscript of this great work was preserved for long in the Library of Pamphilus in Caesarea; Jerome collated it specially for his own use; but in 638 Caesarea fell into the hands of the Saracens, and from that time the Library and its contents are heard of no more. Copies of the *whole* work were probably never made; but the Septuagint column was edited separately by Eusebius and Pamphilus, and

<sup>1</sup> The sign  $\blacktriangleleft$  indicates the *close* of the words to which the obelus or asterisk refers.

<sup>2</sup> The following is the important passage in which Origen himself describes both the motive and the plan of his work: *Νυνὶ δὲ δηλονότι πολλὰ γέγονεν ἡ τῶν ἀντιγράφων διαφορὰ, εἴτε ἀπὸ ῥαθυμίας τινῶν γράφων εἴτε ἀπὸ τόλμης τινῶν μοχθηρᾶς τῆς διορθώσεως τῶν γραφομένων, εἴτε ἀπὸ τῶν τὰ ἑαυτοῖς δοκοῦντα ἐν τῇ διορθώσει προστιθέντων ἢ ἀφαιρούντων. Τὴν μὲν οὖν ἐν τῇ διορθώσει τῆς παλαιᾶς διαθήκης διαφωνίαν, θεοῦ δίδοντος, εὗρομεν ἰσάσασθαι κριτηρίῳ χρησάμενοι ταῖς λοιπαῖς ἐκδόσεσιν . . . καὶ τινὰ μὲν ὠβελίσσαμεν ἐν τῷ Ἑβραϊκῷ μὴ κείμενα οὐ τολμήσαντες αὐτὰ πάντα περιελεῖν, τινὰ δὲ μετ' ἀστερίσκων προσεθήκαμεν, ἵνα δῆλον ᾖ ὅτι μὴ κείμενα παρὰ τοῖς Ὁ' ἐκ τῶν λοιπῶν ἐκδόσεων συμφάνως τῷ Ἑβραϊκῷ προσεθήκαμεν, καὶ ὁ μὲν βουλόμενος πρόσηται αὐτά, ᾧ δὲ προσκόπτει τὸ τοιοῦτον ὁ βούλεται περὶ τῆς παραδοχῆς αὐτῶν, ἢ μή, ποιήσῃ* (*Comm. in Matth. xv. § 14*).

was widely used. At the same time, the more important variants from the Versions of Aq. Theod. and Symm., contained in the other columns, were often excerpted; and many of these have thus been preserved to us, partly through citations made by the Fathers, partly from the margins of other MSS. In particular, Origen's text of the LXX (called the *Hexaplar* text), with many such marginal variants, was translated into Syriac by Paul, Bishop of Tella, in A.D. 617-18; and a peculiarly fine MS. of this translation (containing the prophetic and poetical books), preserved in the Ambrosian Library at Milan, has been published in facsimile by Ceriani. The most complete edition of the remains of the Hexapla is that of the late Dr. Field (Oxford, 1875), who has shewn remarkable skill in recovering from the renderings of the Syriac translation the original Greek<sup>1</sup>.

Origen's work was projected with the best intentions: and it has been the means of preserving to us much, of priceless value, that would otherwise have perished. But it did not secure the end which he had in view. Origen did not succeed in restoring the genuine translation of the LXX. He *assumed* that the original Septuagint was that which agreed most closely with the *Hebrew text as he knew it*: he was guided partly by this, partly by the other Versions (Aq. Theod. Symm.), which were based substantially upon it: and where the Septuagint text differed from the current Hebrew text, he systematically altered it to bring it into conformity with it. This was a step in the wrong direction. Where a passage appears in two renderings, the one free, the other agreeing with the existent Hebrew text, it is the *former* which has the presumption of being the more original: the latter has the presumption of having been altered subsequently, in order that it might express the Hebrew more closely. Origen, no doubt, freed the text of the LXX from many *minor* faults; but in the main his work tended to obliterate the most original and distinctive features of the Version. To discover the Hebrew text used by the translators we must recover, as far as possible, the text of the Version *as it left the translators' hands*; and Origen's labours, instead of facilitating, rather impeded this process. In addition to this, the practical effect of the

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<sup>1</sup> See further Swete, *Introd. to the OT. in Greek*, pp. 59-76; *DB.* iv. 442 ff.

method adopted by Origen was not to improve the purity of the LXX MSS. themselves; for not only were the signs which he himself used to indicate additions and omissions often neglected, as the Hexaplar text of the LXX was transcribed, but the Hexapla, from its very nature, encouraged the formation of *mixed* texts or recensions, so that, for instance, MSS. arose exhibiting side by side the genuine LXX and corrections introduced from Theodotion<sup>1</sup>.

*The original text of the LXX.* For the recovery of this, the following canons have been laid down by Lagarde<sup>2</sup>:

1. The MSS. of the Greek translation of the OT. are all either immediately or mediately the result of an eclectic process: it follows that he who aims at recovering the original text must follow an eclectic method likewise. His only standard will be his knowledge of the style of the individual translators: his chief aid will be the faculty possessed by him of referring the readings which come before him to their Semitic original, or else of recognizing them as corruptions originating in the Greek.

2. If a verse or part of a verse appears in both a free and a slavishly literal translation, the former is to be counted the genuine rendering.

3. If two readings co-exist, of which one expresses the Massoretic text, while the other can only be explained from a text deviating from it, the latter is to be regarded as the original.

The first of these canons takes account of the fact that existing Greek MSS. exhibit a more or less *mixed* text, and justifies us in not adhering exclusively to a single MS.: a given MS. may contain on the whole the relatively truest text of the LXX; but other MSS. may also in particular instances, in virtue of the mixed origin of the text which they exhibit, preserve genuine Septuagintal renderings. The second and third canons formulate the principle for estimating double renderings in the same MS., or alternative renderings in different MSS., and derive their justification from the fact that the general method followed by later revisers and correctors was that of assimilating the renderings of the LXX to the Hebrew text (the 'Hebraica veritas') current in

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<sup>1</sup> On such 'Hexaplaric' texts, see Swete, *Introd.*, pp. 76-78, 482.

<sup>2</sup> *Anmerkungen zur griech. Übersetzung der Proverbien*, p. 3.

their day. The process, however, of recovering the genuine Septuagintal rendering, from two or more variants, can be successfully carried on only by the continuous comparison of the existing Hebrew text: it is this which affords us a *general* idea of what, in a given passage, is to be expected, and supplies us with a criterion for estimating the relative originality of the variants that may come before us. An illustration may be taken from Jud. 5, 8, cited by We. from Ewald. Cod. A there reads σκεπη νεανιδων σιρομαστων ανηφθη και σιρομαστης. These words are evidently corrupt; how are they to be restored? The Massoretic text is מִן אִם יִרְאֶה וְרִמָּה. This gave the clue, which enabled Ewald to explain and restore the words quoted. The Hebrew shews that they contain a double rendering, which must be read σκέπην ἐὰν ἴδω καὶ σιρομάστην and σκέπη ἐὰν ὀφθῇ καὶ σιρομάστης, and that the first—either a *freer* rendering of אִם יִרְאֶה, or presupposing the variant אִם אֲרֵאָה—is the true reading of the LXX. But this could hardly have been determined, or at least could not have been determined with the same assurance, without the guidance afforded by the Hebrew text itself<sup>1</sup>.

Of course, after the application of Lagarde's canons, the two all-important questions still await the textual critic: whether, viz., (1) the reading which deviates from the Massoretic text is actually based upon a *divergent* text, or is simply a *freer* rendering of the *same* text; and whether, further, (2) supposing the former alternative to be the more probable, the divergent text is superior or not to the Massoretic text. And these two questions can only be determined by help of the general considerations alluded to above (p. xxxviii). Illustrations will be afforded by the notes in the present volume. In very many cases the answer is apparent at once; but not unfrequently more difficult cases arise, in which the answer is by no means

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<sup>1</sup> Various readings which exist only in the *Greek*, and disappear when the Greek is translated back into Hebrew, are, of course, only indirectly, and in particular cases, of importance for the textual critic, who is interested primarily in such variants alone as presuppose a *different* Hebrew original: thus in Jud. 1, 4. 5. 17 ἐκοψαν (B) and ἐπάρασαν (A) equally express the Hebrew וִיכּוּ; in 1 Sam. 5, 4 τὰ ἐμπρόσθια and τὸ πρόθυρον and αμαφεθ all equally represent the same Hebrew term הַמִּפְתָּן. Variants of this kind are frequent in MSS. of the LXX.



immediately evident, or in which the arguments on both sides may be nearly equally balanced. It is the judgement and acumen displayed in handling the more difficult cases which arise under these two heads, that mark a textual critic of the first order, and distinguish, for example, Wellhausen, in a conspicuous degree, both from Thenius on the one side, and from Keil on the other.

*MSS. of the LXX.* According to a well-known passage of Jerome, *three* main recensions of the Septuagint prevailed in antiquity, that of *Hesychius* in Egypt, that of *Lucian* in Asia Minor and Constantinople, that of *Origen* in Palestine<sup>1</sup>. The Manuscripts containing the recensions of Hesychius and Origen are not certainly known<sup>2</sup>; though Ceriani with some reason supposes Origen's to be contained in the Syriac version of the Hexaplar text, mentioned above, and in the allied Cod. 88 of Holmes and Parsons, and the Cod. Sarravianus<sup>3</sup>; that of Lucian has been edited (as far as Esther) by Lagarde, and will be spoken of below.

The three principal MSS. of the LXX are the Vatican (B), the Sinaitic (Σ or S), and the Alexandrian (A). The Vatican MS. is complete with the exception of Gen. 1, 1—46, 28. 2 Sam. 2, 5—7. 10—13. ψ. 105, 27—137, 6; the Sinaitic MS. is defective for nearly the whole of Gen.—2 Esdras, in the rest of the OT. the only serious lacuna is Ezekiel; the Alexandrian MS. is complete except for Gen. 14, 14—17. 15, 1—5. 16—19. 16, 6—9. 1 Sam. 12, 18—14, 9. ψ. 49, 20—79, 11. That of all MSS. of LXX, B (with which Σ frequently agrees), as a rule, exhibits *relatively* the purest and most original

<sup>1</sup> Preface to Chronicles (printed at the beginning of the Vulgate): Alexandria et Aegyptus in Septuaginta suis *Hesychium* laudat auctorem; Constantinopolis usque Antiochiam *Luciani* martyris exemplaria probat; mediae inter has provinciae Palaestinos codices legunt quos ab *Origene* elaboratos Eusebius et Pamphilus vulgaverunt: totusque orbis hac inter se trifaria varietate compugnat. The last of these recensions is naturally the source of the *Hexaplar* text spoken of above; and Jerome states elsewhere (I 635 Vallarsi) that it was read ('decantatur') at Jerusalem and in the churches of the East.

<sup>2</sup> Lagarde, *Mittheilungen*, ii. 52; comp. G. F. Moore, *AJSL*. xxix. 47—50.

<sup>3</sup> *Le recensionì dei LXX e la versione latina detta Itala*, Estratto dai *Rendiconti* del R. istituto Lombardo, Serie II, vol. xix, fasc. IV (Milan, 1886), p. 2. Lagarde, *l. c.* p. 56, says that he knows of one MS. of the Octateuch (in private hands), not yet collated, which 'almost certainly' contains it.



Septuagintal text, is generally allowed<sup>1</sup>: that it contains double renderings, and has otherwise not escaped corruption, will appear presently (p. lv ff.)<sup>2</sup>. The Alexandrian MS. exhibits a text which has been systematically corrected so as to agree more closely with the Hebrew: proof of this is afforded by almost any page: thus 1 Sam. i, 1 where Cod. B has Ἀνθρωπος ἦν ἐξ Ἀρμαθαιμ Σειφα, Cod. A has Καὶ ἐγένετο ἄνθρωπος εἰς ἐξ Ἀρμαθαιμ Σωφίμ=צופים הרמתים מן אחד איש אחר<sup>3</sup>. The best edition of the LXX for ordinary use is that of Dr. Swete<sup>4</sup>, which contains (so far as they are extant) the text of B with the variants of A and other selected uncials on the margin: Lucian must be read in Lagarde's edition<sup>5</sup>. The readings of other MSS. must, however, sometimes be consulted (for they may preserve readings of importance); these, so far as they have been collated, are chiefly to be found in the great work of Holmes and Parsons<sup>6</sup>.

<sup>1</sup> Its value, however, varies in different books: in some it exhibits more Hexaplaric elements than A. See Procksch, *Studien zur Gesch. der Sept.* (1910), pp. 44-9; Swete, p. 487 f.; and comp. Torrey, *Ezra Studies* (1910), p. 92 ff.

<sup>2</sup> Respecting the recension to which B presumably belongs, its text is of a character which led Dr. Hort to infer (*Academy*, Dec. 24, 1887) that it was copied from a MS. (or MSS.) partially akin to the MS. (or MSS.) which Origen, with the adaptations fitting it to his purpose, made the basis of the LXX text in his Hexapla: comp. Ceriani, *l. c.* p. 7, 'B exhibits the unrevised text of LXX as it was before Origen.' This view was accepted by Cornill (*Gött. gelehrte Nachrichten*, 1888, pp. 194-6, where the view propounded by him in *Ezechiel*, pp. 81, 84, 95, is abandoned); and it has been further confirmed by recent research: see Silberstein, who, in a study on the LXX of 1 Ki. (*ZAW.* 1893, p. 1 ff., 1894, p. 1 ff.), agrees (1894, p. 26) with Cornill (p. 196) that 'B cum grano salis is the Vorlage of' Origen's LXX column in the Hexapla; and Rahlfs, *Studien*, i. 85. Rahlfs argues further (*Gött. gel. Nachrichten*, 1899, p. 72 ff.; cf. *Studien*, i. 87), from the order of the books in B agreeing with that given by Athanasius in his 39th Festal Epistle (A. D. 367), that B was written in Egypt, shortly after this date.

<sup>3</sup> See further Swete, *Introd.* p. 125 ff.

<sup>4</sup> *The OT. in Greek according to the Septuagint*, vol. i, 1887 (<sup>3</sup> 1901), vol. ii, 1891 (<sup>3</sup> 1907), vol. iii (<sup>3</sup> 1899). This edition supersedes that of Tischendorf. A larger edition (*The OT. in Greek*, edited by A. E. Brooke and N. McLean), containing an extensive *apparatus criticus*, is in course of publication by the Cambridge Press: at present (July, 1912), three Parts (Gen.-Dt.) have appeared.

<sup>5</sup> *Librorum Vet. Test. Canoniorum Pars Prior Graece Pauli de Lagarde studio et sumptibus edita* (1883). This edition is very convenient; but it has no critical apparatus, and the text is not entirely satisfactory (see Moore, *AJSL.* xxix. 56).

<sup>6</sup> *Vetus Testamentum Graecum cum variis lectionibus*, Oxonii, 1798-1827. See Swete, *The OT. in Greek*, i. p. ix; *Introd.* pp. 185-7. But cf. n. 3, above.

*Lucian's recension of the Septuagint.* In the apparatus criticus of Holmes and Parsons four MSS., 19, 82, 93<sup>1</sup>, 108, are cited frequently as agreeing together in exhibiting a text considerably different from that of either B or A. That these MSS. preserved in some cases important readings of superior originality even to those of B was noticed by Wellhausen in 1871<sup>2</sup>, though he did not perceive the full bearing of the fact, or pursue the subject further beyond observing that Vercellone had remarked that the readings of these MSS. often coincided with those of the Itala, or pre-Hieronymian Latin Version of the OT. That these MSS. exhibit in fact the recension of Lucian appears to have been first recognized by Ceriani in 1863<sup>3</sup>. The same conclusion was arrived at also by Lagarde<sup>4</sup>, who pointed to the numerous agreements between the text of these MSS. (to which he adds 118) and the citations of Chrysostom, who, as a priest of Antioch, and Bishop of Constantinople, would presumably, in accordance with Jerome's statement, make use of this recension; and its correctness was further established by Dr. Field<sup>5</sup>, who shewed that the text of the same four MSS. corresponded with readings cited in the Syriac Hexaplar text with the letter *L*. Lucian was a priest of the Church of Antioch, who suffered martyrdom at Nicomedia, A.D. 312: according to the passage of Suidas cited below<sup>6</sup>, he prepared with great pains a revised edition of the Septuagint, which he sought by comparison with the Hebrew to free from the corruptions which by accident

<sup>1</sup> MS. 93 is in the main the basis of Lagarde's text (Rahlfs, iii. 79 f.; Moore, 57).

<sup>2</sup> *Der Text der Bücher Samuelis*, pp. 221-4.

<sup>3</sup> *Monumenta Sacra et Profana*, ii. 2 (1864), pp. 76, 98, 102 (specially Codd. 19, 108, 118, and the Complut. text); also (for the Lamentations) *ib.* i. (1861), on Lam. 2, 22 *end.* 3, 7. 22. 29. 30. 33. 63. 4, 7 etc., where the agreement of Theodoret is also noted. See also Ceriani's opinion as cited in Dr. Field's *Hexapla*, ii. 429 (published originally in 1869).

<sup>4</sup> *Pars Prior* etc. Preface, pp. vii-xiv.

<sup>5</sup> *Hexapla*, p. lxxvii.

<sup>6</sup> S. v. Λουκιανὸς ὁ μάρτυς· οὗτος τὰς ἱερὰς βίβλους θεασάμενος πολὺ τὸ νοθὸν εἰσδεξαμένης, τοῦ γε χρόνου λυμνημένου πολλὰ τῶν ἐν αὐταῖς, καὶ τῆς συνεχοῦς ἀφ' ἑτέρων εἰς ἕτερα μεταθέσεως, καὶ μέντοι καὶ τινων ἀνθρώπων πονηροτάτων, οἱ τοῦ Ἑλληνισμοῦ προειστήκεισαν, παρατρέψαι τὸν ἐν αὐταῖς θελησάντων νοῦν, καὶ πολὺ τὸ κίβδηλον ἐνσκευασμένων, αὐτὸς ἀπάσας ἀναλαβὼν ἐκ τῆς Ἑβραϊδος ἐπανενέωσατο γλώττης, ἣν καὶ αὐτὴν ἐς τὰ μάλιστα ἦν ἡκριβωκῶς πόνον τῇ ἐπανορθώσει πλείστον εἰσενεγκάμενος.

or design had in process of time been introduced into it. One large class of alterations made by Lucian affect, however, only the literary form of the Septuagint: they consist namely in the substitution of synonyms (as παρεγένετο for ἦλθεν, ἐπολέμησε for παρετάξατο, τὸ ἀρεστὸν for τὸ ἀγαθόν) for the words originally used by the translators. Obviously variants such as these do not point to a different reading of the Hebrew. Double renderings also occur frequently in Lucian's recension, i.e. retaining the normal Septuagintal version of a passage, he placed beside it a rendering expressing more closely the current Hebrew text, either framed by himself, or (more probably) adopted from particular MSS., or other translators. But what imparts to Lucian's work its great importance in the criticism of the OT., is the fact that it embodies renderings, not found in other MSS. of the LXX, which presuppose a Hebrew original self-evidently superior, in the passages concerned, to the existing Massoretic text. Whether these renderings were derived by him from MSS. of the LXX of which all other traces have disappeared, or whether they were based directly upon Hebrew MSS. which had preserved the genuine reading intact, whether in other words they were derived mediately or immediately from the Hebrew, is a matter of subordinate moment: the fact remains that Lucian's recension contains elements resting ultimately upon Hebrew sources, which enable us to correct, with absolute certainty, corrupt passages of the Massoretic text. Several instances will be found in the notes in the present volume. In some of these, it is instructive to notice, a conjectural emendation made by a modern scholar has proved to be afterwards confirmed by the testimony of Lucian<sup>1</sup>. The full gain from this quarter is in all probability not yet exhausted: a number of passages, selected from the Books of Kings, in which the Massoretic text may be emended by the help of Lucian's recension, are noticed by I. Hooykaas<sup>2</sup>. 'Let him who would himself investigate and advance learning, by the side of the other Ancient Versions, accustom himself above all things to

<sup>1</sup> So in 2 Ki. 15, 10 Grätz's clever conjecture (*Gesch. der Juden*, ii. 1, p. 99) בִּיבְלֶעַם for the un-Hebraic קַבְל־עַם is confirmed by Lucian. Cf. on II 24, 5.

<sup>2</sup> *Iets over de Grieksche vertaling van het oude Testament* (Rotterdam, 1888), p. 12 ff. Cf. Burney, *Notes on the Hebrew Text of Kings* (1903), p. xxxi.

the use of Field's *Hexapla*, and Lagarde's edition of the Recension of Lucian<sup>1</sup>.

On Lucian, see now the very thorough discussion of his recension of 1-2 Ki. in Rahlfs, *Septuaginta-Studien*, iii. (1911), with synopses of the various readings (for these books) found in the MSS. (19, 82, 83, 108, 127) of Lucian's recension itself (§§ 9-13), and also of Lucian's readings found in other MSS. of LXX (§§ 4-7), in Josephus (§§ 15-21), or quoted by the Fathers (§§ 25-38). A minute study of Lucian's text of 1 Ki. 1 (pp. 163-191), and a study of all its principal variants in 1-2 Ki. generally (pp. 191-290), lead Rahlfs to the conclusion (pp. 190 f., 192) that while *some* of the variants are corrections introduced by Lucian himself from the Hebrew into the LXX text current at the time, others cannot be so explained, but point to older sources; and (pp. 235, 290 f.) that the foundation of Lucian's text is an old, *pre*-Hexaplaric text, closely allied to (though not identical with) Cod. B, and to the Greek text which formed the basis of the older<sup>2</sup> Ethiopic version<sup>3</sup>.

Josephus, though he by no means agrees always with Lucian's readings, affords evidence that readings of Luc. were current in the 1st cent. A. D. Rahlfs (§ 16) cites after Mez, *Die Bibel von Josephus* (1895)—who, however, quotes also many readings not specifically Lucianic—from 1-2 Sam. nine cases of Jos. agreeing with Luc. against Codd. A, B, viz. :—

II 3, 7 הַיָּמִים, Θ Ιολ : Luc. Σ(ε)ιβα; Jos. vii. 23 Σίβατον.

15, 12 יָלַדְתִּי, Θ Vulg. Γωλαμωναῖος, etc.; B Θεκωνει; Luc. Jos. vii. 197 Γελμωναῖος.

16, 5 בַּחֲרִיטִים, Θ Βαουρ(ε)ιμ; Luc. Χορραμ; Jos. vii. 207 Χωρανον, Χωραμον.

19, 38. 39 כְּמֶהֱם (v. 41 כְּמֶהֱן), Θ Χαμααμ, Χανααν : Luc. Αχιμααν, Αχινααμ, etc.; Jos. vii. 274 Αχιμανον.

<sup>1</sup> Klostermann, *Die Bücher Sam. u. Könige* (1887), p. xl. Of course, this advice must be understood with the needful and obvious qualifications: it is not intended that everything to be found in Lucian is to be indiscriminately preferred to the Massoretic text. There is undoubtedly wheat in Lucian, but there is also much chaff (cf. Torrey, *Ezra Studies*, 1910, 105 ff.); and it is the task of the textual critic to distinguish between them.

The Complutensian Polyglott is based upon the text of Lucian. Holmes' MS. 108 = Vatican 330 is the manuscript which was sent in 1513-14 by Leo X to Spain for the use of the editors of that Polyglott: the minutes relating to the loan and return of the MS. still exist in the Vatican Library (Delitzsch, *Fortgesetzte Studien zur Entstehungsgesch. der Compl. Polygl.*, Leipzig, 1886, p. 2). It does not, however, reproduce MS. 108 exactly. Where the text of the MS. differs materially from the Heb. or the Vulg., it was constantly corrected, sometimes from other Greek MSS., sometimes from the Hebrew (see Rahlfs, p. 18 ff.).

<sup>2</sup> The '*antiqua versio*.' See Cornill, *Ezechiel*, pp. 37-42.

<sup>3</sup> The *antiqua versio* is based upon the LXX, and in particular on the recension represented by B. See Rahlfs, i. 84, 85; Raupp in *Z. für Ass.* xvi. (1903), 329 (in a study, p. 296 ff., on the oldest Ethiopic MS. of Sam.-Kings, in the Borgio Museum at Rome; the article contains also a collation of Dillmann's text).



- 20, 1 בְּכָרִי, 𐤁𐤕𐤒𐤓 Bochor(ε) = Bochorov of the *Greek* Jos. (vii. 278): Luc. Βεδ-  
δαδ(ε), the *Latin* Jos. *Beddadi*.  
21, 18 הַחֲשִׁתִּי, 𐤁𐤕𐤒𐤓 ὁ Ἀσῶθι, ὁ Ἀσταρωθει, etc.; Luc. Jos. vii. 301 ὁ Χερραῖος.  
23, 8 '800' [1 Ch. 11, 11 '300'], 𐤁𐤕𐤒𐤓 '800': Luc. (both Sam. and Ch.), Jos.  
vii. 308 '900'.  
23, 11 אָגָא, 𐤁𐤕𐤒𐤓 Ἀγα, Ἀσα, etc.: Luc. Ηλα, Jos. vii. 310 Ἡλοῦ (genit.).  
24, 9 '800,000 + 500,000', so 𐤁𐤕𐤒𐤓: Luc. (and Codd. 52, 236, 242, Cat. Nic.), Jos.  
vii. 320 '900,000 + 400,000'.<sup>1</sup>

2. The *Targums* are Aramaic Versions made for the use of the Jews, in Palestine or Babylon, when Hebrew ceased to be generally spoken. These are of various and not always certain date. According to tradition, the Targum that was first committed to writing, in the first century, was that on Job; but other of the Targums undoubtedly embody traditional interpretations that were current orally before they were definitely fixed in writing. The Targum was originally an extemporaneous translation and interpretation of successive verses of Scripture, delivered by the מְתוּרְמָן in the public worship of the Synagogue. From the circumstances of its origin it lent itself readily to expansion: edification, rather than literal translation, was the aim of the מְתוּרְמָן; and hence the very paraphrastic character which the Targum—especially that on the Latter Prophets—is apt to assume. In the historical books, however, except in poetical passages (as Gen. 49, Jud. 5, 1 Sam. 2, 1-10, 2 Sam. 23, 1-7), the Targum is as a rule tolerably literal. The Targum on the Former and Latter Prophets is ascribed to Jonathan ben Uzziel<sup>2</sup>.

3. The Syriac Version, commonly known as the *Peshitto* (ܡܫܝܬܬܐ *editio simplex*), originated in the needs of the large Syriac-speaking population N. and NE. of Palestine, whose literary centre was Edessa. No historical details respecting its origin have come down to us: already Theodore of Mopsuestia (fourth cent.) declares that it is not known who translated the Scriptures into Syriac; but it is generally considered to date, at least in the main, from the early part of the second cent. A.D. Like the Septuagint, the Peshitto is

<sup>1</sup> On the alleged dependence of Luc. on Theodotion, see Smith, *Comm.*, 402 ff.

<sup>2</sup> For fuller particulars see the art. TARGUM (by E. Deutsch) in Smith's *Dictionary of the Bible*; Bacher in the *ZDMG.* xxviii, p. 1 ff.; and art. TARGUM (T. Walker) in *DB.*



not the work of a single hand; and the style of the different books, or groups of books, varies. Mainly, no doubt, the translators were either Jews or, more probably, Jewish Christians. Thus the translation of the Pentateuch, for instance, often adheres closely to ancient Jewish exegesis<sup>1</sup>, traces of which are also discernible in other books, especially in the Chronicles, the translation of which has additions and embellishments, imparting to it quite the character of a Targum<sup>2</sup>. Job, on the other hand, is literal: while the translation of the Psalms is strongly influenced by the Septuagint, with which it often remarkably agrees, where both deviate from the Hebrew.

4. We reach now the Latin Versions. Of these the first is the *Old Latin Version*, used by early Latin Fathers, as Tertullian (died c. 220), Cyprian (d. 257), Lactantius, Lucifer of Cagliari (d. 371), and Augustine<sup>3</sup>. This Version exists only in a more or less fragmentary form, derived partly from MSS., partly from quotations in the Fathers. Of the OT. the part most completely preserved is the Hexateuch, published (to Dt. 11, 4<sup>4</sup>) by Ulysse Robert from a Lyons MS. (1881): in the Books of Samuel only fragments are extant derived from the sources just named. Of these fragments, such as were known at the time were published by Sabatier in 1743 in his great work, *Bibliorum Sacrorum Antiquae Versiones Latinae*: Vercellone in 1864 in vol. ii of the *Variae Lectiones Vulgatae Latinae Bibliorum editionis* printed other considerable extracts from the margin of a Gothic MS. at Leon in Spain<sup>5</sup>; three fragments, discovered in the bindings of some books at Magdeburg (II 2, 29—3, 5 [also 1 Ki. 5, 2—9<sup>a</sup>]) and Quedlinburg (I 9, 1—8<sup>a</sup>; 15, 10—17<sup>a</sup>), were edited by Von Mülverstedt in 1874<sup>6</sup>; two other fragments, discovered similarly at Vienna, were published

<sup>1</sup> See especially J. Perles, *Meletemata Peschitthoniana* (Vratislaviae, 1859).

<sup>2</sup> Sig. Fränkel, *Die Syr. Übersetzung zu den BB. der Chronik* (1879).

<sup>3</sup> See fully, on this Version, H. A. A. Kennedy's comprehensive article, *DB.* iii. 47 ff.: comp. *PRE.*<sup>2</sup> viii. 433—443 (Fritzsche); *PRE.*<sup>3</sup> iii. 25—31 (Nestle).

<sup>4</sup> On the continuation, see *DB.* iii. 49<sup>b</sup>, iv. 446<sup>a</sup>.

<sup>5</sup> *Variae Lectiones*, ii. pp. xxi—xxii, 179, etc.: comp. i. pp. xciii—xcv.

<sup>6</sup> *Zeitschrift des Harzvereins*, 1874, pp. 251—263. The two Quedlinburg fragments were re-edited by W. Schum in the *Stud. u. Kritiken*, 1876, p. 123 f. (1 Ki. 5, 9<sup>b</sup>—6, 11<sup>a</sup> has recently been recovered from the same source: A. Dünning, *Ein neues Fragment des Quedlinburger Itala-Codex*, 1888).

in 1877<sup>1</sup>; in 1885 J. Belsheim edited some longer fragments (of other parts of the OT. as well as 1-2 Sam.) from a palimpsest MS. at Vienna<sup>2</sup>. The Old Latin Version does not, as a rule, possess an independent value for the textual criticism of the OT., for it was not made immediately from the Hebrew, but was formed upon the Greek. As the extant parts of it shew that it existed in different recensions<sup>3</sup>, it becomes a matter of importance to inquire how these are related to one another, and upon what MSS., or family of MSS., of the LXX they are based. As will be shewn below (p. lxxvi ff.), in the Books of Samuel the recensions which we possess are based upon a text agreeing with that of Lucian.

More important for our present purpose is the Latin Version of Jerome, commonly known as the *Vulgate*<sup>4</sup>. Jerome began his labours as a translator by merely revising the Old Latin; but ultimately made a new Version directly from the Hebrew. He had originally learnt Hebrew as a youth<sup>5</sup>, and after having dropped the study for a while,

<sup>1</sup> *Augustissimae Bibliothecae Caesareae Regiae Palatinae Vindobonensis Praefecto Doctori Ernesto Birk munerum publicorum feliciter peracto XL annorum cyclo gratulantes qui a Bibliotheca sunt Veteris Antehieronymianae Versionis Libri II Regum sive Samuelis Cap. X. 18—XI. 17 et Cap. XIV. 17—30 principem editionem dedicant illustratam Tabulis Photographicis* (Vindobonae, MDCCCLXXVII). Cited as Vind.<sup>1</sup>.

<sup>2</sup> *Palimpsestus Vindobonensis antiquissimae Vet. Test. Translationis latinae fragmenta e codice rescripto eruit et primum edidit Johannes Belsheim Christianiae, 1885* (1 Sam. 1, 14—2, 15. 3, 10—4, 18. 6, 3—15. 9, 21—10, 7. 10, 16—11, 13. 14, 12—34. 2 Sam. 4, 10—5, 25. 10, 13—11, 18. 13, 13—14, 4. 17, 12—18, 9). Cited as Vind.<sup>2</sup>. (One column of this MS., containing II 11, 2—6, had been published previously, as a specimen, by Eichenfeld and Endlicher, *Analecta Grammatica*, Vindob. 1837, p. ix.) For some other recently discovered fragments see *DB*. iii, 50<sup>a</sup>.

<sup>3</sup> Regarded by some as independent versions: see *PRE*.<sup>2</sup> viii. 434—6; *DB*. iii. 48—9.

<sup>4</sup> On the Vulgate generally, see the elaborate article by Mr. (afterwards Bishop) Westcott in Smith's *Dictionary of the Bible*: on its relation to the Hebrew text of the OT. in particular, the careful monograph of W. Nowack, *Die Bedeutung des Hieronymus für die alttestamentliche Textkritik* (Göttingen, 1875), should by all means be consulted. See also H. J. White's art. *VULGATE* in *DB*. iv. p. 873 ff.

<sup>5</sup> Preface to Daniel (printed at the beginning of editions of the Vulgate); *Ep*. 125, § 12 (Migne, i. 1079),—an interesting passage, too long to quote.

resumed it in his later years, after his migration to Bethlehem in 386. The Books of Samuel and Kings were published first (c. 393), but the whole work was not completed till 405. For the purpose of perfecting his knowledge of Hebrew, and also subsequently for assistance in the translation of particular books, Jerome engaged the help of Jewish teachers, to whom in his commentaries he more than once alludes<sup>1</sup>, and from whom no doubt he derived the Rabbinical interpretations which occur from time to time in the pages of the Vulgate<sup>2</sup>. Though his Version was made afresh from the Hebrew, he did not disdain to avail himself of the labours of his predecessors, and consulted constantly the Greek Versions (both the LXX and Aq. Theod. Symm.), the renderings of which he frequently quotes and discusses. He was especially prone to be guided by Symmachus. Where the Vulgate exhibits a rendering which deviates alike from the Hebrew text and from the LXX, the clue to its origin will generally be found in one of the other Greek translations, especially in that of Symmachus (see pp. lxxxi–lxxxiii).

NOTE.—For the recovery of the original text of the LXX, much yet remains to be done (cf. *EB*. iv. 5021 f.). The first step is the more accurate collation of MSS. for the purpose, if possible, of grouping them in families, or recensions. Upon this field of study Lagarde (d. 1891) stood pre-eminent (comp. Cornill, *Ezech.*, p. 63): but

<sup>1</sup> Ep. 84, § 3: Putabant me homines finem fecisse discendi. Veni rursus Ierosolyma et Bethleem. Quo labore, quo pretio Baraninam nocturnum habui praeceptorem! Timebat enim Judaeos, et mihi alterum exhibebat Nicodemum. Preface to Chron.: Denique cum a me litteris flagitassetis ut vobis librum Paralipomenon Latino sermone transferrem, de Tiberiade quemdam legis doctorem qui apud Hebraeos admirationi habebatur assumpsi: et contuli cum eo a vertice, ut aiunt, usque ad extremum unguem; et sic confirmatus ausus sum facere quod iubebatis. Preface to Job: Memini me ob intelligentiam huius voluminis Lyddaeum quemdam praeceptorem, qui apud Hebraeos primus haberi putabatur, non parvis redemisse nummis. On Am. 3, 11 he alludes to the ‘Hebraeus qui me in sacris Scripturis erudit:’ similarly on Zeph. 3, 8. Gal. 3, 14 al. On Hab. 2, 15: Audiui Lyddaeum quemdam de Hebraeis qui *sapiens* apud illos et *δευτερώτης* [= נִסְתָּר] vocabatur narrantem huiuscemodi fabulam, etc. On Zech. 14, 20: Quod cum ab Hebraeo quaerere quid significaret, ait mihi, etc.

<sup>2</sup> Comment. on Is. 22, 17 on נִבְרָר: Hebraeus autem qui nos in Veteris Testamenti lectione erudit *gallum gallinaceum* transtulit. (See the Comm. of Rashi *ad loc.*) Comp. M. Rahmer, *Die hebräischen Traditionen in den Werken des Hieronymus* (Breslau, 1861); continued (with reference to Hosea) in Frankel’s *Monatschrift*, 1865, pp. 216, 460; 1867, p. 107; 1868, p. 419.

the task was greater than any single man, even with Lagarde's extraordinary powers of work, could accomplish; and he was only able to point the way which others could follow (see Rahlfs, *Sept. Studien*, iii. 3, 23-30). His mantle has fallen upon his pupil and successor at Göttingen, Alfred Rahlfs, who has published exhaustive investigations on the pre-Hexaplar LXX-text of 1-2 Kings, as inferred from Origen's citations; on the text and MSS. of the Psalms; and on Lucian's recension of 1-2 Kings (*Septuaginta-studien*, i. 1904, ii. 1907, iii. 1911). See also O. Procksch, *Studien zur Gesch. der Sept.* 1910 (on the text of the Prophets); and G. F. Moore's valuable article on the Antiochian Recension of the LXX in *AJSL*. xxix (Oct. 1912), pp. 37-62. And, on the recovery of the Hebrew original of difficult LXX renderings, see Margolis, *ZAW*. 1905, 311 ff., 1906, 85 ff., 1907, 255 ff.; *AJSL*. xxii (Jan. 1906), 110 ff., xxvi (Oct. 1909), 33 ff.; *Harper Memorial Studies* (1908), i. 133 ff.

#### § 4. *Characteristics of the Chief Ancient Versions of Samuel*<sup>1</sup>.

##### 1. The Septuagint.

a. Features which presumably are not original elements in the Version, or due to the translators themselves.

(a) Examples of double renderings ('doublets'): these are frequently connected by *καί*:—

I 1, 16 Luc. שׁיחי מרב = ἐκ πλήθους ἀδολεσχίας μου καὶ ἐκ πλήθους ἀθυμίας μου.

1, 26 עמכּה = ἐνώπιόν σου μετά σου.

2, 24 שמע אשר אנכי שמעך טובה השמעה לך כי לא בני כי לא = μή, τέκνα, ὅτι οὐκ ἀγαθὴ ἡ ἀκοὴ ἣν ἐγὼ ἀκούω, μὴ ποιείτε οὕτως ὅτι οὐκ ἀγαθαὶ αἱ ἀκοαὶ ὥς ἐγὼ ἀκούω.

4, 14-16<sup>a</sup> (to עלי לא) = [14 καὶ ἤκουσεν Ἡλὶ τὴν φωνὴν τῆς βοῆς καὶ εἶπεν Τίς ἡ βοή τῆς φωνῆς ταύτης; καὶ ὁ ἄνθρωπος σπεύσας εἰσῆλθεν καὶ ἀπήγγειλεν τῷ Ἡλὶ. 15 καὶ Ἡλὶ υἱὸς ἐνενήκοντα ἐτῶν, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἐπανεστήσαν καὶ οὐκ ἔβλεπεν.] καὶ εἶπεν Ἡλὶ τοῖς ἀνδράσιν τοῖς παρειστηκόσιν αὐτῷ Τίς ἡ φωνὴ τοῦ ἤχους τούτου; 16 καὶ ὁ ἀνὴρ σπεύσας προσῆλθεν Ἡλὶ καὶ εἶπεν αὐτῷ. In LXX 14 is a doublet to 15<sup>b</sup>-16<sup>a</sup>: 15<sup>b</sup>-16<sup>a</sup> represent the original LXX of 14-16<sup>a</sup> Heb., 15 Heb. being accidentally omitted; the omission was afterwards supplied, a closer rendering of 14 Heb. being given at the same time.

5, 4 אלהמפתח כרות ידי ושת = καὶ ἀμφοτέρω τὰ ἔχνη χειρῶν αὐτοῦ ἀφῆρημένα ἐπὶ τὰ ἐμπρόσθια αμαφεθ ἕκαστοι, καὶ ἀμφοτέροι οἱ καρποὶ τῶν χειρῶν αὐτοῦ πεπτωκότες ἐπὶ τὸ πρόθυρον.

<sup>1</sup> Only the more salient features can be noticed.



- 6, 7 Luc. **עלם עליהם עול** = *ἀνευ τῶν τετεγμένων ἐφ' ᾧ οὐκ ἐπετέθη ζύγος* (*ἀνευ τῶν τετ.* = **עלם עליהם עול** We.).
- 6, 8 **אֲתוּ וּשְׁלַחְתֶּם אֹתוֹ** = *καὶ ἐξαποστελεῖτε αὐτήν, καὶ ἀπελάσατε αὐτήν.*
- 6, 12 Luc. **בְּמַסְלָה אַחַת הִלְכוּ הַלֵּךְ וְנָעוּ** = *ἐν τρίβῳ εὐθείᾳ ἐπορεύοντο ἐκοπίων . . . ἐν ὁδῷ μᾶ ἐπορεύοντο πορεύουσαι καὶ βοῶσαι* (*ἐκοπ.* = **יָנַעוּ** for **יָנַעוּ**!).
- 10, 2 Luc. **בְּצִלְצַח** = *μεσημβρίας ἀλλομένους μεγάλα* (see note).
- 14, 40 Luc. **וַיֹּאמֶר אֵל כָּל יִשְׂרָאֵל אַתֶּם תְּהִיוּ לְעַבְדִּי וְאֲנִי וְיוֹנָתָן עֲשֵׂה** = *Καὶ εἶπε Σαουλ παντὶ ἀνδρὶ Ἰσραὴλ Ὑμεῖς ἔσεσθε εἰς δουλείαν, καὶ ἐγὼ καὶ Ἰωναθαν ὁ υἱός μου ἐσόμεθα εἰς δουλείαν. καὶ εἶπεν ὁ λαὸς πρὸς Σαουλ Τὸ ἄρεστον ἐνώπιόν σου ποίει καὶ εἶπε Σαουλ πρὸς τὸν λαὸν Ὑμεῖς ἔσεσθε εἰς ἐν μέρος, καὶ ἐγὼ καὶ Ἰωναθαν ἐσόμεθα εἰς ἐν μέρος.* Here a second translation, correcting the strange mistranslation of LXX, is inserted in the text out of its proper place.
- 14, 47 **הַמְּלִיכָה לִכְרֵ הַמְּלִיכָה** = *ἔλαχεν τοῦ βασιλεύειν, κατακληροῦται ἔργον* (*הַמְּלִיכָה* read as *הַמְּלִיכָה* = *הַמְּלִיכָה*)<sup>1</sup>.
- 15, 3 **וְהוֹחֲרַמְתָּם אֶת כָּל אֲשֶׁר לוֹ וְלֹא תַחֲמַל עֲלָיו** = *καὶ Ἱερεῖμ καὶ πάντα τὰ αὐτοῦ καὶ οὐ περιποιήσῃ ἐξ αὐτοῦ καὶ ἐξολεθρεύσεις αὐτόν καὶ ἀναθεματιεῖς αὐτόν καὶ πάντα τὰ αὐτοῦ καὶ οὐ φείσῃ ἀπ' αὐτοῦ.* Here each verb is rendered twice (*ἐξολεθρ.* = **הַחֲרִים** as vv. 9, 15 al.), **וְהוֹחֲרַמְתָּם** being represented moreover a third time by *καὶ Ἱερεῖμ.*
- 16, 16 **וְיִטּוּב לְךָ** = *καὶ ἀγαθόν σοι ἔσται καὶ ἀναπαύσει σε.* (The combination of two renderings, though accepted by Th. as the original text, has the effect, as We. remarks, of putting the effect before the cause.)
- 18, 28 Luc. **וְיִמְיָכֵל בְּתִשְׁאוֹל אֶהְבֵּתוּ** = *καὶ [Μελχολ ἡ θυγάτηρ αὐτοῦ καὶ] πᾶς Ἰσραὴλ ἡγάπα αὐτόν.* Here by the side of the genuine LXX rendering is inserted a second translation expressing the later (and corrupted) Hebrew text: see note.
- 20, 9 **עָלִיךְ** = *ἐπὶ σε . . . εἰς τὰς πόλεις σου* (**עָלִיךְ**).

<sup>1</sup> Lucian combines the two renderings rather cleverly: *κατακληροῦται τὸ ἔργον τοῦ βασιλεύειν*: cf. 12, 2 (the addition of *ἐκ τοῦ νῦν*). 16, 20 (p. lviij). 17, 2. 21, 12.

21, 14 (13 LXX) *ויתחלל בידם ויתו על דלתות השער* = καὶ προσ-  
εποιήσατο ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἐτυμπάνιζεν (=תִּתְּנֶה) ἐπὶ ταῖς  
θύραις τῆς πόλεως καὶ παρεφέρετο ἐν ταῖς χέρσιν αὐτοῦ καὶ ἐπιπτεν  
ἐπὶ τὰς θύρας τῆς πόλεως. Each verb is represented in the  
Greek twice.

23, 1 *והמה שסים את־הגרנות* = καὶ αὐτοὶ διαρπάξουσιν καταπατοῦσιν  
τοὺς ἄλως. (καταπατέω = שסה 14, 48; = שסס 17, 53.)

II 6, 2 *מבעלי יהודה* = ἀπὸ τῶν ἀρχόντων Ἰουδα ἐν ἀναβάσει (i.e. במעלה  
for מבעלי [see p. lxvii]; Klo.'s view is less probable)<sup>1</sup>.

While 'doublets' are thus not infrequent even in Cod. B, they are peculiarly characteristic of the recension of Lucian<sup>2</sup>. When Lucian found in his MSS. two divergent renderings of a passage, he systematically *combined* them, producing thereby what would be called in the terminology of New Testament criticism 'conflate' readings. As my friend, Prof. Sanday, reminds me, this method of combining different readings is characteristic of the Syrian school of critics, from whom the modern 'Textus Receptus' of the NT. is essentially derived. The application of the same method, at approximately the same time and place, to the text of both Testaments must be due to some common influence, even if (as has been conjectured<sup>3</sup>) it be not Lucian himself to whom the Syrian recension of the NT. is due.

(b) Corruptions originating in the Greek text itself in the process of transmission. Where by the change of one or two letters the Greek may be brought into conformity with the Hebrew, it is more probable, as a rule, that the variation originated in the Greek only (especially if it is one that might be facilitated by the context), than that it is due to a difference in the Hebrew text used by the translators:—

I 4, 19 *והכרע* ἔκλασεν from ὥκλασεν (We.): see I Ki. 8, 54. 19, 18.—9, 24 *וירם* ἤψησεν (probably) a corruption of ὑψωσεν (cf. ὑψώ

<sup>1</sup> See also the notes on I 20, 30 (Luc.). 27, 8<sup>b</sup>. II 13, 16. 14, 6. 15, 17 f. 19, 44. 20, 18–19. 22. 21, 1. 5. For doublets connected by *et*, see Margolis, *AJSL*. xxv (July, 1909), p. 259; and cf. II 19, 43 n.

<sup>2</sup> Add, from Lucian, I 1, 6. 2, 11. 4, 18. 6, 8. 7, 16. 8, 8. 12. 10, 27<sup>b</sup>—11, 1<sup>a</sup>. 12, 2. 3. 14, 7. 33. 15, 29. 32. 16, 14. 18. 17, 2 (οὔτοι = תִּהְיוּ). 18. 22. 25, 14. 41 *end.* 26, 17. 27, 8<sup>a</sup>. 28, 23. 31, 9 etc.

<sup>3</sup> Westcott and Hort, *The New Testament in the Original Greek*, ii. 138. For examples of 'conflate' readings, see *ib.*, p. 94 ff.

2 Ki. 2, 13. 6, 7), induced by the context.—10, 2 בנבול בנימין *ἐν τῷ ὄρει* for *ἐν τῷ ὀρίῳ*<sup>1</sup>.—13, 4 וַיִּצְעֲקוּ *ἀνέβησαν* corrupted likewise through the influence of the context for *ἀνεβόησαν* (וַיִּצְעֲקוּ—LXX do not recognize the *Nif.* of this verb: cf. 11, 7). So 14, 20 *ἀνέβη* for *ἀνεβόησε* (as in A).—14, 5 (see note).—*ιβ.* מול *bis*, *ἐρχομένῳ* ‘to one coming . . .’, from *ἐχόμενον* *close to* (so Luc.), which represents מול Nu. 22, 5. Dt. 11, 30.—14, 45 Luc. *ἔλεον* (from *ὁ λαὸς* [עם read as עמ] to bring the meaning into some relation with the context).—15, 23 *θεράπειαν* (from *θεραφιν*).—16, 20 Luc. *γόμον* (from *γομορ*, adapted so as to harmonize with *חמור=ὄνον*).—17, 40 *τελείους* (from *λείους*).—18, 7 וחענינה Luc. *ἐξήρχοντο* (for *ἐξήρχον*).—21 Luc. *ἐν ταῖς δυνάμεσιν* (for *δυσὶν* A).—20, 11 ונצא καὶ μένε for καὶ ἴωμεν (We.).—15 *εὔρεθῆναι* prob. for *ἐξαρθῆναι* (as A).—26, 10 *παιδεύσῃ* (for *παίσῃ*).—II 17, 9 BOYΝΩΝ from BOΘYΝΩΝ.—16 *καταπέσῃ* (for *καταπίῃ*).—23, 8 *στρατιώτας* (probably for *τραυματίας*: see v. 18).—9 *ἀνεβόησεν* (for *ἀνέβη*: cf. the reverse change above)<sup>2</sup>. Cf. II 14, 20 *δόλον*.

Compare from other books: 2 Ki. 3, 21 חגרה ומעלה ויצעקו מכל חגר חגרה ומעלה καὶ ἀνεβόησαν *ἐκ παντὸς περιεζωσμένοι ζώνην καὶ εἶπον* ‘Ὡ for καὶ ἐπάνω under the influence of the preceding (incorrect) *ἀνεβόησαν*; 23, 5. 11 וישבת *κατέκασε* for *κατέπανσε*; ψ. 4, 8 כועת ἀπὸ καρποῦ for ἀπὸ καιροῦ; 17, 14 ישבנו בנים *ἐχορτάσθησαν ὑέλων*<sup>3</sup>

<sup>1</sup> Luc. *ἐν τοῖς ὀρίοις*. The same corruption Jud. 2, 9 (Cod. A). ψ. 78, 54<sup>a</sup>. Ez. 11, 10. 11: the converse one Mal. 1, 3.

<sup>2</sup> Comp. in proper names: I 5, 1 *Αβεννηρ*; 17, 1 *Ἰδουμαίας*; 21, 2 (see note) *Αβειμελεχ*; 25, 43 (B). 29, 11 (A, B, Luc.) *יורעאל* *Ἰσραηλ*; 25, 44 Luc. *τῷ ἐκ Γολιαθ*; 30, 14 *Γελβουε*; II 2, 2 al. *Αχινοομ ἡ Ἰσραηλείτις*; 8, 7 *Ἱεροβοαμ*; 10, 6. 8 *מככה* *Αμαλκ*; 11, 21. 22 *Αβειμελεχ υἱὸν Ἱεροβοαμ*; 12, 30 *Μελχολ* (usually for *מככ*); 14, 27 *end* *Αβιαθαρ*.

Sometimes, also, constantly, as *אביניל* *Αβιγαια* (no doubt A for Λ); *מיכל* *Μελχολ*; *איש-בישת* *Ἱεβοσθε* (but in II 3-4 *Μεμφιβοσθε*); *עבר-ארם* *Αβεδδαρα* (Luc. *Ἀβεδδαβαν*); *בת-ישבע* *Βηρσαβεε*; 1 Ki. 1-2 (throughout) *אדנייה* Luc. *Ορνια* (cf. II 3, 4 *Β Ορνειλ*, A *Ορνias*). Comp. *נון* *Ναυη*. But where the incorrect form is *constant*, it is probable that it is due generally to the translators, and is not a mere error of transcription.

<sup>3</sup> Whence *saturati sunt porcina* found its way into some copies of the Old Latin Version, and is mentioned by Augustine, e. g. IV. 73 (Bened.) ‘ubi dictum est “saturati sunt porcina” non nulla exemplaria “saturati sunt filiis” habent: ex ambiguo enim graeco interpretatio duplex evenit’ (quoted by Lagarde in his *Probe einer neuen Ausgabe der lateinischen Übersetzungen des Alten Testaments*, Göttingen, 1885, p. 40).

**b. Features due presumably to the translators themselves:—**

The pron. אַנכי (when expressed in the Hebrew) is (after II 7) seven times represented curiously by the *substantive* verb:—

<sup>1</sup> Comp. Land, *Anecdota Syriaca*, iv. 190: and Field's note *ad loc.*

<sup>2</sup> Also Jud. 5, 3, 6, 18, 11, 27, 35, 37. Ru. 4, 4, 1 Ki. 2, 2, 2 Ki. 4, 13, 10, 9, 22, 20. Ez. 36, 36 A (dub.); and occasionally in Aq. and Theod. (Hatch-Redpath, *Concord.*, p. 367). Thackeray (*Journ. of Theol. Stud.* 1907, 272 f.; cf. *Grammar*, p. 55) thinks that the usage is due to an attempt to represent אָנֹכִי (as distinguished from אָנִי); but though it does always express אָנֹכִי, except 2 Ki. 10, 9, 22, 20. Ez. 36, 36, it by no means stands for אָנֹכִי uniformly.

<sup>3</sup> From II 2, 7 (incl.) there is a singular change in the rendering of  $\Omega$ , which is now often represented by  $\kappa\alpha\iota\gamma\epsilon$ : II 2, 7. 11, 12. 17. 21. 24. 12, 14. 13, 36. 14, 6. 7. 15, 20. 24. 16, 23. 17, 5. 10. 12. 16. 18, 2. 22. 26. 27. 19, 20. 40. 43. 20, 16. 21, 20. (So before in A and Luc. but not in B, as I 1, 6 L. 8, 8 L. 18, 5 A L. 19,



(b) They even translate not unfrequently wholly regardless of the sense:—I 1, 26 בִּי ἐν ἐμοί.—5, 6 וַיִּשְׁמַם καὶ ἐπήγαγεν αὐτοῖς (וַיִּשְׁמַם), the suffix construed as a *dative*: GK. § 117<sup>x</sup>).—8, 3 אַחֲרֵי הַבָּצֵעַ ὀπίσω τῆς συντελείας.—8, 16 לְמַלְאכְתּוֹ ועַשָּׂה καὶ ἀποδεκατώσει (וַעֲשֶׂה) εἰς τὰ ἔργα αὐτοῦ.—12, 2 וַיִּשְׁבְּתִי καὶ καθήσομαι (וַיִּשְׁבְּתִי).—12, 25 תִּפְסֹף προστεθήσεσθε (as though תִּפְסֹף from תִּפְסֹף: so 27, 1.—14, 38 τὰς γωνίας τοῦ Ἰσραηλ.—14, 40 לְעֶבֶר εἰς δουλείαν ([ה]לְעֶבֶר).—15, 11 παρακέκλημαι (so II 24, 26 παρεκλήθη: קָחַ = παρακαλέω; hence παρακέκλημαι derived mechanically to express the *Nifal*).—18, 21 וַתְּהִי καὶ ἦν (וַתְּהִי) ἐπὶ Σαουλ (!) χεῖρ ἀλλοφύλων.

(c) A Hebrew word not understood, or treated incorrectly as a proper name, or if of a technical character, is often transliterated: I 1, 24 οἰφι, νεβελ [10, 3 ἀσκόν].—2, 18 εφονδ βαρ.—28 al. εφονδ [in the Pent. regularly ἐπωμίς].—32 (Cod. A) κραταίωμα μουνων.—9, 12. 13 al. Βαμα.—10, 5 al. ναβλα.—13, 3 Νασειβ.—14, 1 εἰς Μεσσαβ τῶν ἀλλοφύλων (but 13, 23 ὑπόστασις).—6. 11. 12. 15 Μεσσαφ.—23 τὴν Βαμωθ.—33 ἐν Γεθθαιμ (for גֶּתְהַי!).—16, 20 γομορ (see note).—17, 18 Luc. ερουβα.—20, 19 παρὰ τὸ ἐργαβ ἐκείνο.—20 εἰς τὴν Αρματταρει.—21 γουζαν.—41 ἀπὸ τοῦ ἀργαβ.—25, 18 οἰφι, γομορ.—32. 39 Luc. Βαρουχ.—30, 8. 15. 23 γεδδουρ (for גִּדְדִּיר).—II 3, 33. 34 Ναβαλ.—12, 31 Luc. במלכן ἐν Μαδεββα (no doubt Δ for Λ).—15, 28 and 17, 16 Αραβωθ.—15, 32 ἕως τοῦ Ῥως (Luc. Ῥως: so 16, 1); 17, 19 αραφωθ.—29 σαφωθ.—21, 20 Μαδων.—23, 9 Luc. ἐν Σερραμ (for סַרְרָם).—13 εἰς Καδων.—24, 7 Μαψαρ. Cf. Thackeray, *Grammar*, i. 32–34<sup>1</sup>.

And so in other books: as Gen. 28, 19 לוֹ וְאוֹלָם καὶ Οὐλαμμavs (!). Jos. 7, 24 עֶמְקַ עֶמְקַ Εμεκαχωρ. Jud. 1, 19 בִּי רֶכֶב בְּרוּל להם ὅτι Ῥηχαβ διεστείλατο αὐτοῖς. 3, 3 עד לבוא חמת ἕως Λαβω Εμαθ. 6, 26 מַעוּז Μαουεκ. 8, 7 αβαρκηνειν. 9, 27 καὶ ἐποίησαν ἐλλουλειμ. 41 ἐν Αρημα. 18, 29 וְאוֹלָם καὶ Οὐλαμavs. 20, 48 מַעִיר מתם

24 A. 24, 11 L. II 2, 6 A. 3, 19 A; and in other books sometimes in B, as Jud. 1, 22. 2, 10. 17. 3, 22 al. I Ki. 1, 6. 48 al.)

<sup>1</sup> The transliteration of Hebrew words is also characteristic of Theodotion: Field, *Hexapla*, I. xxxix–xlii; Swete, p. 46; C. C. Torrey, *Ezra Studies*, Chicago (1910), pp. 66–81, 339 (who argues from the frequency of such transliterations in the Septuagint of Chr. Ezr. Neh. that the ‘LXX’ translation of these books is really Theodotion’s: a conclusion which is accepted by Moore, *AJS*, xxix, p. 54, but which, for reasons stated by him, appears doubtful to Rahlfs, *Studien*, iii. 85 f.).

ἀπὸ πόλεως Μεθλα. 2 Ki. 2, 14 הוּא הָאֵל ἀφ' αὐ. 3, 4 קִדְּנָה נִקְיָה. 10, 10 מִפֶּן ἀφ' αὐ. 12, 5-7 βεδεκ. 9 [see Stade, *ZATW*. 1885, p. 289 f. = *Akad. Reden u. Abhandl.* 193, 199; and Kittel, *ad loc.*]. 23, 4 תִּמְנוֹן σαλημωθ (Δ for Δ). 5 χωμαρειμ, μαζουρωθ, etc.

Sometimes the translation and transliteration are found side by side, giving rise to a species of doublet:—I 5, 4 (p. lv) αμαφεθ.—6, 8 ἐν θέματι βερεχθαν (Δ αργοζ).—II. 15 καὶ τὸ θέμα εργαβ (Δ αργοζ).—7, 4 τὰ ἄλση Αστρωθ (רִוּתִּי אֶשְׁתִּי, as v. 3. 12, 10, taken as=רִוּתִּי אֶשְׁתִּי, which is regularly rendered ἄλση).—10, 5 ἀνάστεμα . . . Νασειβ.—14, 25 Iaaλ (see note).—15, 3 Ιεριμ (p. lvi).—8 Ιεριμ ἀπέκτεινεν (for יִרְמְיָהוּ).—32 Luc. ἐξ Αναθωθ τρέμων.—21, 2 ἐν τῷ τόπῳ τῷ λεγομένῳ Θεοῦ πίστις (as though מִנִּי (א) לֵא) Φελλανει Μαεμωνι (for מִנִּי פֶלֶן בְּמִקְוֵי מַמְוֵנִי).—7 συνεχόμενος Νεεσσαραν (נֶעְסָרָן).—23, 14 ἐν Μασερεμ ἐν τοῖς στενοῖς (for מִצְרַיִם read as מִצְרַיִם).—19 ἐν Μεσσαρα ἐν τοῖς στενοῖς (for מִצְרַיִם).—24, 23 εἰς τὴν Μεσσαρα στενὴν (for מִצְרַיִם לְעֵבֶר).

(d) There is a tendency in the version to make slight additions for the purpose of giving an explanation or otherwise filling out the sense: thus I 1, 5 + ὅτι οὐκ ἦν αὐτῇ παιδίον. יב. + ὑπὲρ ταύτην. 14 (τὸ παιδάριον) Ἥλει. יב. + καὶ πορεύου ἐκ προσώπου Κυρίου. 21 + ἐν Σηλωμ. 2, 12 Ἥλει (τοῦ ἱέρως). 28 end + εἰς βρῶσιν. 29 (ἀναιδεῖ) ὀφθαλμῷ (see note). 5, 12 οἱ (ζῶντες καὶ) μὴ ἀποθανόντες. 9, 15 + πρὸς αὐτόν. 10, 4 δύο (ἀπαρχὰς) ἄρτων. 11, 10 πρὸς Naas (τὸν Ἀμμανίτην). 15, 17 + πρὸς Σαουλ. 23<sup>b</sup>. 16, 12 ἀγαθὸς ὁράσει (κυρίῳ); and afterwards + πρὸς Σαμουηλ and ὅτι οὗτός ἐστιν (ἀγαθός). 17, 36. 43 + καὶ εἶπε Δαυειδ Οὐχὶ ἀλλ' ἡ χείρων κυνός. 19, 8 + πρὸς Σαουλ. 20, 28 εἰς Βηθλεεμ (τὴν πόλιν αὐτοῦ πορευθῆναι). 21, 4 end + καὶ φάγεται. 25, 26 τοῦ μὴ ἐλθεῖν εἰς αἷμα (ἀθῶν). 31 end + ἀγαθῶσαι αὐτῇ.

(e) Hebrew writers are apt to leave something to be supplied by the intelligence of their readers: thus the subject of a verb is often not expressly named, and the object is either not named or indicated merely by a pronoun, the context, intelligently understood, sufficiently fixing the meaning. In such cases, however, there was a temptation sometimes even to a scribe of the Hebrew, but still more to a translator, to facilitate the comprehension of the reader, or to preclude some misapprehension which he contemplated as possible, by inserting explicitly the imperfectly expressed subject or object. Cases in which



have been intended: cf. LXX ἔρχονται οἱ υἱοὶ αὐτοῦ καὶ διηγῶντο). 22, 49 (probably הלֶכְ and כִּי נִשְׁבַּר הָאֲנִיּוֹת were intended by the author). ψ. 79, 7 השמוּ . . . אבֶּל (contrast the plurals in Jer. 10, 25<sup>b</sup>).

The correction is made in the Qrê (*Ochlah we-Ochlah*, No. 119), Gen. 27, 29 וישתחוּ; 43, 28 ויקרו וישתחוּ; Jud. 21, 20. 1 Sam. 12, 10. 13, 19 כִּי אָמַר פִּלְשְׁתִּים. 1 Ki. 9, 9. 12, 7. 2 Ki. 20, 18 יָקָח (as Is. 39, 7 יָקָחוּ; but the sing. may here stand: LXX λήμψεται). Est. 9, 27 (contrast v. 23). Ezr. 3, 3.

Elsewhere the sing. may be explained by the principle noticed on I 16, 4: Gen. 42, 25 ויעש להם כֵּן sc. העושה (LXX καὶ ἐγενήθη; וַיַּעַשׂ would be unnatural). 48, 1 ויאמר ליוסף sc. האומר (LXX καὶ ἀπηγγέλη = וַיֹּאמֶר). 2 ויאמר . . . וַיִּנָּד (LXX ἀπηγγέλη δὲ . . . λέγοντες).

Conversely MT. sometimes has a plural where LXX (not always rightly) read as a singular: I 7, 13 ויכנעו פִּלְשְׁתִּים, LXX καὶ ἐταπείνωσεν Κύριος (comp. p. lxii).—10, 23 וירצו ויקַחֲהוּ, LXX both sing., i.e. וירץ ויקַחֲהוּ.—12, 9 בֹּא וילחמוּ בם, LXX καὶ ἐπολέμησεν.—19, 21 ויגדו, LXX καὶ ἀπηγγέλη (ויגד—read in MT. as וַיִּגְדוּ, by LXX as וַיִּגְד: so 1 Ki. 1, 23).—30, 1 וישרפו . . . ויכו . . . פִּשְׁמוֹ, LXX all sing. (as MT. itself sometimes in similar cases: 15, 6 ויסר קני, Nu. 14, 45. Jud. 6, 3).—20<sup>b</sup> ויאמרו, LXX καὶ ἐλέγετο (ויאמר, i.e. either וַיֹּאמְרוּ or וַיֹּאמֶר—the latter not idiomatic; cf. p. 258).—21<sup>b</sup> וישאל, LXX καὶ ἠρώτησαν αὐτὸν (the subject is the men left behind). Comp. Gen. 25, 25 ויקראו שמו עשו, LXX ἐπωνόμασεν: v. 26 (in a similar context) MT. has ויקרא, LXX ἐκάλεσεν.

The correction is made in the Qrê (*Ochlah we-Ochlah*, No. 120): Jos. 6, 7 ויאמרו (ויאמר קרי) אל העם (the subject is Joshua). 9, 7 ויאמרו (ויאמר קרי) איש ישראל (the correction is here unnecessary). 1 Sam. 15, 16. 1 Ki. 12, 3. 21. 2 Ki. 14, 13 ויפריץ ירושלם (קרי) ויבאו (ויבא קרי) תפיש . . . ויבאו, LXX καὶ ἤλθεν. Ez. 46, 9<sup>b</sup> יעצאו (10<sup>b</sup> strangely not made). Neh. 3, 15 (comp. v. 14).

The case is particularly clear in some of the instances in which the phrase ἀπηγγέλη (or ἀνηγγέλη) λέγοντες occurs. This strange construction κατὰ σύνεσιν<sup>1</sup> might be supposed to have been forced upon the translators when they found what would only naturally be read by them as וַיִּנָּד לֵאמֹר I 15, 12. 19, 19. II 6, 12. 15, 31 (MT. הִגִּיד). 19, 1. 1 Ki. 1, 51<sup>2</sup>: but it is scarcely credible that they should have

<sup>1</sup> Winer, *Grammar of NT. Greek*, § lix. 11.

<sup>2</sup> So also Gen. 22, 20. 38, 13. 24 (cf. 45, 16. 48, 2). Jos. 10, 17. Jud. 16, 2 (in MT. וַיִּנָּד has dropped out). 1 Ki. 2, 29. 41 (without לֵאמֹר).



gone out of their way to use it for what in MT. stands as ויגדרו לאמר I 14, 33. 23, 1. 24, 2 (λεγόντων). II 3, 23. 1 Ki. 2, 39: in these instances, therefore, it can hardly be doubted that the original text had simply ויגדר, which was read by LXX as ויגדר, but in MT. was resolved into ויגדרו.

(δ) The MSS. used by the LXX translators—except, probably, in those parts of the OT. which were translated first—must have been written in an early form of the square character<sup>1</sup>. That it was not the unmodified archaic character appears clearly from the frequency with which letters, which have no resemblance to one another in that character, are interchanged in many parts of the Septuagint. For the same reason it can hardly have been very similar to the Egyptian Aramaic alphabet illustrated above. It was no doubt a transitional alphabet, probably a Palestinian one, of a type not greatly differing from that of Kefr-Bir'im (p. xxiii). In this alphabet, not only are ו and י remarkably alike<sup>2</sup>, but also ב and כ, and כ and ט (of which there are many clear instances of confusion in the Septuagint): ה, ח, and the final ם also approach each other. ר and ך resemble each other in most Semitic alphabets: so that from their confusion—next to that of ו and י, the most common in LXX—little can be inferred respecting the alphabet used<sup>3</sup>.

<sup>1</sup> So long ago Gesenius, *Gesch. d. Heb. Sprache u. Schrift* (1815), p. 158; for a more recent opinion, see K. Vollers in the *ZATW.* 1883, p. 230 f.

<sup>2</sup> They are also alike, it may be observed, in the late type of the archaic character in which יהוה is written in the fragments of Aquila mentioned above (p. iii): see p. 15 in Burkitt's edition.

<sup>3</sup> It is true, the Kefr-Bir'im alphabet is considerably later than the LXX (as the *scriptio plena* alone would shew), but the Inscription of B'nê Hēzir, and those alluded to p. xxii, note 1, appear to shew that an alphabet not differing from it materially was in popular use in Palestine at least as early as the Christian era: and if more abundant records had been preserved it would probably be found to begin at an earlier period still. The confusion of י and ו, and ט and כ (which cannot be explained from the old character) is in the Pent. so uncommon that it may be due to accidental causes: the books in which it is frequent can only have been translated after the change of character had been effected; the Pent., as tradition states, may have been translated earlier. Possibly a large and discriminating induction of instances (in which *isolated* cases, especially of proper names, should be used with reserve) might lead to more definite conclusions.

Examples of letters confused in LXX:—

(a) MT. י, LXX י: II 23, 7 ימלא καὶ πληρῆς (= ומלא): MT. י, LXX י: I 2, 29 עון[מ] ὀφθαλμῶ (= עין). 12, 2 (p. lx). 19, 22 בשכו ἐν Σεφει (= בשפי). 24, 16 והיה γένοιτο (= יהיה): both changes together, 12, 3 בו ἀποκρίθητε κατ' ἐμοῦ (= ענו בי).

Very clear examples are afforded by the Psalms: MT. י, LXX י:—

ψ. 2, 6 נִסְכָּתִי מִלְכִּי נִסְכָּתִי מִלְכִּי κατεστάθην βασιλεὺς ὑπ' αὐτοῦ= נִסְכָּתִי מִלְכִּי.

16, 3 כָּל חַפְצִי כָּל πάντα τὰ θελήματα αὐτοῦ= כָּל חַפְצִי.

20, 10 יַעֲנֵנו καὶ ἐπάκουσον ἡμῶν= יַעֲנֵנו.

22, 17 כִּאֲרִי ὥρυξαν= כִּאֲרִי.

32, 4 קִיִּין ἄκανθαν= קִיִּין.

35, 16 לַעֲנִי ἐξεμυκτήρισάν με= לַעֲנִי.

36, 2 בִּקְרֹב לְבִי בִּקְרֹב לְבִי ἐν ἑαυτῷ= בִּקְרֹב לְבִי.

38, 12 נִנְעִי ἤγγισαν= נִנְעִי (see 32, 6. 88, 4).

45, 12 וְהִשְׁתַּחֲוִי לֹו καὶ προσκυνήσουσιν αὐτῷ= לֹו.

46, 5 קָדֵשׁ מִשְׁכְּנִי קָדֵשׁ ἡγάσας τὸ σκῆνωμα αὐτοῦ= קָדֵשׁ מִשְׁכְּנִי.

50, 21 הָיוּת אֲנוּמִיָּא= הָיוּת (see 52, 2).

58, 4 דְּבָרִי כֹזֵב ἐλάλησαν ψευδῆ= דְּבָרִי כֹזֵב.

69, 33 דְּרִשִּׁי אֱלֹהִים ἐκζητήσατε= דְּרִשִּׁי.

73, 7 עֵינַי אֲדִיקָא αὐτῶν= עֵינַי.

10<sup>a</sup> עֲמוֹ ὁ λαός μου= עֲמוֹ.

76, 12-13 יִבְצֵר לְמִוְרָא: τῷ φοβερῷ καὶ ἀφαιρουμένῳ= יִבְצֵר.

88, 16 נִשְׁאַתִּי אֲמוֹן ὑψωθείς δὲ ἐταπεινώθη= נִשְׁאַתִּי אֲמוֹן (see Lev.

25, 39, and cf. ψ. 106, 43).

90, 16 יִרְאַה καὶ ἴδε= יִרְאַה.

91, 6 יִשׁוּר καὶ δαιμονίου= יִשׁוּר (see 106, 37).

122, 6 יִשְׁלִי וְיִשְׁלִי וְיִשְׁלִי καὶ εὐθηνία= יִשְׁלִי (v. 7).

144, 15<sup>a</sup> אֲשֶׁרִי ἐμακάρισαν= אֲשֶׁרִי,—a passage which shews how scrupulously the LXX expressed what they found in their MSS.; for in the parallel clause אֲשֶׁרִי= μακάριος.

Add Is. 29, 13 וְתִהְיֶינָה יְרֵאָתָם אֲתִי וְג' μάτην δὲ σέβονται με κτλ. (so Mt.

15, 8; Mk. 7, 6) וְתִהְיֶינָה יְרֵאָתָם אֲתִי=.

Jer. 6, 9 עֹלְלוּ עֹלְלוּ Καλαμᾶσθε καλαμᾶσθε= עֹלְלוּ יְעֹלְלוּ.

10, 20 יִצְאֵנִי καὶ τὰ πρόβατά μου= יִצְאֵנִי.

Zech. 5, 6 עֵינַם ἢ ἀδικία αὐτῶν= עֵינַם, etc.

MT. 1, LXX:—

ψ. 17, 11 אֲשׁוּרֵנוּ ἐκβαλόντες με=נִי ??? (perhaps Aram. אֲשׁוּרֵנִי).

12 רְפוּנִי=ὑπέλαβόν με.

22, 25 מִמֶּנִּי=ἀπ' ἐμοῦ.

30 וְנַפְשִׁי לוֹ תִּהְיֶה καὶ ἡ ψυχὴ μου αὐτῷ ζῇ=חַיָּה לֹא חִיָּה.

41, 9 בִּי? κατέθεντο κατ' ἐμοῦ=בִּי ?.

56, 8 אֵין=ἐπὲρ τοῦ μηθενὸς=עַל אֵין.

59, 10 עֵזוּ=τὸ κράτος μου=עֵז (cf. v. 18).

62, 1 יִדּוּתוֹν Ἰδιθουν<sup>1</sup>.

5 מִשְׁאֲתוֹ τὴν τιμὴν μου.

64, 7 יִקְרַב=προσελεύσεται וקרב.

65, 8 לְאֻמִּים=παράχθῃσονται ἔθνη=לְאֻמִּים (or יְהֻמִּין).

68, 7 שְׂכָנִי? τοὺς κατοικοῦντας ἐν τάφοις=? שְׂכָנִי.

73, 10<sup>b</sup> וְיָמֵי מוֹלָא καὶ ἡμέραι πλήρεις=יָמֵי מוֹלָא (καὶ added).

76, 7 נִרְדָּמוּ וְרָכְבוּ וְסוּם ἐνύσταξαν οἱ ἐπιβεβηκότες τοὺς ἵππους=  
נִרְדָּמוּ וְרָכְבוּ סוּם.

91, 5 וְסַחֲרָה κυκλώσει σε=יִסְחָרְךָ.

109, 10 וְרִשְׁוֹ ἐκβληθήτωσαν=יִנְרְשִׁוּ.

28 קָמֹי=οἱ ἐπανιστάμενοί μοι=קָמֹי.

119, 3 אֵף לֹא=ἀνομίαν τὴν ἐργαζόμενοι οὐ γὰρ οἱ οὐκ ἀφ' ἐλῶ=אֵף לֹא פִעְלֵי עוֹלָה  
פִעְלֵי עוֹלָה.

Add Ez. 48, 10<sup>b</sup> יִהְיֶה=ἔσται יְהוָה.

35 יִהְיֶה שְׁמוֹ=ἔσται τὸ ὄνομα αὐτῆς=יְהוָה שְׁמוֹ.

Lam. 3, 22 לֹא תִמְנִי οὐκ ἐξέλιπόν με=לֹא תִמְנִי (GK. § 117<sup>x</sup>).

Sometimes both confusions occur in one word or verse:—

ψ. 35, 19 וְיִקְרְצִי עֵין=καὶ διανεύοντες ὀφθαλμοῖς=יִקְרְצִי עֵין.

145, 5 וְרִבְרוּ=λαλήσουσι ורברו.

Jer. 6, 23 וְעַל סוּסִים יִרְכָּבוּ וְעַל ἵπποις καὶ ἄρμασι παρατάσσεται=  
וְעַל סוּסִים וְרִכְבּ יַעֲרוֹף<sup>2</sup>.

<sup>1</sup> So in Kt. 39, 1. 77, 1. Neh. 11, 17. 1 Ch. 16, 38: and in LXX of 1 Ch. 9, 16 etc., where MT. has regularly יִדּוּתוֹν.

<sup>2</sup> Instances such as Σειφ for צוֹף; Ἀγχοῦς for אֲכִישׁ; ψ. 8 title הַגִּתִּית τῶν ληνῶν = הַגִּתִּית; 27, 6 ὕψωσε=יָרַם; 88, 11 ἱκίμο=יָקוּמוּ; 88, 11 ἱατροὶ ἀναστήσουσι = אֲמָר לְרַפְּאִים יָקוּמוּ (cf. Is. 26, 14) are not cited, as the difference of pronunciation presupposed by LXX is due probably, not to confusion of י and י', but to the absence of the plena scriptio.

That the MS. (or MSS.) upon which the Massoretic text is founded must also at

(β) MT. 7, LXX 7: I 4, 10 and 15, 4 רנלי ταγματων (as though דנלי; see Nu. 2, 2, etc.); 10, 24 ירעו ἔγνωσαν; 13, 3 and 14, 21 δοῦλοι; 40 *bis* עבר δουλείαν; 19, 13 כביר ἡπαρ (כבד); 23, 15 ועברה ἐν τῇ Καινῇ; 24, 3 Luc. τῆς θήρας (ציד); II 19, 18 העברה καὶ ἐλειτούργησαν τὴν λειτουργίαν; 22, 21. 25 Luc. δόξαν, δοξασμὸς (פֶּבֶר).

MT. 7, LXX 7: I 17, 8 עברים Ἑβραῖοι; 19, 22 גרל ἄλω (גרן); 21, 7, etc. Δωῆκ ὁ Σύρος; 23, 14. 19. 24, 1 מצדות Μασερεμ, Μεσσαρα, ἐν τοῖς στενοῖς; 24, 12 צדה δεσμεύεις (ציר); 30, 8 נודר γεδδουρ; II 3, 4 ארניה, B Ὀρνειλ, A Ὀρνias, Luc. Ὀρνια [so I Ki. 1—2 Luc., through-out]; 6, 10—12 (so I Ch. 13, 13. 14<sup>a</sup>, but not 15, 24. 25, etc.) עבר אדם Ἀβεδδαρα (as though עבר־ארה).

And often in other books.

(γ) MT. 7, LXX 7: II 5, 20 בבעל פרצים ἐκ τῶν ἐπάνω διακοπῶν (= ממעל פרצים); II, 21 f. הבין Θαμασι; 21, 19 גב Πομ; and probably (though not certainly) in the following places where ב is rendered by ἀπό, ἐκ: I 4, 3. 25, 14 *end*. II 2, 31. 5, 24. 6, 1. 9, 4<sup>b</sup>. 16, 13. 18, 8. 19, 23. 40 Luc. (עמר for עבר; so 2 Ki. 6, 30). Cf. אבינרב Ἀμειναδαβ<sup>1</sup>. Notice the resemblance of ב and מ in the Kefr-Bir'im Inscription (above, p. xxiii, Fig. 12).

MT. 7, LXX 7: I 6, 20 עמד διελεθεῖν (עבר); 9, 2 מן ἐν; 26 (see note); 14, 1; II 13, 34<sup>a 2</sup>.

one time or other have been written in a character in which י and ו were very similar, is clear from the frequency with which ו occurs with י קרי, and י with ו קרי (*Ochlah we-Ochlah*, Nos. 80, 81, 134—148), the קרי being often, as I Sam. 22, 17. 25, 3. 2 Sam. 15, 20 (though not always), indisputably correct.

<sup>1</sup> See also Dt. 1, 44 משעיר (rightly). ψ. 18, 14<sup>a</sup> (ἐξ as in || 2 Sam. both LXX and MT.). 32, 3<sup>b</sup>. 78, 26<sup>a</sup>. 105, 36<sup>a</sup>. 119, 84<sup>b</sup>. 139, 13<sup>b</sup>. Pr. 10, 21 רבים ὑψηλὰ (רמים). 12, 3<sup>a</sup>. 24, 5<sup>a</sup>. 28, 12. 28 בקום ἐν τόποις (מקום: notice במקומות in the Inscr. of Kefr-Bir'im). I Ch. 7, 6 זמרי וזבדי Jos. 7, 1. Hos. 5, 13 and 10, 6 ירב Ἰαρειμ. 13, 9 בי LXX, Pesh. מי (rightly). Jer. 38, 24<sup>b</sup>. 46, 10<sup>b</sup>. Ez. 16, 6 ἐκ τοῦ αἵματος σου for ברמיך. Ob. 21. Hab. 2, 4 ἐκ πίστειός μου for באמונתו. Jos. 3, 16<sup>b</sup> עברו εἰστήκει (cf. on II 15, 23).

<sup>2</sup> See also ψ. 45, 14<sup>b</sup> ἐν. 68, 23<sup>b</sup> (ἐν in spite of ἐκ 23<sup>a</sup>). 36<sup>a</sup>. 81, 7<sup>b</sup> תעברנה ברוד (מרוד תעברנה). 104, 15<sup>a</sup>. 119, 68<sup>b</sup> (ובמיב read as ובמיב): cf. 70, 4 ישובו for ישמו 40, 16. Pr. 17, 10<sup>b</sup>. Jer. 21, 1 מעשיה Βασαιου. 46, 25 כמא τὸν υἱὸν αὐτῆς (בנה). Ez. 48, 29 בנחלה for מנחלה rightly (see Jos. 13, 16. 23, 4; מנחלה is untranslatable). Jos. 8, 33 עמרים παρεπορεύοντο. Sometimes, as ψ. 31, 8<sup>b</sup>. 135, 21<sup>a</sup>. Jer. 9, 18 (19). 20, 17, it may be doubtful whether the variation points to a difference



Other letters confused in LXX may be noted by the reader for himself. All cannot be reduced to rule: a certain number are due to *accidental* causes, as the partial illegibility of a letter in particular cases<sup>1</sup>.

(c) According to Lagarde<sup>2</sup>, the three letters ה, ד, נ, when occurring at the end of a word, were not written in the MSS. used by LXX, but represented by the mark of abbreviation (') which already appears on Hebrew coins. This is not improbable: though it may be doubted if it was in use universally. Certainly there are cases in which the difference between LXX and MT. may be readily explained by the supposition that a mark of abbreviation has been differently resolved (or overlooked) in one of the two texts<sup>3</sup>; but they are hardly numerous or certain enough to establish a rule, the differences being frequently capable of explanation in other ways; for instance, from textual imperfection or corruption, or from looseness of rendering on the part of the translators. Thus in the 2 pf., MT. has sometimes a pl. where LXX express a sing., and vice versa: but it is difficult to shew conclusively that such variations can only be explained in this manner; 2 sg. pf. masc. has often ה- in MT. (as הַתָּה), and the variation *may* have arisen from confusion between ה and ד; or again, as the variation often occurs in passages where the *number* of the pron. in the Hebrew changes, it may be due to an assimilating tendency on the part of the translators. Change of number is so frequent in Hebrew, according as the speaker or writer thinks of a group or of an individual belonging to, or representing, a group, that the variation may in such cases be original. In the case of numbers, as of persons, the temptation to assimilate to the context, or to define more closely what the Hebrew left undefined, or to adopt a more idiomatic usage in the construction of collective terms, would

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of reading, as the LXX may have rendered loosely: but in most of the instances quoted, there seems no reason to suppose this. Cf. J. M. P. Smith, *Nahum* (in the *Intern. Crit. Comm.*), 1912, p. 300 f.; and on ד and נ confused, *ibid.* p. 361 (Index).

<sup>1</sup> On graphical errors in MT., comp. (with reserve) Grätz, *Die Psalmen*, pp. 121-144, where they are classified and illustrated.

<sup>2</sup> *Anmerkungen zur griech. Übersetzung der Proverbien*, p. 4.

<sup>3</sup> Consider Lagarde's remarks on Pr. 2, 20<sup>a</sup>. 3, 18<sup>b</sup>. 7, 17<sup>b</sup>. 11, 15<sup>b</sup>. 13, 19<sup>b</sup>. 14, 10<sup>b</sup>. 15, 15<sup>a</sup>. 16, 13<sup>b</sup>. 16. 21, 23<sup>b</sup>.

often be strong: so that, though there are, no doubt, exceptions, it is probable that variations of this kind between MT. and LXX are to be attributed, as a rule, to the translators<sup>1</sup>. At the same time it may well be that abbreviations were in occasional use<sup>2</sup>.

2. The Targum. The text deviates but rarely from MT. Only two features need here be noticed: (a) the tendency, in this as in other Targums, to soften or remove anthropomorphic expressions with reference to God: (b) the tendency to paraphrase.

(a) I 1, 3 to worship and sacrifice *before* the Lord of Hosts (so 21); 10 was praying *before* the Lord (so v. 26); 11 if the affliction of thine handmaid *is revealed before* Thee (Heb. *if Thou seest*)<sup>3</sup>; 19 *end* and the memory of her entered in *before* 'י (ועל דוכרנה קדם 'י; Heb. ויזכרה 'י: so v. 11. 2, 21); 28 השאלתי ל' I have delivered him up that he may minister *before* 'י; ib. שאול ל' he shall minister *before* 'י; 2, 11 ministered *before* 'י; 25<sup>b</sup> 'י כי חפץ (רעוא) *before* 'י to slay them; 35 and I will raise up *before* me; 6, 17 as a guilt offering *before* 'י; 7, 3 and worship *before* Him alone (so v. 4. 12, 10<sup>b</sup>); 17 and built an altar there *before* 'י; 10, 17 gathered *before* 'י; II 7, 5 shalt thou build *before* me a house? And so frequently.

קדם *from before* is employed similarly: I 1, 5 and children were withheld from her *from before* 'י. 20<sup>b</sup> for *from before* 'י have I asked

<sup>1</sup> So, for instance, 1 Sam. 5, 10<sup>b</sup>. 11; 29, 3 אתי ἡμῶν; 30, 22; 2 Sam. 10, 11 *bis*; Ex. 14, 25 ἀνοסה φύγωμεν; Jud. 11, 19 *end*; 20, 23. 28 etc.

<sup>2</sup> Unless, for instance, the translators found abbreviations in their text, such renderings as the following are difficult to account for: Jud. 19, 18 את בית יהוה eis τὸν οἶκόν μου = אל ביתי; Jer. 6, 11 חמת יהוה τὸν θυμόν μου = חמתי; 25, 37 יהוה אף θυμοῦ μου = אפי; and unless they could assume them, as something familiar, they would scarcely have been led to adopt these renderings: Jer. 2, 2<sup>b</sup>-3<sup>a</sup> אחרי אמר 'י קדש ישראל [repeated by error] λέγει κύριος, ὁ ἅγιος Ἰσραηλ (= אמר 'י קדוש (= ישראל); 3, 19 γένοιτο κύριε ὅτι = אמן יהוה כי ('א 'י: for γένοιτο = אמן see 11, 5); Jon. 1, 9 Εὐλαλοῦ κυρίου εἰμὶ ἐγὼ = עבר 'י אנכי Is. 53, 8 εἰς θάνατον = למות (למו'). The supposed 'apocopated plural' in 'י — (Ew. § 177<sup>a</sup>; GK. § 87<sup>f</sup>) is also best explained as an error due to the neglect of a mark of abbreviation: comp. Cheyne, critical note on Is. 5, 1; ψ. 45, 9. We. (p. 20) points to 14, 33 בנדרתם LXX ἐν Γεθθαίμ, as proof that the abbreviation, though it might be used in some cases, at any rate was not universal. Comp. further (with reserve) Perles, *Analekten zur Textkritik des A.T.s* (1895), pp. 4-35.

<sup>3</sup> So constantly when ראה is used of God: as 9, 16. Gen. 29, 32. 31, 12. Ex. 3, 7. 9 etc.

him. 3, 8<sup>b</sup> that it was called to the child *from before* the Lord<sup>1</sup>. 20 the request which was asked *from before* 'י. 6, 9 then *from before* him is this great evil done unto us<sup>2</sup>. 9, 9 to seek instruction *from before* 'י (Heb. לדרש לאלהים). 15 and it was said to Samuel *from before* 'י (so 17). 11, 7 and there fell a terror *from before* 'י upon the people. 15, 10 and the word of prophecy was with Samuel *from before* 'י, saying (so II 7, 4). 26, 19 if *from before* 'י thou art stirred up against me, let mine offering be accepted with favour, but if the children of men, let them be accursed *from before* 'י.

(b) Paraphrastic renderings. These are very numerous, and only specimens can be given here: I 1, 12<sup>b</sup> and Eli waited for her till she should cease; 16 Dishonour not thy handmaid before a daughter of wickedness; 2, 11 בחיי עלי in Eli's lifetime (for את-פני עלי); 32<sup>a</sup> and thou shalt observe and shalt behold the affliction that shall come upon the men of thy house for the sins which ye have sinned in my sanctuary; and after that I will bring good upon Israel; 3, 7<sup>a</sup> and Samuel had not yet learnt to know instruction *from before* 'י, and the prophecy of 'י was not yet revealed to him; 19 and Samuel grew, and the Word (מימרא) of 'י was his help<sup>3</sup>; 4, 8 who will deliver us from the hand of the 'Memra' of 'י whose mighty works these are? 6, 19 and he slew among the men of B., because they rejoiced that they had seen the ark of 'י exposed (כר גלי); and he killed among the elders of the people seventy men, and in the congregation 50,000; 7, 6 and poured out their heart in penitence as water before 'י; 9, 5 they came into the land wherein was a prophet (for ארץ צוף cf. I, 1 נביא מתלמידי נביא; see Hab. 2, 1 Heb.); 9, 12. 14. 25 בית אסחרותא dining-chamber (for הלשכה = הבמה: v. 22); 10, 5. 11 ספריא scribes (for נביאים); 15, 29 And if thou sayest, I will turn (repent) from my sin, and it shall be forgiven me in order that I and my sons may hold the kingdom over Israel for ever, already is it decreed upon thee from before the Lord of the victory of Israel,

<sup>1</sup> Such impersonal constructions are common in the Targums.

<sup>2</sup> On the ית retained mechanically from the Hebrew, in spite of the construction being varied, see the *Journal of Philology*, xi. 227 f.

<sup>3</sup> So often when Yahweh is said to be 'with' a person: 10, 7. 16, 18. 18, 14. Gen. 39, 2. 3 etc.

before whom is no falsehood, and who turns not from what He has said; for He is not as the sons of men, who say and belie themselves, who decree and confirm not; 25, 29 but may the soul of my lord be hidden in the treasury of eternal life (בגנו חיי עלמא) before thy God; 28, 19 (on the margin of the Reuchl. Cod.: Lagarde, p. xviii, l. 10<sup>1</sup>) and to-morrow thou and thy sons shall be with me in the treasury of eternal life; II 6, 19 אשכח (see note); 20, 18 and she spake, saying, I remember now what is written in the book of the Law to ask peace of a city first [Dt. 20, 10]; so oughtest thou to ask at Abel whether they will make peace; 21, 19 and David the son of Jesse, the weaver of the veils of the sanctuary (Heb. אלהן בן-יערי ארנים!), of Bethlehem, slew Goliath the Gittite.

3. The Peshiṭto. The Hebrew text presupposed by the Peshiṭto deviates less from the Massoretic text than that which underlies the LXX, though it does not approach it so closely as that on which the Targums are based. It is worth observing that passages not unfrequently occur, in which Pesh. agrees with the text of *Lucian*, where both deviate from the Massoretic text<sup>2</sup>. In the translation of the Books of Samuel the Jewish element alluded to above (p. lii) is not so strongly marked as in that of the Pent.; but it is nevertheless present, and may be traced in certain characteristic expressions, which would hardly be met with beyond the reach of Jewish influence. Expressions such as 'to say, speak, worship, pray, sin *before* God,' where the Hebrew has simply *to* God, are, as we have seen, a distinctive feature of the exegesis embodied in the Targums; and they meet us similarly in the Peshiṭto version of Samuel. Thus I 1, 10 prayed *before* the Lord (so v. 26. 7. 5. 8. 9. 8. 6. 12. 8. 10. 19. 15, 11. II 7, 27). 2, 11 מלך מלך מלך ministered *before* the Lord (so 3, 1). 26 in favour *before* God. 8, 21 spake them *before* the Lord (Heb. באני). 10, 17 gathered *before* the Lord. II 11, 27 end

<sup>1</sup> Comp. Bacher, *ZDMG*. 1874, p. 23, who also notices the other readings published by Lagarde from the same source, pointing out, where it exists, their agreement with other Jewish Midrashic authorities.

<sup>2</sup> I 12, 11. 13, 5. 14, 49. 15, 7. 17, 12. 30, 15. II 11, 4. 15, 7. 21, 8. 23, 17. 24, 4: for some other cases, in which the agreement is mostly not in text, but in interpretation (as I 4, 15. 10, 2. 17, 18), see Stockmayer, *ZAW*. 1892, p. 220 ff.





or glosses: (*b*) by *omissions*, due often either to ὁμοιοτέλευτον, or to an inability to understand the sense of the Hebrew: (*c*) by *paraphrases*, due sometimes likewise to an inability to give a literal rendering, and occasionally of a curious character. Specimens of these three classes:

(*a*) Additions: I 2, 13 (and they made themselves a prong of three teeth) and the right of the priests (they took) from the people; 35 a priest faithful (after My own heart); 4, 9 *end*-10 and fight (with them). And the Philistines fought (with Israel); 5, 8 (thrice) + the Lord; 7, 14 to Gath and their borders [את neglected], and (the Lord) delivered Israel, etc.; 8, 6 to judge us (like all the peoples); 12 + and captains of hundreds . . . and captains of tens; 12, 6 the Lord (alone is God,) who, etc.; 24 + and with all your soul; 14, 49 + and Ashboshul (= Ishbosheth<sup>1</sup>); 23, 12 *end* + Arise, go out from the city; 24, 20 and when a man finds his enemy and sends him [ושלחו treated as a continuation of the protasis] on a good way, (the Lord reward him with good); 30, 15 *end* + and David sware unto him (cf. Luc.). II 6, 5 of (cedar and) cypress; 12, 8 and thy master's wives (have I let sleep) in thy bosom; 18, 4 *beginning* + And his servants said to David, We will go out and hasten to fight with them; 8 and (the beasts of) the wood devoured of the people, etc. (so Targ.); 20 Kt. for (thou wilt announce) respecting the king's son that he is dead; 20, 8 *end* and it came out, and (his hand) fell (upon his sword); 24, 7 and they came to the land of Judah (in thirty-eight days) [text disordered]. There are also many instances of the addition of the subj. or obj. of a verb, or of the substitution of a noun for a pron. suffix ('Explicita'), of which it is not worth while to give examples. In 2 Sam. 22 the text has generally been made to conform with that of ψ. 18.

(*b*) Omissions: I 3, 21 בשל<sup>2</sup> כי נגלה י"י לשמואל בשל<sup>2</sup>. 5, 10 כבוא ויהי כבוא 5. 10 אשר עשיתם לפני י"י 17. מתהלך 12, 2. ארון האלהים עקרון 14, 1. ויהי היום 34. ואכלתם 35<sup>b</sup> from אתו החל 36<sup>a</sup> לילה. 36<sup>b</sup> from ויאמר 15, 2. אשר שם לו 3. 32 מעדנת 16, 16.

<sup>1</sup> Pesh. identifies Ishui with Abinadab (see 31, 2).

<sup>2</sup> Probably through ὁμοιοτέλευτον.

<sup>3</sup> Probably not understood.




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The Syriac text of Pesh. sometimes (as might indeed be anticipated from the nature of the character) exhibits corruptions, similar to those noticed in the case of LXX, p. lvii f. Thus I 1, 21 ܠܗܒܝܬܐ for ܠܗܒܝܬܐ (so rightly the Cod. Ambr. published in facsimile by Ceriani<sup>1</sup>: also the Arab. version in the Polyglotts<sup>2</sup>, 'to offer'). 2, 8 ܠܗܒܝܬܐ for ܠܗܒܝܬܐ (ܠ at the beginning has fallen out). 3, 14 ܐܠܗܝܡܐ for ܐܠܗܝܡܐ (Heb. נשבעתי). 19 ܐܠܗܝܡܐ for ܐܠܗܝܡܐ (Heb. ויגדל). 9, 4 ܐܠܗܝܡܐ for ܐܠܗܝܡܐ (Heb. שלשה). 12, 21 ܐܠܗܝܡܐ for ܐܠܗܝܡܐ (Heb. אשר לא יועילו: notice the

<sup>1</sup> Cornill, *Ezechiel*, p. 144 f., exaggerates the extent to which this MS. may have been corrected after MT.: its approximations to MT. (p. 140 ff.) are slight, compared with the cases in which it agrees with other MSS. against it (p. 148 ff.). Comp. Rahlfs, *ZATW*. 1889, pp. 180-192.

<sup>2</sup> Which, in the Books of Samuel, and in certain parts of Kings, is based upon the Pesh. : see Roediger, *De orig. et indole Arab. libr. V.T. hist. interpr.* (1829).

<sup>3</sup> So Tuch on Gen. 10, 6, and PS. coll. 681-2, 741. Comp. 2 Ki. 4, 42 Pesh. (שלישם connected similarly with שליש, commonly represented in Pesh. by ).



following ptep. for *ולא יצילו*). 17, 20 *חסלא* for *חסלא* (so Cod. Ambr.). 40 *סלא* for *סלא* (Heb. *מִן־הַנְּחָל*). 28, 6 *בִּנְתֵּי* for *בִּנְתֵּי* (so Arab. 'prophets'). II 12, 8<sup>b</sup> *בִּנְתֵּי* prob. for *בִּנְתֵּי*, though possibly a paraphrase. 18, 17 *בִּנְתֵּי* prob. for *בִּנְתֵּי* (Heb. *בִּנְתֵּי*). (Several of these instances are noted by Well., p. 8.) The name *מרב* is represented regularly by *מרב*.

#### 4. The Latin Versions.

(a) The affinity subsisting between the Old Latin Version and the recension of Lucian appears to have been first distinctly perceived (with reference in particular to the Lamentations) by Ceriani<sup>1</sup>. Afterwards, it was noticed, and frequently remarked on, by Vercellone, as characteristic of the excerpts of the Old Latin Version on the margin of the Leon Manuscript (above, p. lii), that, when they diverged from the ordinary Septuagintal text, they constantly agreed with Holmes' four MSS. 19, 82, 93, 108, which, as was clear, represented on their part one and the same recension<sup>2</sup>. A version identical with that represented in the excerpts was also, as Vercellone further pointed out, cited by Ambrose and Claudius of Turin<sup>3</sup>. The conclusion which the facts observed authorize is thus that the Old Latin is a version made, or revised, on the basis of MSS. agreeing closely with those which were followed by Lucian in framing his recension<sup>4</sup>. The Old Latin must date from the second cent. A. D.; hence it cannot be based upon the recension of Lucian as such: its peculiar interest lies in the fact that it affords independent evidence of the existence of MSS. containing Lucian's characteristic readings (or renderings), considerably before the time of Lucian himself<sup>5</sup>.

The following comparison of passages from the Old Latin Version of 1 and 2 Sam., derived from one of the sources indicated above (p. lii f.), and all presupposing a text differing from that of the

<sup>1</sup> *Monumenta Sacra et Profana*, I. 1 (1861), p. xvi (*Addenda*).

<sup>2</sup> *Variae Lectiones*, ii. 436 (and in other passages).

<sup>3</sup> *Ib.* p. 455 f. (on 3 Reg. 2, 5).

<sup>4</sup> Comp. Ceriani, *Le recension i dei LXX*, etc., p. 5.

<sup>5</sup> Rahlfs (iii. 159 f.) agrees with Ceriani and S. Berger (*Hist. de la Vulg.*, p. 6) in questioning this conclusion (cf. Moore, *AJSL*. xxix. 60), on the ground that there is no sufficient evidence for the early date assigned to the Leon fragments by Vercellone: he thinks rather that the resemblances shew them to be *later* than Lucian.

normal LXX, but agreeing with that of Lucian, will shew the justice of this conclusion. Although, however, the text upon which the Old Latin is based agrees largely with that of Lucian, it must not be supposed to be *identical* with it: there are passages in which it agrees with B or A, or with other MSS., against Lucian<sup>1</sup>. Sometimes moreover, it is to be observed, other particular MSS. agree with the Old Latin, as well as those which exhibit Lucian's recension. A more detailed inquiry into the sources of the Old Latin Version of the OT. must be reserved for future investigators. (The list is not an exhaustive one. The words printed in heavy type are those in which Lucian's text differs from B. In the passages marked †, the deviation is *confined* to the MSS. which exhibit Lucian's recension, and is not quoted—at least by Holmes and Parsons—for other MSS. The quotations will also illustrate the variations prevailing between different recensions of the Old Latin.)

- |   |   |
|---|---|
| I 1, 6 Goth. quia ad nihilum reputabat eam.   | Luc. διὰ τὸ ἐξουθενεῖν αὐτήν (for בְּעֵבוֹר הַרְעָמוֹה). So 55, 158; and similarly (ἐξουθενούσα) 44, 74, 106, 120, 134.   |
| <sup>1</sup> I 4, 12 Vind. <sup>2</sup> Et cucurrit.<br>16 Vind. <sup>2</sup> Qui venit homo pro-<br>perans.<br>9, 24 Vind. <sup>2</sup> Ecce reliquum.<br>10, 2 Goth. et in Selom, in Bacal-<br>lat salientes magnas fossas.<br>Vind. <sup>2</sup> reluctantes hic et salientes<br>magnum. | BA καὶ ἔδραμεν (Luc. καὶ ἔφυνγεν).<br>B καὶ ὁ ἀνὴρ σπεύσας προσῆλθεν (Luc.<br>καὶ ἀπεκρίθη ὁ ἀνὴρ ὁ ἐληλυθώς).<br>BA ἰδοὺ ὑπόλιμμα (Luc. μαρτύριον).<br>ἐν Σηλω ἐν Βακαλαθ XI, 44, 64, 74,<br>106, 120, 129, 134, 144, 236; ἐν Ση-<br>λωμ ἐν Βακαλαθ 244; ἐν Σηλωμ Βακαλα<br>29; ἐς Σηλω ἐν Βακαλαθ 242; ἐν Σηλω<br>ἐν Βακαλλαθ 55.—ἀλλομένους μεγάλα<br>BA; Luc. μεσημβρίας ἄλλ. μεγάλα. |
| 10, 17 Vind. <sup>2</sup> Et praecepit ... con-<br>venire.<br>12, 25 Goth. apponemini in plaga.<br>14, 20 Vind. <sup>2</sup> Et exclamavit.<br>17, 1 גִּמְיִם נָפֶסֶס Goth. Sepherme.   | BA καὶ παρήγγειλεν (Luc. καὶ συνήγαγε).<br>B προστεθήσεσθε (Luc. ἀπολείθε).<br>A καὶ ἀνεβόησεν (B Luc. καὶ ἀνέβη).<br>ἐν Σεφερμε 121 (Σαφερμαιμ 29, 119,<br>143; Σεφερμαειμ 52, 92, 144, 236;<br>Σεφερμαειμ 55, 64; Σαφαρμειν 245).<br>B ἐν τῷ δρύμῳ Ἐφραιμ (Luc. ἐν τῷ δρ.<br>Μααϊναν).<br>BA καὶ συνήντησεν A. (Luc. καὶ ἦν μέγας A.).  |
| II 18, 6 Vind. <sup>2</sup> in silvam Efrē.<br>9 Vind. <sup>2</sup> Et occurrit Absalom.  |   |

Nor does the Old Latin express Lucian's doublets in I 2, 11. 6, 12. 10, 2 (μεσημ-  
βρίας). 27<sup>b</sup>. 15, 29. 32. Sometimes, however, his doublets do occur in it, as I 1,  
6 G. 16 G. (not V.<sup>2</sup>). 4, 18 G. 6, 7 G. (not V.<sup>2</sup>). 16, 14 G. 27, 8 G.

- I 2, 10 Vind.<sup>2</sup> + quia iustus est. Luc. δίκαιος ὢν. So other MSS., among them 44, 55, 71, 74, 120, 134, 144, 158, 246.
- 15 Vind.<sup>2</sup> + ante Dominum. Luc. ἐνώπιον Κυρίου. So other MSS., among them 44, 55, 71, 74, 120, 134, 158.
- 3, 14 Sab. et nunc sic iuravi.  
Vind.<sup>2</sup> et ideo sic iuravi. No Greek MS. is cited with the reading *therefore* for לכן, all having οὐδ' (or οὐχ) οὕτως (see note).
- 6, 12 Vind.<sup>2</sup> in viam . . . rectam. Luc. ἐν τρίβῳ εὐθείᾳ †.
- 9, 27 Vind.<sup>2</sup> in loco summo civitatis. Luc. εἰς ἄκρον τῆς πόλεως †.
- 10, 3 Goth. usque ad arborem glandis electae.  
Vind.<sup>2</sup> ad arborem Thabor alectae (i. e. electae). Luc. ἕως τῆς δρυὸς τῆς ἐκλεκτῆς<sup>a</sup>.  
246 ἕως τῆς δρυὸς Θαβωρ τῆς ἐκλεκτῆς.
- 12, 3 Goth. aut calceamentum, et abscondam oculos meos in quo dicitis adversum me, et reddam vobis. Sab. vel calceamentum, dicite adversus me, et reddam vobis. Luc. ἡ ὑπόδημα, καὶ ἀπέκρυψα τοὺς ὀφθαλμούς μου ἐν αὐτῷ; εἶπατε κατ' ἐμοῦ, καὶ ἀποδώσω ὑμῖν †.
- 14, 14 Goth. in bolidis et petrobolis et in saxis campi.  
Vind.<sup>2</sup> in sagittis et in fundibolis et in muculis campi. So also (with καμοὶ for κατ' ἐμοῦ) Theodoret., *Quaest.* 16 in 1 Reg.
- 14, 15 Goth. et ipsi nolebant esse in laboribus. Luc. ἐν βολίσι καὶ ἐν πετροβόλοις καὶ ἐν κόχλαξι τοῦ πεδίου.
- 15, 11 Sab. Quedl. verba mea non statuit. Luc. καὶ αὐτοί, καὶ οὐκ ἤθελον πονεῖν (πονεῖν also in X, 56, 64, 71, 119, 244, 245; others have πολεμεῖν).
- 17, 39 Goth. et claudicare coepit ambulans sub armis. Luc. οὐκ ἔστησε τοὺς λόγους μου. So A, 123<sup>b</sup>.
- 18, 21 Goth. in virtute eris mihi gener hodie. Luc. καὶ ἐχώλαινε Δαυὶδ ἐν τῷ βαδίξειν ἐν αὐτοῖς (158 ἀσχολλανε).
- 20, 30 Goth. Filius puellarum vagantium, quae se passim coinquant esca mulierum. Luc. ἐν ταῖς δυνάμεσιν ἐπιγαμβρεύσεις μοι σήμερον (so 44, 74, 106, 120, 134).
- 27, 8 Goth. Et apponebant se super omnem appropinquantem, et extendebant se super Gesur. Luc. νιὲ κορασίῳ ἀυτομολούντων γυναικοτραφῇ (γυν. added also in 29, 55, 71, 121 marg., 243, 246).
- 30, 15 *end* (in the current Vulg.) et iuravit ei David. Luc. καὶ ὤμοσεν αὐτῷ (121 marg. καὶ ὦ αὐτῷ Δαυὶδ. So Pesh.).

<sup>a</sup> תבחר being connected with בחר *to choose out*: see II 22, 27.

<sup>b</sup> In 9, 4 (per terram Sagalim et non invenerunt) Quedl. agrees also with 123, not with Lucian (who has διὰ τῆς γῆς Γαδδι τῆς πόλεως Σεγαλειμ: cf. 56 Γαδδι τῆς πόλεως alone).

- II 1, 19 Goth. Cura te (al. curare), Israel, de interfectis tuis.  
Luc. Ἀκρίβασαι, Ἰσραηλ, ὑπὲρ κτλ. (106 ἀκρίβωσαι στήλωσαι)†. So Theodoret., *Quaest. in 2 Reg.*
- Sab. Considera, Israel, pro his qui mortui sunt.
- 2, 8 Goth. Isbalem.  
Cod. 93 (but not 19, 82) Εἰσβααλ.
- 2, 29 Magd. in castra Madiam<sup>a</sup>.  
Luc. εἰς παρεμβολὰς Μαδιαμ. So 158.
- 6, 12 Sab. Dixitque David, Ibo et reducam arcam cum benedictione in domum meam.  
Luc. καὶ εἶπε Δαυὶδ Ἐπιστρέψω τὴν εὐλογίαν εἰς τὸν οἶκόν μου. So 158.
- 7, 8 Goth. Accepi te de casa pastoralis ex uno grege.
- Luc. ἐκ τῆς μάνδρας ἐξ ἑνὸς τῶν ποιμνίων†.
- 9, 6 Goth. Memphibaal.  
Luc. Μεμφιβααλ†.
- 10, 19 Vind.<sup>1,2</sup> omnes reges qui convenerunt ad [Vind.<sup>2</sup> cum] Adrazar . . . et disposuerunt testamentum coram [Vind.<sup>2</sup> cum] Israel, et servierunt Israhel [Vind.<sup>2</sup> Israeli tribus].  
Luc. πάντες οἱ βασιλεῖς οἱ συμπορευόμενοι [so 158] τῷ Ἀδρααζαρ . . . καὶ διέθεντο διαθήκην μετὰ Ἰσραηλ καὶ ἐδούλευον τῷ Ἰσραηλ<sup>b</sup>†.
- 11, 4 Goth. et haec erat dimissa<sup>c</sup> [Alias et haec erat abluta] excelso loco.  
Luc. καὶ αὐτὴ ἦν λελουμένη ἐξ ἀφένδρου αὐτῆς. So the Ethiopic Version<sup>d</sup> and Pesh.
- Vind.<sup>2e</sup> haec autem lota erat post purgationem.
- 11, 12 Vind.<sup>2e</sup> redi hic.  
I. e. רָדִי for רָבִי<sup>f</sup>. Not cited from any Greek MS.
- 11, 13 Vind.<sup>1,2</sup> inebriatus est.  
Luc. ἐμεθύσθη†.
- 11, 16 Vind.<sup>1,2</sup> in locum pessimum ubi sciebat etc.  
Luc. ἐπὶ τὸν τόπον τὸν πονουῦντα<sup>g</sup> [οὗ ἥδει] κτλ.†
- 11, 17 Vind.<sup>2</sup> et caecidit Joab de populo secundum praeceptum Davit.  
Luc. καὶ ἔπεσον ἐκ τοῦ λαοῦ κατὰ τὸν λόγον Δαυὶδ.
- 11, 24 Goth. de servis regis quasi viri XVIII.  
Luc. ἀπὸ τῶν δούλων τοῦ βασιλέως ὡσεὶ ἄνδρες δέκα καὶ ὀκτώ. So 158.
- 13, 21 Vind.<sup>2</sup> et deficit animo valde<sup>h</sup>.  
Luc. καὶ ἠθύμησε σφόδρα†.
- 13, 32 Vind.<sup>2</sup> in ira enim est ad [?eum] Abessalon.  
Luc. ὅτι ἐν ὀργῇ ἦν αὐτῷ Αβεσσαλωμ†.
- 14, 26 Goth. Vind.<sup>1</sup> centum.  
Luc. ἑκατόν†.

<sup>a</sup> But in *v.* 31 Magd. has ab illo = παρ' αὐτοῦ, against Luc.

<sup>b</sup> Καὶ διέθ. διαθ. added to ἡὑτομόλησαν on the marg. of B. by an ancient hand.

<sup>c</sup> Based evidently on λελυμένη for λελουμένη. BA ἀγιαζομένη.

<sup>d</sup> Which is based on the LXX; see p. 1, n. 3.

<sup>e</sup> There are lacunae in these passages in Vind.<sup>1</sup>

<sup>f</sup> Unless indeed *redi* be an error for *sede*: cf. *sedit* in clause *b*.

<sup>g</sup> Ὑερβα τὸν πονουῦντα eleganter vertunt Hebraeum אָרַךְ אִשָּׁר [pro אִשָּׁר יָרַע]' (Dr. Field).

<sup>h</sup> Goth. *et iratus factus est* agrees here with B καὶ ἔθυμώθη.



- II 15, 23 Goth. et omnis terra benedicentes voce magna [*lacuna*] per viam olivae, quae erat in deserto. Luc. καὶ πᾶσα ἡ γῆ εὐλογοῦντες φωνῇ μεγάλῃ καὶ κλαίοντες . . . κατὰ τὴν ὁδὸν τῆς ἐλαιᾶς τῆς ἐν τῇ ἐρήμῳ†.
- 17, 8 Goth. sicut ursus qui a bove [*Alias* ab aestu: *l.* ab oestro] stimulat in campo. Luc. ὥσπερ ἄρκοι παροιστρῶσαι ἐν τῷ πεδίῳ†.
- 17, 13 Goth. ut non inveniatur ibi conversatio. Luc. ὅπως μὴ εὑρεθῇ ἐκεῖ συστροφή†.
- Vind.<sup>2</sup> ut non inveniatur tumulus fundamenti.
- 17, 20 Vind.<sup>2</sup> festinanter transierunt prendere aquam; (et inquisierunt) etc. Luc. Διελθὺν ὁδοὺς σπεύδοντες· καὶ ἐξήτουν†.
- 17, 22 Sab. . . . et antequam denuclaretur verbum . . . Luc. ἕως τοῦ μὴ ἀποκαλυφθῆναι τὸν λόγον, οὕτως διέβησαν τὸν Ἰορδάνην†.
- 17, 29 Goth. et lactantes vitulos. Luc. καὶ γαλαθηνὰ μοσχάρια. So 158.
- Vind.<sup>2</sup> et vitulos saginatos.
- 18, 2 Vind.<sup>2</sup> Et tripartitum fecit Davit populum. Luc. καὶ ἐτρίσευσεν Δαυὶδ τὸν λαόν†.
- 18, 3 Vind.<sup>2</sup> non stabit in nobis cor nostrum. Luc. οὐ στήσεται ἐν ἡμῖν καρδία†.
- 20, 8 Goth. gladium rudentem (*l.* bidentem, We.). Luc. μάχαιραν ἀμφήκη. 158 μάχ. δύστομον (*l.* δίστομον) ἀμφήκη.
- 20, 23 Goth. Et Baneas filius Joab desuper lateris et in ponentibus (*l.* potentibus). Luc. καὶ Βαναίας υἱὸς Ἰωαβδαὶ ἐπὶ τοῦ πλινθίου καὶ ἐπὶ τοῖς δυνάστας†. So (except δυνατοὺς) Theodore., *Quaest.* 40 in 2 Reg.
- 23, 4 Goth. et non tenebrescet a lumine quasi pluvia, quasi herba de terra<sup>a</sup>. Luc. καὶ οὐ σκοτάσει [so other MSS., among them 44, 56, 158, 246] ἀπὸ φέγγους ὡς ὑετός, ὡς βοτάνη ἐκ γῆς.
- 23, 6 Goth. quoniam omnes qui oriuntur sicut spinae, et reliqui quasi quod emungit de lucerna. Luc. ὅτι πάντες οἱ ἀνατέλλοντες ὥσπερ ἄκανθα, καὶ οἱ λοιποὶ ὡς ἀπόμυγμα λύχνου πάντες†.
- 23, 8 Goth. Iesbael filius Thegemani . . . hic adornavit adorationem suam super nongentos vulneratos in semel. Luc. Ἰεσβααλ υἱὸς Θεκεμανεῖ . . . οὗτος διεκόσμηκε τὴν διασκευὴν αὐτῶν ἐπὶ ἑννακοσίους τραυματίας εἰς ἅπαξ†.

(b) On the general characteristics of Jerome's Version of the OT., reference must be made to the monograph of Nowack, referred to above (p. liii). A synopsis of the principal deviations from the Massoretic text presupposed by it in the Books of Samuel, is given

<sup>a</sup> But 23, 3 agrees partly with BA: In me locutus est *custos* Israel *parabolam* Dic hominibus.

*ib.* pp. 25-27, 35, 37, 38, 50; the most important are also noticed, at their proper place, in the notes in the present volume<sup>1</sup>.

The following instances (which could easily be added to) will exemplify the dependence of Jerome in exegesis upon his Greek predecessors, especially Symmachus:—

- I 1, 18 לא היו לה עוד Σ. (οὐ) διετράπη (ἔτι), Vulg. non sunt amplius in diversa mutati.  
 2, 5 חדלו Σ. ἀνενδεεῖς ἐγένοντο, V. saturati sunt.  
 5, 6 בעפלים Σ. κατὰ τῶν κρυπτῶν<sup>2</sup>, V. in secretiori parte.  
 6, 18 ועד כפר הפרזי Σ. ἕως κώμης ἀτειχίστου, V. usque ad villam quae erat absque muro<sup>3</sup>.  
 9, 24 למועד Σ. ἐπίτηδες, V. de industria.  
 12, 3 רצותי \*Αλλος ἐσυκοφάντησα, V. calumniatus sum<sup>4</sup>.  
 22 כי הואיל י"י V. quia iuravit<sup>5</sup> Dominus.  
 14, 48 (חיל) ויעש \*Αλλος συσθησάμενος, V. congregato (exercitu).  
 20, 41 עד דוד הנדיל Σ. Δαυιδ δὲ ὑπερέβαλλεν, V. David autem amplius.  
 22, 6 האשל A. τὸν δενδρῶνα, Σ. τὸ φυτόν, V. (in) nemore. Similarly 31, 13.

<sup>1</sup> The current (Clementine) text contains many passages which are no genuine part of Jerome's translation, but are glosses derived from the Old Latin (marked \*), or other sources. The following list of such passages (taken from Vercellone, *Variae Lectiones*, ii. pp. ix-xiii) is given for the convenience of students:—

I 4, 1 to *pugnam*\*; 5, 6 from *et ebullierunt*\*; 9 from *inierunt*\*; 8, 18 from *quia*\*; 9, 25 from *stravit*†; 10, 1 from *et liberabis*\*; 11, 1 to *ensem*\*; 13, 15 *et reliqui*... *Benjamin*\*; 14, 22 from *Et erant*\*; 41 *Domine Deus Israel* and *quid est*... *sanctitatem*\*; 15, 3 *et non*... *aliquid*\*; 12<sup>b</sup>-13<sup>a</sup> *Saul offerebat*... *ad Saul*\*; 32 *et tremens*\*; 17, 36 *Nunc*... *incircumcisis*; 19, 21 from *Et iratus*\*; 20, 15 from *auferat*\*; 21, 11 *cum vidissent David* ('ex ignoto fonte'); 23, 13-14 *et salvatus*... *opaco*; 30, 15 *et iuravit ei David*\*; 11 1, 18 from *et ait, Considera*\*; 26 from *Sicut mater*; 4, 5 from *Et ostiaria*; 5, 23 *Si*... *meas*; 6, 6 *et declinaverunt eam*; 6, 12 from *et erant*; 10, 19 *expaverunt*... *Israel. Et*; 13, 21 from *et noluit*\*; 27 from *Fecerat*\*; 14, 30 from *Et venientes*; 15, 18 *pugnatores validi*; 20 *et Dominus*... *veritatem*; 21, 18 *de genere gigantum*.

<sup>2</sup> Comp. Mic. 4, 8 עֲפָלָה Σ. ἀπόκρυφος.

<sup>3</sup> Comp. Dt. 3, 5.

<sup>4</sup> Comp. Amos 4, 1 calumniam facitis.

<sup>5</sup> See Ex. 2, 21 וַיִּוָּאֵל Σ. ὤρκισε δέ, V. iuravit ergo, which shews the source of *iuravit* here.

- I 23, 13 ויתהלכו באשר יתהלכו Σ. καὶ ἐρρέμβοντο ὁπουδήποτε<sup>1</sup>.  
 26 עטרים Οἱ λοιποὶ περιστεφανοῦντες, V. in modum coronae cingebant.  
 25, 3 רע מעללים Σ. κακογνώμων, V. (pessimus et) malitiosus.  
 7 לא הכלמנום Σ. (οὐκ) ἐνωχλήσαμεν (αὐτούς), V. numquam eis molesti fuimus.  
 18 צמוקים Σ. ἐνδέσμους σταφίδος, V. ligaturas uvae passae.  
 So 30, 12.  
 29 צרורה Σ. πεφυλαγμένη, V. custodita.  
 31 לפוקה A. Σ. (εἰς) λυγμόν, V. in singultum.  
 33 והושע Σ. ἐδικήσαι, V. et ulciscerer (me manu mea).  
 26, 5 במעגל Σ. (ἐν τῇ) σκηנῇ, V. in tentorio.  
 27, 1 אספה יום אחד Σ. παραπεσοῦμαί ποτε, V. Aliquando incidam una die.  
 30, 16 נטשים Σ. ἀναπεπτωκότες, V. discumbebant.  
 II 2, 16 חלקת הצרים A. Σ. κλήρος τῶν στερεῶν, V. ager robustorum.  
 8, 2 נשאי מנחה Σ. ὑπὸ φόρον, V. sub tributo.  
 10, 6 נבאשו ברור Σ. ἐκακούργησαν πρὸς Δαυιδ, V. quod iniuriam fecissent David.  
 12, 14 נאין נאצת Σ. βλασφημῆσαι ἐποίησας (the other versions all differently), V. blasphemare fecisti.  
 15, 28 מתמהמה Σ. κρυβήσομαι, V. abscondar.  
 18, 23 ררך הכבר Οἱ Γ'. (κατὰ τὴν ὁδὸν) τὴν διατέμνουσαν, V. per viam compendii.

Three examples, shewing how Jerome followed Aq. or Symm. in dividing artificially a Hebrew word (p. xl n. 2), may be added—the last being of peculiar interest, as it explains a familiar rendering of the Authorized Version:—

ψ. 16, 1 מכחם לרור A. τοῦ ταπεινόφρονος καὶ ἀπλοῦ τοῦ Δαυιδ, Jer.<sup>2</sup> humilis et simplicis David.

<sup>1</sup> 'Symmachum ante oculos habuit Hieronymus eleganter vertens : *huc atque illuc vagabantur incerti*' (Field).

<sup>2</sup> Jerome's own translation of the Psalter failed to supersede the older Latin Version that was in general use ; hence it never made its way into the 'Vulgate.'

Ex. 32, 25 לשמנח A. εἰς ὄνομα ῥύπου (לשם צאה), Jer. propter ignominiam sordis.

Lev. 16, 8 לעזאזל Σ. εἰς τράγον ἀπερχόμενον (v. 10 ἀφιέμενον), A. εἰς τράγον ἀπολυόμενον (or ἀπολελυμένον) i.e. לְעֹזְאֵל, Jer. capro emissario. Hence the 'Great Bible' (1539-1541) and AV. *scape-goat*<sup>1</sup>.

and must be sought elsewhere (*Opera*, ed. Bened. I. 835 ff.; Vallarsi, IX. 1153 ff.; Migne, IX. 1123 ff.; Lagarde's *Psalterium Hieronymi*, 1874 [now out of print]; or Tischendorf, Baer, and Franz Delitzsch, *Liber Psalmorum Hebraicus atque Latinus ab Hieronymo ex Hebraeo conversus*, 1874). The translation of the Psalter contained in the 'Vulgate' is merely the Old Latin Version, revised by Jerome with the aid of the LXX.

<sup>1</sup> Comp. Is. 66, 24 לראון לכל בשר usque ad satietatem videndi (as though לְרִי רָאוֹן) omni carni. The same interpretation in the Targ.: 'And the wicked shall be judged in Gehinnom until the righteous shall say concerning them מִיִּסַּת חֲזִינָא We have seen enough.' The renderings of Aq. Symm. are not here preserved; but from their known dependence on Jewish exegesis, there is little doubt that Jerome's rendering is derived from one of them.



## APPENDIX

### *The Inscription of Mesha', commonly known as the 'Moabite Stone.'*

THE Inscription of Mesha' (which has been several times referred to in the preceding pages) is of such importance as an authentic and original monument of the ninth century B. C., remarkably illustrating the Old Testament, that I have inserted here a transcription and translation of it, accompanied by a brief commentary. I have confined myself to the *minimum* of necessary explanation, and have purposely avoided entering upon a discussion of controverted readings or interpretations. The doubtful passages are, fortunately, few in number, being limited chiefly to certain letters at the extreme left of some of the lines, and to two or three ἀπαξ εἰρημένα, and do not interfere with the interpretation of the Inscription as a whole. Palaeographical details must be learnt from the monograph of Smend and Socin, referred to on p. iv, and from Clermont-Ganneau's 'Examen Critique du Texte,' in the *Journ. As.*, Janv. 1887, pp. 72-112<sup>1</sup>. The deviations from the text of Smend and Socin, adopted in the first edition of the present work, were introduced partly on the authority of Clermont-Ganneau, partly on that of E. Renan in the *Journal des Savans*, 1887, pp. 158-164, and of Th. Nöldeke in the *Lit. Centralblatt*, Jan. 8, 1887, coll. 59-61: in the present edition, a few changes in the uncertain places have been made in consequence of the re-examination of the stone and squeeze by Nordlander (*Die Inschrift des Königs Mesa von Moab*, 1896), and Lidzbarski, *Ephemeris*, i (1902), p. 1 ff.<sup>2</sup> Of the older literature connected with the Inscription, the most important is the monograph of Nöldeke, *Die Inschrift des Königs Mesa von Moab* (Kiel, 1870), to which in parts of my explanatory notes I am indebted. It ought

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<sup>1</sup> See also the *Revue Critique*, 1875, No. 37, pp. 166-174 (by the same writer).

<sup>2</sup> See also the transcription, with notes, in his *Altsemitische Texte*, Heft i (1907), p. 1 ff.

only to be observed that at the time when this monograph was published, some of the readings had not been ascertained so accurately as was afterwards done. On the interpretation of the Inscription, see also now Cooke, *NSI*. p. 4 ff.; and comp. the present writer's article MESHĀ in *EB*. iii. The line above a letter indicates that the reading is not quite certain.

- |  |    |
|--|----|
| אנך . משע . בן . כמש . ? . מלך . מאב . הד                                  | 1  |
| יבני   אבי . מלך . על . מאב . שלשן . שת . ואנך . מלכ                       | 2  |
| תי . אחר . אבי   ואעש . הבמות . ואת . לכמש . בקרחה   ב[מת . י]             | 3  |
| שע . כי . השעני . מבל . חשלכן . וכי . הראני . בכל . שנאי   עמר             | 4  |
| י . מלך . ישראל . ויענו . את . מאב . ימן . רבן . כי . יאנף . כמש . באר     | 5  |
| צה   ויחלפה . בנה . ויאמר . גם . הא . אענו . את . מאב   בימי . אמר . כ     | 6  |
| וארא . בה . ובבתה   וישראל . אבד . אבד . עלם . וירש . עמרי . את [אר]       | 7  |
| ץ . מהדבא   וישב . בה . ימה . וחצי . ימי . בנה . ארבען . שת . ויש          | 8  |
| בה . כמש . בימי   ואבן . את . בעלמען . ואעש . בה . האשוח . ואבן            | 9  |
| את . קריתן   ואש . גר . ישב . בארץ . עטרת . מעלם . ויבן . לה . מלך . י     | 10 |
| שראל . את . עטרת   ואלתחם . בקר . ואחזה   ואהרנ . את . כל . העם . [מ]      | 11 |
| הקר . רית . לכמש . ולמאב   ואשב . משם . את . אראל . דודה . וא[ס]           | 12 |
| חבה . לפני . כמש . בקרית   ואשב . בה . את . אש . שרן . ואת . אש            | 13 |
| מחרת   ויאמר . לי . כמש . לך . אחז . את . נבה . על . ישראל   וא            | 14 |
| הלך . בללה . ואלתחם . בה . מבקע . השחרת . עד . הצהרם   וא                  | 15 |
| זה . ואהרנ . כלָה . שבעת . אלפן . ג[ב]רן . וגרן   וגברת . ו[גר]            | 16 |
| ת . ורחמת   כי . לעשתר . כמש . החרמתה   ואקח . משם . א[ת . כ]              | 17 |
| לי . יהוה . ואסחב . הם . לפני . כמש   ומלך . ישראל . בנה . אֵה             | 18 |
| יהץ . וישב . בה . בהלתחמה . בי   ויגרשה . כמש . מפני . ו]                  | 19 |
| אקח . ממאב . מאתן . אש . כל . רשה   ואשאה . ביהץ . ואחזה .                 | 20 |
| לספת . על . דיבן   אנך . בנתי . קרחה . חמת . היערן . וחמת                  | 21 |
| העפל   ואנך . בנתי . שעריה . ואנך . בנתי . מגדלתה   וא                     | 22 |
| נך . בנתי . בת . מלך . ואנך . עשתי . כלאי . האש[וח . למ]ן . בקרב           | 23 |
| הקר   ובר . אן . בקרב . הקר . בקרחה . ואמר . לכל . העם . עשו . ל           | 24 |
| כס . אש . בר . בביתה   ואנך . כרתי . המכרתת . לקרחה . באסר                 | 25 |
| [י] . ישראל   אנך . בנתי . ערער . ואנך . עשתי . המסלת . בארנן .            | 26 |
| אנך . בנתי . בת . במת . כי . הרס . הא   אנך . בנתי . בצר . כי . עין .      | 27 |
| ש . דיבן . חמשן . כי . כל . דיבן . משמעת   ואנך . מלכ                      | 28 |
| תי . מאת . בקרן . אשר . יספתי . על . הארץ   ואנך . בנת                     | 29 |
| י . [את] . מֵהֶר[ב]א . ובת . דבלתן   ובת . בעלמען . ואשא . שם . את . נָקָד | 30 |

צאן . הארץ   וחורנן . ישב . בה . בת וק . אש	31
וַיֹּאמֶר . לִי . כִּמְשׁ . רֹד . הִלְתַּחֵם . בַּחֲוֹרֶנָּה   וְאֶרֶד	32
[ויש]בה . כִּמְשׁ . בִּימֵי . וְעַל דָּה . מִשֶּׁם . עֵשׂ	33
שֶׁת . שֹׁדֵק   וְאֶנִּי	34

1. I am Mesha' son of Chēmōsh[kān?], king of Moab, the Da-
2. -ibonite. My father reigned over Moab for 30 years, and I reign-
3. -ed after my father. And I made this high place for Chēmōsh in  
QRHH, a [high place of sal-]
4. -vation, because he had saved me from all the assailants(?), and  
because he had let me see my pleasure on all them that hated  
me. Omr-
5. -i king of Israel afflicted Moab for many days, because Chemosh  
was angry with his la-
6. -nd. And his son succeeded him; and he also said, I will afflict  
Moab. In my days said he th[us;]
7. but I saw my pleasure on him, and on his house, and Israel  
perished with an everlasting destruction. And Omri took  
possession of the [la-]
8. -nd of Mēhēdeba, and it (i.e. Israel) dwelt therein, during his days,  
and half his son's days, forty years; but [resto-]
9. -red it Chemosh in my days. And I built Ba'al-Me'on, and I  
made in it the reservoir(?); and I built
10. Qiryathēn. And the men of Gad had dwelt in the land of  
'Aṭaroth from of old; and built for himself the king of I-
11. -srael 'Aṭaroth. And I fought against the city, and took it. And  
I slew all the people [from]
12. the city, a gazingstock unto Chemosh, and unto Moab. And  
I brought back (*or*, took captive) thence the altar-hearth of  
Davdoh (*or* ? דַּוְדָּה its (divine) guardian), and I drag-
13. -ged it before Chemosh in Qeriyyoṭh. And I settled therein the  
men of SHRN, and the men of
14. MḤRTH. And Chemosh said unto me, Go, take Nebo against  
Israel. And I
15. went by night, and fought against it from the break of dawn until  
noon. And I too-

16. -k it, and slew the whole of it, 7,000 men and male sojourners,  
and women and [female sojourner-]
17. -s, and female slaves: for I had devoted it to 'Ashtor-Chemosh.  
And I took thence the [ves-]
18. -sels of YAHWEH, and I dragged them before Chemosh. And the  
king of Israel had built
19. Yahaz, and abode in it, while he fought against me. But Chemosh  
drave him out from before me; and
20. I took of Moab 200 men, even all its chiefs; and I brought them  
up against Yahaz, and took it
21. to add it unto Daibon. I built QRHH, the wall of Ye'arim (*or*, of  
the Woods), and the wall of
22. the Mound. And I built its gates, and I built its towers. And
23. I built the king's palace, and I made the two reser[voirs (?)] for  
wa]ter in the midst of
24. the city. And there was no cistern in the midst of the city, in  
QRHH. And I said to all the people, Make
25. you every man a cistern in his house. And I cut out the cutting  
for QRHH with the help of prisoner-
26. [-s of] Israel. I built 'Aro'er, and I made the highway by the  
Arnon.
27. I built Beth-Bamoth, for it was pulled down. I built Bezer, for  
ruins
28. [had it become. And the chie]fs of Daibon were fifty, for all  
Daibon was obedient (to me). And I reign-
29. -ed [over] an hundred [chiefs] in the cities which I added to the  
land. And I buil-
30. -t Mēhēde[b]a, and Beth-Diblathên, and Beth-Ba'al-Me'on; and  
I brought thither the *naḳad* (?) -keepers,
31. . . . . sheep of the land. And as for Ḥoronên, there  
dwelt therein . . . . . and . . . . .
32. . . . . Chemosh said unto me, Go down, fight against  
Ḥoronên. And I went down . . . . .
33. . . . . [and] Chemosh [resto]red it in my days. And  
. . . . . thence . . . . .
34. . . . . And I . . . . .



The Inscription gives particulars of the revolt of Moab from Israel, noticed briefly in 2 Ki. 1, 1 = 3, 5. The revolt is there stated to have taken place after the death of Ahab; but from line 8 of the Inscription it is evident that this date is too late, and that it must in fact have been completed by the middle of Ahab's reign. The territory N. of the Arnon was claimed by Reuben and (contiguous to it on the N.) Gad; but these tribes were not permanently able to hold it against the Moabites. David reduced the Moabites to the condition of tributaries (2 Sam. 8, 2); but we infer from this Inscription that this relation was not maintained. Omri, however, determined to re-assert the Israelite claim, and gained possession of at least the district around Medeba, which was retained by Israel for forty years, till the middle of Ahab's reign, when Mesha' revolted. How complete the state of subjection was to which Moab had thus been reduced is shewn by the enormous tribute of wool paid annually to Israel (2 Ki. 3, 4). The Inscription names the principal cities which had been occupied by the Israelites, but were now recovered for Moab, and states further how Mesha' was careful to rebuild and fortify them, and to provide them with means for resisting a siege. Most of the places named (1-2, 21, 28 Dibon, 8, 30 Mehēdeba, 9 Ba'al-Me'on, 10 Qiryathēn, 10, 11 'Aṭaroth, 13 Qeriyioth, 14 Nebo, 19 Yahaz, 26 'Aro'er, 27 Beth-Bamoth, 30 Beth-Diblahthēn, Beth-Ba'al-Me'on, 31 Ḥoronēn) are mentioned in the OT. in the passages which describe the territory of Reuben (Nu. 32, 37 f. Jos. 13, 15-23) or Gad (Nu. 32, 34-36. Jos. 13, 24-28), or allude to the country held by Moab (Is. 15, 2. 4. 5. Jer. 48, 1. 3. 18. 19. 21. 22. 23. 24. 34. 41. Ez. 25, 9. Am. 2, 2); 27 Bezer in Dt. 4, 43. Jos. 20, 8: only 3, 21, 24, 25 קרחה, 13 שרן, 14 מחרת, 21 היערן are not known from the Bible. Except, as it seems, Ḥoronaim, all the places named appear to have lain within the controverted territory North of the Arnon.

On the *orthography*, comp. above pp. xxx-xxxii. 1. There seems to be room for only two letters after כמש. Clermont-Ganneau read כמשנר; Lidzb., after a fresh examination of the stone, thinks the letter after ש to be a כ, and suggests, though doubtfully, כמשכן (cf. יִכְנִיָּהוּ, יִכְנִיָּהוּ).—1-2. הדיבני, 21, 28 דיבן, i. e. *Daibon*, not (as pointed in MT.) דיבן *Dibon*. Had the vowel in the first syllable been merely *i*,

<sup>1</sup> Smend and Socin imagined that they could read כדבר; but the traces are far too indistinct to make it probable, in view of the close general similarity of the two languages, that what is impossible in Hebrew (it should be כדברים or הוה כדבר) was possible in Moabitic.

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Heb. syntax should be ועמרי ירש. Or, perhaps, ירש should be read.  
 —8. מְהִרְבָּא, in Heb. מִירְבָּה.—ימה, i.e., if the ה be correct, ימָה (for *yamahu*, i.e. יָמָיו): cf. the same rare form in Hebrew (see on 1 Sam. 14, 48; and Wright, *Comp. Gramm.* p. 158). The original ה (Stade, § 113. 4) is seen (though not heard) in the Aram. ܡܫܗ. The same phrase occurs Jer. 17, 11.—*Forty years*. On the chronological difficulty involved, see *EB.* iii. 3047. It is relieved, though not entirely removed, by reading, with Nordlander and Winckler, בְּנֵה (like ימָה) *his sons'* (i.e. Ahaziah and Jehoram), instead of בְּנֵה *his son's*.—8-9. וַיִּשְׁבֶּה: the letters supplied were conjectured cleverly by Nöldeke in 1870, and have been generally accepted.—9. וְאַבְנֵי. —האשוח, prop. *depression* (cf. שוחה), *pit*, perhaps an excavation used for the storage either of provisions, arms, etc., or (cf. line 23) of water. Cf. אֲשֶׁר בְּדוּרוֹ נִבְרָה of Simon, son of Onias: Ecclus. 50, 3 Heb., of אֲשֶׁר בְּהִמְנוֹ [rd. בָּיִם] = ἐν ἡμέραις αὐτοῦ ἡλαττώθη [rd. ἐλατομήθη] ἀποδοχεῖον ὑδάτων, χαλκὸς [rd., with A, λάκκος] ὥστε ὁ θαλάσσης τὸ περίμετρον.—10. קִרְיָתָן (Nöld.), in Heb. קִרְיָתִים.—וְאִשׁ (Jud. 20, 17, etc.).—לָהּ, Heb. לוֹ.—11. וְאַלְתָּחַם from הִלְתָּחַם=Arab. VIII conj.—וְאַחֲזָה against the city.—12. רֵית לַכֶּמֶשׁ a *spectacle unto Chemosh*: cf. Nah. 3, 6. Ez. 28, 17.—Either וְאַשֵׁב (Jos. 14, 7), or (Clermont-Ganneau, Renan) וְאַשְׁבֵּי, to be explained probably from Ez. 43, 15. 16 of the *hearth* of the altar, which was prized by the captors as a kind of 'spolia opima' (Smend and Socin, p. 4). But this explanation is not certain.—רורה, apparently the name, or title, of a god: cf. *KAT*³ 225, 483; *EB.* i. 1126, 1127.—12-13. וְאַסְתָּבָה Jer. 22, 19. 2 Sam. 17, 13.—13. לַפְנֵי כֶּמֶשׁ, cf. לַפְנֵי יְהוָה 1 Sam. 15, 33. 2 Sam. 21, 9.—וְאַשְׁבֵּי: 2 Ki. 17, 24.—14. *And Chemosh said to me, Go, take, etc.*; similarly l. 32: comp. Jos. 8, 1; Jud. 7, 9; 1 Sam. 23, 4; 2 Ki. 18, 25<sup>b</sup>.—14-15. וְאַחֲלֶיךָ, cf. Job 16, 22. 23, 8: in prose once (in 3 ps.) Ex. 9, 23.—15. בְּלִילָה=Heb. מְבֻקֵּעַ, cf. Is. 58, 8: the ordinary Hebrew equivalent would be מַעְלֹת הַשָּׁחַר.—16. וְנָבָרִית, נָבָרִית, *men, women*. On the נָבָרִית, cf. on 2 Sam. 1, 13.—17. רַחֲמֹת, Jud. 5, 30: female slaves are probably meant.—*Ashtor-Chemosh*, according to Baethgen, *Beiträge*, 254 ff.<sup>1</sup>, a compound deity, of a type

<sup>1</sup> Cf. pp. 39, 47 f., 84-7; so also G. A. Barton, in an article on 'West-Semitic Deities with Compound Names,' *JBLit.* 1901, p. 22 ff.; H. P. Smith in an art. on

of which other examples are cited from Semitic mythology. The male 'Ashtor is a South-Semitic deity, *ib.* 117 ff.; cf. *Encycl. of Religion and Ethics*, ii. 115<sup>b</sup>.—הַחֲרִמְתָּהּ: see p. 131.—17–18. א.ח.כ.לי, others supply א.ח.ר.א.לי, cf. l. 12. Renan says that the last two letters of l. 17 are quite 'dans la nuit,' and that א.ח.כ.לי 'garde toute sa probabilité.' Against א.ח.ר.א.לי he objects the absence of א.ח. (contrast l. 12), and the plural (contrast the sing. l. 12).—18. ה.ם (if, as seems to be the case, the reading is correct) must be a case of the independent pron. used as an accus., cf. Aram. ה.מו (Ezr. 4, 10 etc.).—19. וַיִּשְׁכַּבְּהָ, i. e. he made it a post of occupation during his war with Mesha'.—ב.ה.ל.ח.ח.מ.ה, i. e. on the analogy of the inf. of the Arab. VIII. ב.ה.ל.ח.ח.מ.ה: cf. the Heb. place-names אֶשְׁתִּמוּעַ, אֶשְׁתִּמָּל (see on 1 Sam. 30, 28).—וַיִּנְרָשָׁה (provided ה.י.ן be masc.). ג.ר.ש. מ.פ.ני: Mesha' speaks of כ.מ.ש in exactly the same terms which the Hebrew used of י.הו.ה, Dt. 33, 27. Jos. 24, 18.—20. מ.א.ח.ן, in Heb. מ.א.ח.י.ם.—וַיִּשְׁאָה. 21. ל.ס.פ.ת (Nöld.) from

'Theophorous Proper Names in the OT.' in the *Harper Memorial Studies* (1908), i. p. 48. Among the names cited are Milk-'Ashtart (מ.ל.כ.ע.ש.ת.ר.ת: Cooke, *NSI.* 10. 2–3), Eshmun-'Ashtart (א.ש.מ.נ.ע.ש.ת.ר.ת: *NSI.* p. 49), א.ש.מ.נ.מ.ל.ק.ר.ת (*ib.*), א.ס.כ.נ.א.ד.ר (*CIS.* I. i. 118), מ.ל.כ.ב.ע.ל and מ.ל.כ.א.ס.ר (*NSI.* pp. 49, 103, 104), מ.ל.ק.ר.ת.ר.צ.ף (*NSI.* 150. 5), צ.ר.ת.נ.ת and צ.ר.מ.ל.ק.ר.ת (*Lidzb. Nordsem. Epigr.* 356, 357); Atargatis (ע.ת.ר.ע.ת.ה: see *PRE.*<sup>3</sup> or *Encycl. of Religion and Ethics*, s. v.); and the Bab. Adar-Malik, and Anu-Malik: in each case, a fusion of the personalities and characters of the deities named being supposed to have taken place. Baudissin, however, argues strongly that in all these cases the second name is in the genitive, so that we should render 'Ashtor of Chemosh, Eshmun of 'Ashtart, etc., the meaning being that 'Ashtor, for instance, was the associate of Chemosh, and worshipped in his temple (*Adonis und Esmun*, 1911, pp. 259–66, 269, 274–9; cf. *PRE.*<sup>3</sup> ii. (1897), 157, vii. 293; and Moore in *EB.* i. 737). Ed. Meyer (*Der Papyrusfund von Elephantine*, 1912, p. 62 f.) takes the same view. These Papyri exhibit other remarkable names of deities of the same type, viz. Pap. 18, col. 7. 5 א.ש.מ.ב.י.ת.א.ל; *ib.* l. 6 ע.נ.ת.ב.י.ת.א.ל 'Anāth-Bethel or 'Anath of Bethel ['Bethel' being the name of a deity: cf. Pap. 34. 5 ב.ר. י.הו.נ.ת.ן—'the name formed exactly like ב.ר. י.הו.נ.ת.ן, א.ל.ל.ת.ן; *CIS.* II. i. 54 ב.י.ת.א.ל.ר.ל.נ.י (cf. ד.ל.ל.יָה); and *KAT.*<sup>3</sup> 437 f.]; Pap. 27. 7 ח.ר.מ.ב.י.ת.א.ל [ח.ר.ם another divine name; cf. Pap. 34. 4 ח.ר.מ.נ.ת.ן]; and even (Pap. 32. 3) ע.נ.ת.י.הו 'Anāth-Yahweh or Yahweh's 'Anāth ('Anāth as belonging to, or associated with, Yahweh). See further Sachau, *Papyri aus . . . Elephantine* (1911), pp. 82–5; Meyer, pp. 57–65; Burney, *Church Quarterly Review*, July 1912, pp. 403–6. It is now clear that in Zech. 7, 2 ב.י.ת.ר.א.ל ש.ר.א.ז.ר should be read as one word, 'And Bethelsarezer sent,' etc.



יָסַף. Pointed irregularly by the Massorites לָסַפַּת לָסַפַּת Nu. 32, 14. Is. 30, 1.—הַיַּעֲרוֹן *the woods*,—probably the name of a place.—22. מִגְדֹּלֶתָהּ.—23. בֵּית מֶלֶךְ 1 Ki. 16, 18.—כִּלְאִי either *both* (Nöld.), cf. לְמִן.—כִּלְאִי, or possibly *the locks* or *dams*, from the root כָּלָא *for water*.—24. בֵּר *cistern*.—אֵן=Heb. אֵין (Gen. 47, 13; cf. on 1 Sam. 21, 2).—25. Probably הַמְּכַרְתָּה (or הַמְּכַרְתָּה) a *cutting* (or *cuttings*) of some sort: the special application must remain uncertain.—אֵשׁ בֵּר *for the custom of every house having its cistern*, cf. 2 Ki. 18, 31, and, in the ancient Leja (see *DB*. i. 146), on the East of Jordan, Burckhardt, *Travels in Syria* (1822), p. 110 f., cited by Thomson, *The Land and the Book*, Vol. on Lebanon, Damascus, and Beyond Jordan, p. 469, and *EB*. i. 88.—25-6. בְּצַפְרִי.—26. הַמְּסֻלָּה=Heb. הַמְּסֻלָּה.—27. בֵּית בְּמוֹת, probably the same place as בְּמוֹת Nu. 21, 19; בְּמוֹת בַּעַל 22, 41. Jos. 13, 17.—הָרֶם 1 Ki. 18, 30.—עֵין Mic. 3, 12.—28. Before ש, there is space for four or five letters. After עֵין, הָיָה (or? הָיָה Is. 16, 4) suggests itself naturally as the first word of l. 28. The conjecture ש[וֹר] has the support of l. 20, and is the restoration usually accepted: but Halévy suggests ש[בֵּא] for ש[בֵּר], i.e. ‘I built Bezer, for ruins it had become, *with the help of* (cf. l. 25) fifty men of Daibon,’ etc.—מִשְׁמַעַת, see p. 182 note.—29. If מִלְכָּתִי 28-9 be correct (the כ is not quite certain), the next word must almost necessarily be עַל: the two letters for which space still remains may be רֶשׁ (as exhibited in the translation). Lines 28-29 will then describe the number of *chiefs*, i.e. either heads of families, or warriors, over whom Mesha’ ruled in Daibon itself (if וֶרֶשׁ is right in l. 28), and in the cities which he recovered.—בְּקָרָן *in the cities* (Clermont-Ganneau, Smend and Socin): with what follows, cf. the expression used of Yahaz ll. 20-21.—30. נֶקֶד, if the reading be correct,—נֶק is ‘possible,’ says Lidzbarski, though the letters seem to him to be מַע,—will allude to the persons engaged in cultivating the breed of sheep, small and stunted in growth, but prized on account of their wool (see on Am. 1, 1 in the *Cambridge Bible*), for which Moab was famous. It is the word which is actually used of Mesha’ himself in 2 Ki. 3, 4.—32. Cf. l. 14. With *go down* Clermont-Ganneau pertinently compares Jer. 48, 5 which speaks of מוֹרֵד חוֹרְנִים or *descent* to Horonaim.—33. No doubt יָדָה מִשָּׁם as ll. 8-9.—Halévy proposes יָדָה מִשָּׁם, ‘And

beside it there was set,' supposing the sequel to relate to a guard of twenty men; but the sing. followed by עש[ר] שומרין is difficult.

The language of Moab is far more closely akin to Hebrew than any other Semitic language at present known (though it may be conjectured that the languages spoken by Ammon and Edom were approximately similar): in fact, it scarcely differs from it otherwise than dialectically<sup>1</sup>. In syntax, form of sentence, and general mode of expression, it is entirely in the style of the earlier narratives contained in the historical books of the OT. The vocabulary, with two or three exceptions, not more singular than many a ἀπαξ εἰρημνόμενον occurring in the OT., is identical with that of Hebrew. In some respects, the language of the Inscription even shares with Hebrew *distinctive* features, as the *warw* conv. with the impf., הושיע *to save*, עשה *to make*, גם, ראה ב', ירש *to take in possession*, הרג, לפני, the dual צהרם *to ban*, גרש, בקרב, and especially אִשָּׁר. It shares אנך with Hebrew and Phoenician, against Aramaic, Arabic, and Ethiopic (אנא, אט, אלא).

The most noticeable *differences*, as compared with Hebrew, are זאת (not הזאת as in Hebrew), the ת of the fem. sg., and the ן of the dual (except in צהרם<sup>2</sup> 15) and plural, the ת and ן of the plural both occurring only sporadically in the OT.<sup>3</sup>, the conj. הלחתם, קיר city, אחו 11, 14 *to take a city* (Heb. לָכַד); and the following words, which, though they occur in the OT., are not the usual prose terms, חלף 6 *to succeed*, בקע 15 of the *break of dawn*, נָבְרוּ and נָבְרָת 16 (in a context such as the present, the normal Hebrew expression would be אנשים and נשים), רָחַמַת 17, נשא 20, 30.

<sup>1</sup> By a happy instinct the truth was divined by Mr. (afterwards Sir George) Grove, six years before any Moabite document whatever was known, in his interesting article MOAB, in Smith's *Dictionary of the Bible* (p. 399<sup>a</sup>): 'And from the origin of the nation and other considerations we may perhaps conjecture that their language was more a dialect of Hebrew than a different tongue.'

<sup>2</sup> If this be really a dual, and not a *nominal* form in ׀ —: cf. GK. § 88<sup>c</sup> (comparing p. 2, below), and on the other side König, ii. p. 437, iii. § 257<sup>b</sup>.

<sup>3</sup> The ן 25 times, mostly dialectically, or late (GK. § 87<sup>e</sup> [add, as the text stands, 2 S. 21, 20]; Stade, § 323<sup>a</sup>), and some doubtful textually, 15 times being in Job, but even there irregularly (מלין 13 times, against מלים 10 times). On the ת of the fem., see GK. § 80<sup>f</sup>, <sup>g</sup>.

The chief features of historical interest presented by the Inscription may be summarized as follows: (1) the re-conquest of Moab by Omri; (2) the fact that Mesha's revolt took place in the middle of Ahab's reign, not after his death (as stated, 2 Ki. 1, 1); (3) particulars of the war by which Moab regained its independence; (4) the extent of country occupied and fortified by Mesha; (5) the manner and terms in which the authority of Chēmōsh, the national deity of Moab, is recognized by Mesha; (6) the existence of a sanctuary of YAHWEH in Nebo<sup>1</sup>; (7) the state of civilization and culture which had been reached by Moab at the end of the tenth century B.C. Sir George Grove, in the article referred to on the last page, writes (p. 396): 'The nation appears' from allusions in the OT.<sup>2</sup> 'as high-spirited, wealthy, populous, and even, to a certain extent, civilized, enjoying a wide reputation and popularity . . . In its cities we discern a "great multitude" of people living in "glory," and in the enjoyment of "great treasure," crowding the public squares, the house-tops, and the ascents and descents of the numerous high-places and sanctuaries, where the "priests and princes" of Chemosh minister to the anxious devotees . . . In this case there can be no doubt that among the pastoral people of Syria, Moab stood next to Israel in all matters of material wealth and civilization.' This conclusion is confirmed by the Inscription. The length, and finished literary form, of the Inscription shew that the Moabites, in the ninth century B.C., were not a nation that had recently emerged from barbarism; and Mesha reveals himself in it as a monarch capable of organizing and consolidating his dominions by means similar to those adopted by contemporary sovereigns in the kingdoms of Israel and Judah.

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<sup>1</sup> The reading יהוה is quite certain; the letters can be read distinctly on the plaster-cast of the stone in the British Museum.

<sup>2</sup> Chiefly Is. 15—16; Jer. 48.

## NOTE ON THE MAPS

THE Maps in this volume have been drawn by Mr. B. V. Darbishire, of Oxford. The Map of the Pass of Michmas is reproduced, by permission, from a Map by Gustaf Dalman, the well-known Hebrew and Aramaic scholar, now Director of the German Evangelical Archaeological Institute in Jerusalem, in the *ZDMG.* (see particulars in the note attached to the Map): and the three Maps of Sections of Palestine are based upon Maps published by the Palestine Exploration Fund, and by Messrs. John Bartholomew & Co., of Edinburgh. In the three last-named Maps the coloured contours, geographical features, and *modern* sites, are reproduced (with permission) from the sources mentioned: the *ancient* sites have been reproduced from them only after a careful examination of the *data* on which the determination of the sites depends, such as rest upon questionable or inconclusive grounds being marked by a query, while those which rest upon clearly insufficient grounds are omitted altogether. The identification of a modern with an ancient site depends mostly, it must be remembered, in cases in which the ancient name itself has not been unambiguously preserved, partly upon historical, but very largely upon philological considerations: and men who are admirable surveyors, and who can write valuable descriptions of the physical features, topography, or antiquities of a country, are not necessarily good philologists. Hence the  $\frac{3}{8}$  in. to the mile Map of Palestine containing ancient sites, published by the P. E. F., Bartholomew's Maps, and in fact current English Maps of Palestine in general (with the exception of those in the *Encyclopædia Biblica*), include many highly questionable and uncertain identifications<sup>1</sup>. Maps described as being 'according to the P. E. F. Survey' are not better than others: the description is in fact misleading; for the 'Survey' relates only to the physical geography, and *modern* topography of the country: the *ancient* sites marked on such a map are an *addition* to what is actually determined by the 'Survey': the authority attaching to the 'Survey' does not consequently extend to them at all; and, as a matter of fact, many rest upon a most precarious basis. In the articles and notes referred to above (p. X *n.*), I have taken a number of names, including, for instance, Succoth and Penuel (*Exp. Times*, xiii. 457 ff.), Luhith (Is. 15, 5; *ib.* xxi. 495 ff.), and Ja'zer (Is. 16, 8, and elsewhere; *ib.* xxi. 562 f.), and shewn in detail how very uncertain the proposed identifications are<sup>2</sup>.

An example or two may be mentioned here. The compilers of the  $\frac{3}{8}$  in. to the mile P. E. F. Map, referred to above, mark on the SW. of the Sea of Galilee the

<sup>1</sup> On the principles which should regulate the identification of modern Arabic with ancient Hebrew place-names, the scholarly articles of Kampffmeyer, *ZDPV.* xv (1892), 1-33, 65-116, xvi (1893), 1-71, should be consulted.

<sup>2</sup> Guthe's beautiful and very complete *Bibelatlas in 20 Haupt- und 28 Nebenkarten* (1911) may be commended to English students as eminently instructive and scholarly. And the forthcoming *Historical Atlas of the Holy Land*, by G. A. Smith, is likely to prove in all respects adequate and trustworthy.



'Plain of Zaanaim:' Bartholomew, in the Map at the beginning of vol. i of Hastings' *Dictionary of the Bible*, does the same, and even goes further; for, both in this and in other maps designed by him, he inserts on the NW. of Hebron—in this case without the support of the P. E. F. Map—the 'Plain of Mamre.' But both these 'plains' are purely imaginary localities; for, as every Hebrew scholar knows, though 'plain' is the rendering of אֵלֶּן and אֵלָן in AV., both words really mean a *tree*, most probably a terebinth or an oak, and they are so rendered in the Revised Version (Gen. 12, 6, etc.: Jos. 19, 33; Jud. 4, 11). On the other hand, the P. E. F. authorities, for some inscrutable reason, have never accepted Robinson's identification of Gibeah (= Gibeah of Benjamin and Gibeah of Saul) with Tell el-Fûl, 2 $\frac{3}{4}$  miles N. of Jerusalem<sup>1</sup>: it is accordingly, in the  $\frac{3}{8}$  in. to the mile map, not marked at this spot, but confused with Geba; and Bartholomew, in his maps, including even those edited by G. A. Smith<sup>2</sup>, confuses it with Geba likewise. It is true, the two names have sometimes been accidentally interchanged in the Massoretic text<sup>3</sup>: but Is. 10, 29 shews incontrovertibly not only that they were two distinct places, but also, taken in conjunction with Jud. 19, 13, that Gibeah must have lain *between* Ramah and Jerusalem, very near the highway leading from Jerusalem to the North, which is just the position of Tell el-Fûl. Unless, however, the relative positions of Gibeah and Geba are properly apprehended, there are parts of the narratives of Jud. 19—20, and 1 Sam. 13—14, which it is impossible to understand.

In the transliteration of modern Arabic place-names, I have endeavoured to insert the hard breathing (= ע) and the diacritical points in accordance with either Buhl's excellent *Geographie des alten Palästina*, or E. H. Palmer's *Arabic and English Name Lists* published by the P. E. F., though I fear I may not in all cases have secured entire accuracy. Still less, I am afraid, have I attained consistency in marking the long vowels. But I trust that these imperfections will not impair the usefulness of the Maps for those for whom they are primarily designed, viz. students of the history. The frequent *Kh.*, I should add, stands for *Khurbet* (= חֲרֵבָה), *ruin, ruined site*.

<sup>1</sup> Comp. Grove's art. GIBEAH in Smith's *Dict. of the Bible*, Stenning's art. GIBEAH in *DB.*, and below, p. 69.

<sup>2</sup> Who himself adopts the Tell el-Fûl site (*Jerusalem*, ii. 92 n.).

<sup>3</sup> The reader will do well to mark on the margin of his RV. *Gibeah* against *Geba* in Jud. 20, 33 ('on the west of Gibeah:' in *v.* 10 the correction is made already in EVV.; in *v.* 31 put *Gibeon* against *Gibeah*), 1 Sam. 13, 3 (see 10, 5); and *Geba* against *Gibeah* in Jud. 20, 43. 1 Sam. 13, 2 (see *v.* 16). 14, 2 (see 13, 16). 16; also, with a (?), against *Gibeon*, 2 Sam. 2, 24. In 2 Sam. 5, 25, on the other hand, *Gibeon* (LXX; 1 Ch. 14, 16) is better than *Geba*; and in 2 Sam. 21, 6 read probably (see the note; and cf. *v.* 9) 'in *Gibeon*, in the mountain (בֶּהֱרָ) of Yahweh' for 'in *Gibeah* of Saul, the chosen one (בָּחַר) of Yahweh.'

# NOTES

## ON

### THE BOOKS OF SAMUEL

1, 1—4, 1<sup>a</sup>. *Birth and youth of Samuel. Announcement of the fall of Eli's house.*

1, 1. **אִישׁ אֶחָד** The same idiomatic use of **אֶחָד**, especially with **אִישׁ**, in the sense of *a certain* (man), *quidam*, as II 18, 10. Jud. 9, 53 **אִשָּׁה אֶחָת**; 13, 2 **וַיָּשֶׁמוּ מִנּוּחַ**. 1 Ki. 13, 11. 20, 13. 2 Ki. 4, 1 al.

**הַרְמָתִים צוֹפִים** Grammatically indefensible. **צוֹפִים** cannot be a ptcp. in apposition with **הַרְמָתִים**; for this, being fem., would require **צוֹפּוֹת** (cf. **עֵינַיִם רְמוֹת** ψ. 18, 28 etc.),—not to say **הַצּוֹפּוֹת**; nor can it, as Keil supposes, be a *genitive* (!) after **הַרְמָתִים** 'the two heights of the Zophites'.<sup>1</sup> LXX has **Σειφα ἔξ ὄρους Ἐφραιμ**, pointing to **צוֹפִי** for **צוֹפִים**,<sup>2</sup> the **מ** of **מָהָר** having been in MT. accidentally written twice, 'a certain man of Ramathaim, a Zuphite of the hill-country of Ephraim' (so We. Klo. Bu. etc.; GK. § 125<sup>b</sup>). The district in which Ramah lay was called **צוֹף אֶרֶץ** (*ch.* 9, 5): either therefore Zuph was actually the name of an ancestor of Elqanah (*v.* 1<sup>b</sup>, 1 Ch. 6, 20 Qrê; *ib. v.* 11 Zophai [see p. 4]), and the **אֶרֶץ צוֹף** was so called from its having been originally settled by the family of Zuph (cf. 27, 10 **נֶגֶב הִירְחֵמָאֵל**; 30, 14 **נֶגֶב כָּלָב**: see the notes), or, as is more probable (We. al.), the land is in the genealogy personified as the ancestor (cf. 'Gilead,' Nu. 26, 29. Jos. 17, 1 al.).

**הַרְמָתִים** i.e., at least according to the present orthography, 'The two heights.' It is, however, the opinion of many scholars (see esp.

<sup>1</sup> The reference to Ew. § 286<sup>c</sup> is inconclusive: the first word in the instances there cited being in the construct state (on 1 Ki. 4, 12 see on II 20, 15).

<sup>2</sup> ו and י are often interchanged in Hebrew and LXX: cf. 9, 5 **Σειφ** = **צוֹף**; LXX must have read **צוֹפִי** as **צוֹפִי**: cf. 'Αβεσσα 26, 6 al., 'Ρειβα II 23, 29 (We.).

Philippi, *ZDMG.* 1878, pp. 64-67, Strack, *Genesis*<sup>2</sup>, p. 135 f.; GK. § 88<sup>c</sup>) that in this and many other proper names, if not in all, the dual form is not original, but is a later artificial expansion of an original substantival termination in ם־ (GK. §§ 85<sup>b</sup>, 100<sup>g,h</sup>). This is based partly upon the fact that in parallel texts several of these names occur without the י; partly upon the fact that many of the duals yield a meaning improbable in itself as the name of a place, or inconsistent with the character of the places so far as they have been identified; and partly on the fact that the most common of these dual forms יְרוּשָׁלַם, is shewn by the Tell el-Amarna tablets to have ended originally in -im (so נְהָרִים, in אַרְס־נְהָרִים, is in the Tell el-Amarna letters *Narima*: cf. שָׁמְרִין, which must have arisen out of שָׁמֶרֶן, Aram. form of the Heb. שָׁמְרוֹן, 'Samaria'). Thus we have הָעֵינִים Gen. 38, 21, but עֵינָם Jos. 15, 34 (cf. דִּתָּן Gen. 37, 17<sup>a</sup>, but דִּתָּן *il*.<sup>b</sup> 1, 2 Ki. 6, 13<sup>2</sup>); קְרִיתִים 1 Ch. 6, 61<sup>3</sup>, but קְרִיתָן Jos. 21, 32; קְרִיתִים (Nu. 32, 37. Jos. 13, 19<sup>3</sup>. Jer. 48, 1. 23<sup>3</sup>, Ez. 25, 9<sup>4</sup>), בֵּית־דָּבָלָתִים (Jer. 48, 22<sup>3</sup>), חֲרִיגִים (Is. 15, 5<sup>5</sup>. Jer. 48, 3<sup>3</sup>. 5<sup>3</sup>. 34<sup>3</sup>), but in Mesha's inscr., l. 10 קריתן, l. 30 בַּת דַּבְּלָתָן, ll. 31, 32 חורנן. Other dual forms of nouns cited by Philippi and Strack are אֲנָלִים Is. 15, 8<sup>6</sup>; אֲדוּרִים<sup>7</sup> 2 Ch. 11, 9; אֲפָרִים<sup>8</sup> 2 S. 13, 23; יְהִרְתִּים Jos. 15, 36; גִּתִּים 2 S. 4, 3<sup>8</sup>. Neh. 11, 33; חֲפָרִים Jos. 19, 19; מַחֲנִים Gen. 32, 3. Jos. 13, 26. 30. 21, 38 (= 1 Ch. 6, 65<sup>9</sup>). 2 S. 2, 8<sup>10</sup>. 12<sup>11</sup>. 29. 17, 24<sup>11</sup>. 27<sup>11</sup>. 19, 33<sup>11</sup>. 1 Ki. 2, 8<sup>12</sup>. 4, 14<sup>12</sup>; עֲרִיתִים Jos. 15, 36; עֵינֵי־עֲנָלִים Ez. 47, 10<sup>6</sup>; צִקְרִים Jos. 18, 22. 2 Ch. 13, 4<sup>13</sup>; קִבְצִים Jos. 21, 22; שַׁעֲרִים Jos. 15, 36<sup>6</sup>: cf. עֲפְרִין 2 Ch. 13, 19 Qrê (Kt. עֲפְרִין)<sup>14</sup>. Still all these do not necessarily fall into the same category, and some may have been really duals. In several, as the notes will have shewn, the dual is also expressed in LXX (cod. B). If there were two hills at Samuel's village, as there are at Gezer, הָרְמָתִים would be a very natural name for it. And we have the corresponding form יַסְמֵל<sup>15</sup> in the Syr. version of 1 Macc. 11, 34. Cf. König, ii. 437; and note the forcible arguments of G. B. Gray, *EB.* iii. 3319.

<sup>1</sup> LXX (A) each time Δωθαιεμ.<sup>2</sup> LXX (B) Δωθαιεμ.<sup>3</sup> LXX -αιμ.<sup>4</sup> LXX πόλεως παραθαλασσίας (= קרית ימה).<sup>5</sup> LXX -ειμ.<sup>6</sup> LXX

-ειμ.

<sup>7</sup> LXX Αδωραι.<sup>8</sup> LXX Γεθθαι.<sup>9</sup> LXX Μααναιθ.<sup>10</sup> LXX

-αιμ.

<sup>11</sup> LXX -αιμ.<sup>12</sup> LXX Μααναιθειον.<sup>13</sup> LXX Σομορων.<sup>14</sup> LXX Εφρων.<sup>15</sup> Codd. AS corruptly Παθαμειν: others Παμβαμειν.

The transition from either הַרְמָתִים or הַרְמָתָם to הַרְמָה in *v.* 19 is, however, abrupt and strange. In MT. the form occurs here alone, Samuel's home being elsewhere always הרמה. LXX has Ἀρραθαίμ not only here, but also wherever הרמה occurs accidentally with ת, in consequence of the ה of motion being attached to it (הרמתה), 1, 19. 2, 11. 7, 17. 8, 4. 15, 34. 16, 13. 19, 18. 22, as well as for ברמה in 25, 1. 28, 3: in 19, 19. 22. 23. 20, 1 (as in Jud. 4, 5) for ברמה it has ἐν Παμα. In 25, 1. 28, 3 cod. A has Παμα: in this cod. therefore הרמה is consistently Παμα, הרמתים (or הרמתם) and הרמתה are consistently Ἀρραθαίμ. Probably, however, this is merely a correction of a kind not unfrequent in cod. A, made with the view of assimilating the Greek text more closely to the Hebrew, and not a part of the original LXX. It is scarcely possible to frame an entirely satisfactory explanation of the variations. It seems clear that in 2, 11 etc. Ἀρραθαίμ is due to the presence of the ת in the form of the Hebrew word there read by the translators: but it would be precarious to conclude that this was actually הרמתים (or הרמתם). From the abruptness of the change in *v.* 19 to the sing., We. thinks it probable that the original form of the name was the singular, which in the first instance stood in the Hebrew text everywhere, but that the dual form came into use subsequently, and was introduced as a correction in 1, 1 in MT.; in LXX Παμα was originally the uniform rendering, but in course of time an artificial distinction was drawn between הרמה and הרמתה, and when this was done it was introduced into the text of LXX—in cod. B, however, in 19, 19—20, 1 only, in cod. A uniformly (Παμα = הרמה: Ἀρραθαίμ = הרמתה). Klo. ingeniously proposes to punctuate מִן־הַרְמָתִים 'from the Ramathites' (so Bu. Sm.; not Now.), cf. הרמתי 1 Ch. 27, 27: but this is not the usual manner in which a person's native place is designated in the OT.

הרמה is the name of several places mentioned in the OT.; and the site of this one is not certain. The best known is the 'Ramah' of Is. 10, 29, which is certainly the modern *er-Rām*, 5 miles N. of Jerusalem. Bu. argues in favour of this; but does not overcome the presumption that the unnamed city, the home of Samuel in *ch.* 9, which was clearly (comp. 10, 2 with 9, 4 f.) N. of Benjamin, and consequently not *er-Rām*, was the Ramathaim of 1, 1 and the Ramah of 1, 19, etc. Eusebius (*Onomastica*<sup>1</sup>, ed. Lagarde, 225, 11-14) says that Ramathaim was near Dióspolis (Lydda), to which Jerome (*ib.* 96, 18) adds 'in the district of Timnah;' and 1 Macc. 11, 34 speaks of 'Ramathem' as a toparchy which had belonged to Samaria, but was transferred in B.C. 145 to Jerusalem: Eusebius



(288, 11 f.) and Jerome (146, 23 f.) also identify Arimathaea (= Ramathaim) with 'Ρεμφίς or Remfthis, in the territory of Diospolis. These statements would point either (Buhl, *Geogr.*, p. 170; Now.; cf. *H. G.* 254) to *Beit-Rīma*, a village on a hill, 12 miles NW. of Bethel, 13 miles ENE. of Lydda, and 2 miles N. of Timnah, or (Guthe, *Kurzes Bibelwörterb.*, 1903, p. 536; Lagrange) to *Rentis*, a small village 5 miles W. of Beit-Rīma, and 9 miles NE. of Lydda. H. P. Smith and others have thought of *Rām-Allah*, a village standing on a high ridge, 3 miles SW. of Bethel: but either Beit-Rīma or Rentis has better ancient authority in its favour. See further *DB.* iv. 198.

יִרְחָם LXX Ἰερεμεηλ, i.e. יִרְחָמֶ'ֶל<sup>1</sup> Yerahme'el, perhaps rightly (the name Yeroḥam occurs elsewhere). The pedigree of Samuel is given twice besides, with variations similar to those which usually occur in parallel passages in the OT., especially in lists of names:—

1 Sam. 1, 1.	1 Ch. 6, 13-11 (LXX 28-26).	1 Ch. 6, 18-20 (LXX 33-35).
Samuel	13 Samuel	18 Samuel
Elqanah	12 Elqanah	19 Elqanah
Yeroḥam	Yeroḥam	Yeroḥam
Elihu	Eliab	Eliel
Toḥu	11 Naḥath <sup>2</sup>	Toah <sup>3</sup>
Zuph	Zophai	20 Qrê Zuph <sup>4</sup>

אֶפְרַיִם] This word appears to represent Elqanah not merely as *resident* in Ephraim (מְוֹרַת אֶפְרַיִם), but as an *Ephraimite*; in 1 Ch. 6 he is represented as a *Levite*, of the descendants of Qohath (Nu. 3, 27 etc.). The discrepancy is hard to reconcile. Jud. 17, 7 the expression 'of the family of Judah,' applied to a Levite, has been supposed to shew that Levites settled in a particular tribe may have been reckoned as belonging to it; but even if that were the case<sup>5</sup>, the addition וְהוּא לֵוי would

<sup>1</sup> Thenius יִרְמָאֵל, on which We., *De Gentibus et Familiis Judaeis quae* 1 Ch. 2. 4. *numerantur* (Gottingae, 1870), remarks justly (p. 27), '*Dresdense potius quam Hebraeum.*'

<sup>2</sup> So Vulg. Pesh.; LXX *Kavaθ*. No doubt the *λ* is an error for *τ*, the two letters being somewhat similar in the old character, though which of the three forms is original cannot be definitely determined, probably Toḥu. In any case Keil's explanation of the variation is untenable.

<sup>3</sup> LXX (B) Θειε, (A) Θουε, Vulg. Thohu, i.e. Toḥu as in 1, 1. Pesh. ܬܘܗܝ.

<sup>4</sup> So also LXX, Vulg.; Kt. Ziph.

<sup>5</sup> It is more probable that 'Levite' denotes there a *profession*, rather than membership in a tribe: see Moore, *ad loc.*; McNeile, *Exodus*, pp. lxvi f., 26.

there make the double relationship clear; here the addition אֶפְרַתִּי seems to shew that the narrator has no consciousness of Samuel's Levitical descent. The explanation that the term designates Elqanah as an Ephraimite, merely so far as his civil rights and standing were concerned, makes it express nothing more than what is virtually declared in v. <sup>a</sup>, and moreover implies a limitation which is not, at least, sustained by usage. It is a question whether the traditions embodied in Ch. have been handed down uniformly in their original form, and whether in some cases the genealogies have not been artificially completed. The supposition that Samuel was really of Ephraimite descent, and was only in later times reckoned as a Levite, is the simplest explanation of the divergence.

2. [וְלוֹ שְׁתֵּי נָשִׁים] The *order*, and form of sentence, as 17, 12. 25, 2 (cf. 36), II 14, 30. 17, 18. 23, 18. 22. Jud. 3, 16. Zech. 5, 9. Dan. 8, 3 etc.

אֶחָת] The numeral, being definite in itself, may dispense with the art.; cf. 13, 17. 18; Nu. 28, 4: Ew. § 290<sup>f</sup>; GK. §§ 126<sup>z</sup>, 134<sup>1</sup>. But in a connexion such as the present הָאֶחָת would be more classical (Gen. 2, 11. 4, 19. 10, 25 (all belonging to the Pentateuchal source J); Dt. 21, 15; II 4, 2), and ought probably to be restored. It is read by several MSS.

יְהִי] *before* the plural יִלְדִּים, according to GK. § 145<sup>o</sup>; Ew. § 316<sup>a</sup>. So not unfrequently: e.g. with the same verb Gen. 1, 14. 5, 23. Jud. 20, 46. 1 Ki. 13, 33 יְהִי כִהְנִי בְמוֹת that *there might be* (*Tenses*, § 63) priests of the high places.

3. [וְעָלָה] The pf. with *waw* conv. has a frequentative force, *used to go up*; comp. 4<sup>b</sup>-7<sup>a</sup>, where observe that it interchanges, not with the bare perfect, the tense of simple narrative, but with the *impf.*, which likewise expresses habituation: see *Tenses*, § 120, GK. § 112<sup>dd</sup>; and comp. Ex. 17, 11. 18, 26. Jud. 2, 18 f. etc.

מִיָּמִים יְמִימָה] The same phrase, likewise with reference to the observance of a pilgrimage or sacred season, 2, 19<sup>a</sup>. Ex. 13, 10. Jud. 11, 40. 21, 19<sup>+</sup>. יָמִים, lit. *days*, tends by usage to denote the definite period of a year: cf. v. 21. 2, 19<sup>b</sup>; and on 27, 7.

שָׁלָה] now *Seilūn*, in a secluded nook, 9½ m. N. of Bethel, and 11 m. S. of Shechem. See the writer's art. in *DB.* s.v.

[וַיֵּשֶׁב וְג'] LXX καὶ ἐκεῖ ἤλει καὶ οἱ δύο υἱοὶ αὐτοῦ, which has been supposed to point to וַיֵּשֶׁב עֲלֵי יִשְׁנֵי בְנֵי עֲלִי. Some *independent* notice of Eli seems to be presupposed by v. 9: either, therefore (Th. Klo.), עֲלִי has dropped out in MT., or (We.) the mention of Eli originally *preceded* v. 3, perhaps in the course of some more comprehensive narrative of the period, of which the life of Samuel which we still possess formed but an episode: in the latter case, the reading of LXX will be a correction, introduced for the purpose of supplying the deficiency which thus arose in the narrative.

4. וַיְהִי הַיּוֹם] The same idiomatic expression recurs 14, 1. 2 Ki. 4, 8. 11. 18. Job 1, 6. 13. 2, 1†. Is it, now, to be construed 'And *there was a day* (Job 1, 6 AV), and . . .,' or 'And it fell *on a day* (2 Ki. 4, 8 AV.), and . . .'? (GK. § 126<sup>s</sup>: We.) Modern authority is in favour of the second of these alternatives: but the fact that וַיְהִי הַיּוֹם when used as an adverbial accusative signifies regularly *to-day* may authorize the inference that in this phrase it was conceived as a *nominative*, i.e. as the subject of וַיְהִי (cf. 20, 24 וַיְהִי הַחֲדָשׁ). In either case the definite article, where we should use the indefinite, is in accordance with the Hebrew manner of thought: in the mind of the Hebrew narrator, the *day* is connected in anticipation with the events about to be described as happening upon it, and is thus regarded as defined. Comp. הַסֵּפֶר Nu. 5, 23, הַחֶבֶל Jos. 2, 15, *the scroll, the cord*, defined in anticipation as those taken for a particular purpose, where our idiom can only employ *a*: see on 6, 8. 10, 25. 19, 13; and cf. GK. *l.c.*

[וַנִּתֵּן] 4<sup>b</sup>-7<sup>a</sup> is parenthetical, describing what Elqanah's *habit* was (see on v. 3): the narrative of the particular occasion 4<sup>a</sup> is resumed in 7<sup>b</sup> וַתִּבְכֶּה. Render therefore (for the emendations adopted, see the notes below): '(v. 3) And that man *used to go up*, etc. . . . (v. 4) And there fell a day, and Elkanah sacrificed: now he *used to give* to Peninnah, etc. . . . : (v. 7) and so *used she to do* year by year; as often as they went up to the house of Yahweh, so *used she to vex* her; and she wept [on the present occasion] and did not eat. (v. 8) And Elkanah her husband said to her, etc.'

[מִנּוּחַ] *portions*, viz. of the flesh partaken of at the sacrificial meal: cf. 9, 23.

Notice here the position of the object at the *end*, where it rounds

off the sentence and brings it to its close. The English order, in such a case, would produce a very weak sentence in Hebrew. For two striking instances of the same order, see Jer. 13, 13. Am. 6, 14: cf. Ex. 8, 17<sup>a</sup>; and see further on II 14, 12.

5. אַפִּים] Many attempts have been made to find a meaning for this word, at once defensible philologically, and suited to the context. It has been rendered (1) 'heavily.' So, for instance, the Vulgate (*tristis*), several mediaeval authorities (e.g. the 'Great' Bible of 1539: 'a portion with an heavy cheer'), and amongst moderns, Bö. Th. But for this sense of אַפִּים there is no support in the known usage of the language: אַפִּים occurs with the meaning 'in anger' in Dan. 11, 20; but that would be unsuitable here, and the expressions נָבִל פָּנֶיךָ (Gen. 4, 6) and פָּנִיהָ לֹא הָיוּ לָהּ עוֹר (below, v. 18) are not sufficient to justify the sense of a *dejected* countenance being assigned to אַפִּים. It has been rendered (2) in connexion with מִנְה אַחַת, *one portion of two faces* (=two persons), i.e. a double portion. So Keil and even Gesenius. It is true that the Syriac ܐܦܝܬܐ corresponds generally in usage with the Hebrew פָּנִים; but, to say nothing of the fact that a Syriasm is unexpected in Samuel, and that even in late Hebrew אַפִּים does not occur with the *Aramaic* sense of 'person,' there is nothing in the use of the Syriac word to suggest that the *dual* would, in Hebrew, denote *two* persons: ܐܦܝܬܐ (like פָּנִים) is used of *one* person, the singular not occurring. If אַפִּים means *two* persons, it must be implied that the singular אֶף might denote *one* person, which the meaning of the word (*nostril*) obviously does not permit. Secondly, the construction, even if on lexical grounds this rendering were defensible, would be unexampled. אַפִּים evidently cannot be a *genitive* after מִנְה אַחַת: Ew. § 287<sup>b</sup> (cited by Keil) combines together cases of apposition and of the accusative of limitation; but the disparity of idea (*one portion* and *two persons*) shews that אַפִּים cannot be in apposition with מִנְה אַחַת: it *might* be an accusative defining the amount or measure of the מִנְה אַחַת (*Tenses*, App. § 194): but how unnaturally expressed! 'one (emph.) portion,' immediately defined as a portion suitable for *two* persons, i.e. as a *double* portion, as in fact not *one* portion at all, but *two*! Upon grammatical grounds, hardly less decisively than upon lexical grounds, this rendering must thus be pronounced inadmissible. (3) The rendering of AV. *a worthy*



*portion* is inherited from the Geneva Version of 1560, and is based ultimately upon the Targum, which has חולק חר בחיר, i.e. 'one *choice* portion.' בְּחִיר *choice* corresponds in the Targum to the Hebrew אַפִּים; but it is clear that it is no translation of it, nor can it be derived from it by any intelligible process. Kimchi, in his *Commentary* and the *Book of Roots*, makes two attempts to account for it—both unsuccessful. Evidently it is a mere conjecture, designed to replace the untranslatable word by something that will more or less harmonize with the context.

The Hebrew text does not admit of a defensible rendering. In the LXX אַפִּים is represented by πάλιν, i.e. אָפִים. This reading at once relieves the difficulty of the verse, and affords a consistent and grammatical sense. אָפִים restricts or qualifies the preceding clause, precisely as in Nu. 13, 28. 'But unto Hānnah he used to give one portion:' this, following the *portions* of v. 4, might seem to imply that Elqanah felt less affection for her than for Peninnah. To obviate such a misconception, the writer adds: 'Howbeit he loved Hānnah; but Yahweh had shut up her womb,' the last clause assigning the reason why Hānnah received but one portion. This reading is followed by We., Stade (*Gesch. des V. Isr.* i. 199), Now., Kp., Kenn., Dhorme, and is rightly represented on the margin of RV.: the words *because she had no child*, however, though found in LXX, formed probably no part of the text used by the translators, but were added by them as an explanatory comment.

6. כַּעַם . . . וּכְעָסָתָה] 'and . . . *used to vex her even with a vexation*,' i.e. vexed her bitterly. כַּעַם is not (as it is often rendered) to provoke to *anger*, but to *vex*, as כְּעָס is *vexation*: it always denotes the feeling aroused by some unmerited treatment; cf. Job 5, 2. 6, 2; Dt. 32, 19 the vexation caused to Yahweh by the undutiful behaviour of His 'sons and daughters,' 27 'vexation from the enemy,' i.e. the vexation which He would experience from their triumph at Israel's ruin.

כַּעַם] The abstr. subst., in place of the more common inf. abs., as Is. 21, 7 וְהִקְשִׁיב קֶשֶׁב; comp. also 22, 17 will hurl thee as a man [or, O man] *with a hurling*, i.e. will hurl thee violently, 18 will wind thee up *with a winding*; 24, 16. 22 will be gathered, as captives, *with a gathering* [but read here אִסְףָּ הָאִסְפִּיר]; Ez. 25, 12. 15; 27, 35; Mic.

4, 9; Hab. 3, 9; Job 16, 14; 27, 12. גַּם occurs in the same position before the inf. abs. Gen. 31, 15. 46, 4. Nu. 16, 13†. Perhaps, indeed (Ehrlich, *Randglossen zur Hebr. Bibel*, iii. (1910), p. 163), we should read here the inf., בָּעַם.

צַרְתָּה] 'her rival- or fellow-wife:' LXX (Luc.) ἡ ἀντίζηλος αὐτῆς, Vulg. *aemula eius*, Pesh. ܘܨܪܬܐ. The meaning is certain. A comparison of Hebrew with the cognate languages, Arabic and Syriac, shews that in old times, when polygamy was prevalent, a common term was in use among the Semitic peoples to denote the idea of a *rival- or fellow-wife*, derived from a root ܘܨܪ to *injure* or *vex*, viz. Arabic ܘܨܪَّ *darratun* = Syriac ܘܨܪܬܐ = Hebrew צַרְתָּה. The variation in the initial letter shews that the term was not *borrowed* by one Semitic language from another, within historical times, but that it was already in use at the time when the common ancestors of the Hebrews, Aramaeans, and Arabs dwelt together in a common home: after the three branches separated, the initial consonant in process of time underwent a variation till it appeared finally as צ in Hebrew, as ܘ in Aramaic, and as ܘܨ in Arabic<sup>1</sup>. For an example of the Syriac word, see Ephrem Syrus, I. 65 D, where Hagar is spoken of as the ܘܨܪܬܐ of Sarah: it is also used here in Pesh. to represent צַרְתָּה. For the Arabic, see Lane's *Arab. Lex.*, p. 1776, and *The 1001 Nights* (Habicht), iii. 276, 8 (cf. Lane's translation, London, 1865, ii. 135), referred to by Lagarde ('Budoor and Hayât-en-Nufoos are both wives of Qamar-ez-Zemân, and the one is ܘܨܪܬܐ = צַרְתָּה to the other: compare 1 Samuel 1, 6 of the family of Elqanah'); Lane, *Modern Egyptians*, i. 232; S. A. Cook, *The Laws of Moses and The Code of Hammurabi*, p. 116 (who cites examples of the working of the system in Syria, and quotes the alliterative proverb, *ed-durra murra*, 'A fellow-wife is bitter'): also Saadyah's version of Lev. 18, 18 (in Le Jay's or

<sup>1</sup> The variation is in accordance with rule: where Heb. צ corresponds to Arab. ܘܨ, its representative in Aramaic is ܘ, ܘܨ: e.g. ܘܨܐܢ = ܘܨܐܢ = ܘܨܐܢ; ܘܨܐܢ = ܘܨܐܢ = ܘܨܐܢ (it also, in the Aramaic of Jer. 10, 11 (ܘܨܐܢ), of Nineveh and Babylon, Zinjirli, Cappadocia, and Egypt, becomes ܘܨ (as ܘܨ = ܘܨ; ܘܨܐܢ = ܘܨܐܢ; ܘܨܐܢ = ܘܨܐܢ): see *LOT*<sup>8</sup>, 1909, pp. 255, 504, 515; Cooke, *NSI*, p. 185). See Lagarde, *Semitica*, I. (1878), pp. 22-27, or the list in the Appendix to the writer's *Hebrew Tenses* (ed. 3), § 178.

Walton's Polyglott, or in Derenbourg's edition of his Works, vol. i, Paris, 1893)<sup>1</sup>. לָצַר in Lev. 18, 18 is a 'denominative' (GK. § 38 c) from צָרָה, as used here, having the sense of *to take a rival- or fellow-wife* (LXX γυναικα ἐπ' ἀδελφῇ αὐτῆς οὐ λήψῃ ἀντίζηλον)<sup>2</sup>, just like the Arab. III مَازَرَ. In post-Biblical Hebrew צָרָה occurs in the same sense in the Mishnah, *Yebamoth*, ch. i<sup>3</sup>.

[הִרְעִמָה] On the anomalous ה (with *dagesh dirimens*) see GK. § 22<sup>a</sup> (20h); Ew. § 28<sup>b</sup> (b); Stade, § 138<sup>a</sup>. The root רָעַם elsewhere in Heb., except Ez. 27, 35 (where read probably with LXX, Pesh. רָעַמוּ פְּנִיָּהֶם), means always *to thunder* (e.g. ch. 7, 10); but in Targ. it means in the Ithpaal *to murmur, complain* (oft. for לוֹן, as Ex. 16, 2 אֶתְרַעְמוּ for וַיִּלּוּנוּ); and in Syr. (besides meaning *to thunder*) the root, esp. in Ethpeal and Ethpaal, and in its derivatives, is very frequent (see numerous examples in PS. s.v.) in the sense of *be indignant, complain*, and also *lament* (e.g. לֹא לִי וְחַמְסִי = μὴ χαλεπαίνετε; וְהִרְעִמָה = ἡγανάκτησαν; and וְהִרְעִמָה = μομφή, Col. 3, 13). The Hif. may be rendered here *to irritate her*.

The Arab. رَغِمَ (which is usually a denom. from رَعَامٌ *earth or dust*, and is used of the nose *cleaving to the dust*, fig. of abasement) has also the sense of *to anger* (conj. i and iv; cf. iii and v: Lane, *Arab. Lex.*, 1113 f.). It is possible that, in this sense, it is allied with the Aram. רָעַם mentioned above, and with the Heb. הִרְעִים here.

7. [יַעֲשֶׂה] Difficult. Keil: 'So used he (Elqanah) to do (viz. gave

<sup>1</sup> 'And a woman with her sister thou shalt not take לֹא תִקְחוֹן מִצֵּדָתָהּ that she may be her fellow-wife.'

<sup>2</sup> Keil's rendering of לָצַר, derived from Knobel, is not probable.

<sup>3</sup> See further on this word Lagarde, in his essay *Whether Marriage with a Deceased Wife's Sister is, or is not, prohibited in the Mosaic Writings*, published originally in the *Göttingen Nachrichten*, 1882, No. 13, and reprinted in the volume entitled *Mittheilungen* i. (1884), pp. 125-134. Substantially the word was already correctly explained by Alb. Schultens in his *Consensus Haririi quartus quintus et sextus* (Lugd. Bat. 1740), p. 77: 'Sub مُرَرٌ regnat speciatim usus obtrectandi et aemulandi, contendendi ex Zelotypia, quae vocatur مُرَرٌ et مُرَرٌ. Hinc مُرَرَةٌ צָרָה est mulier quae cum alia communem habet maritum. Sic i Sam. 1, 6:' and he quotes the phrase נִכְחַתְּ עָלַי מִרְרָה ducta fuit super aemulatione, i.e. alteri uxori fuit adiuncta, and refers also to לָצַר in Lev. 18, 18. (Similarly in the *Animadversiones Philologicae et Criticae ad varia loca V. T.* (1709), on this passage: reprinted in the *Opera Minora*, 1769, p. 166.)

her a double portion), . . . ; so used she to vex her,' i.e. the more he shewed his affection for Hannah, the more Peninnah vexed her: but, even apart from the untenable expl. 'double portion,' there is no analogy for this sense of the repeated כֵּן: 'the more . . . the more' is כֵּן . . . באִשֶּׁר (Ex. 1, 12). Th. We. point יַעֲשֶׂה 'so was it done year by year . . . , so (namely) did she vex her:' but this use of the passive נַעֲשֶׂה is hardly a Hebrew idiom. Probably we should read with Pesh. (לְחַבֵּל), Vulg. (implicitly), וְכֵן תַּעֲשֶׂה 'and so *used she* (Peninnah) *to do* year by year . . . , so (namely) used she to vex her:' in this case the second כֵּן is simply resumptive of the first.

[שָׁנָה בְּשָׁנָה] year *for* year, i.e. one year like another = yearly. So elsewhere, as 1 Ki. 10, 25. See *Lex.* p. 90<sup>a</sup>.

[מִדִּי] lit. *out of the sufficiency of*, idiom. for *as often as*: see *Lex.* 191<sup>b</sup>.

[עֲלָתָם] Read probably with Vulg. עֲלֵתָם.

[בֵּית יְהוָה] After the verb of motion, we expect the accus. בֵּית יְהוָה, which is probably to be read with 34 MSS., Kimchi, and three Rabb. authorities *ap.* Aptowitz, I (see List of Abbreviations), p. 37.

[וּתְבַנֶּה] Instead of continuing, by וּתְבַנֶּה, to describe what took place *every* year, the narrator, by using the hist. tense וּתְבַנֶּה, glides here into the description of what happened in the *particular* year referred to in *v.* 4<sup>a</sup>.

[וְלֹא אָבָלָה] More significant than the normal וְלֹא אָבָלָה would have been, and emphasizing the continual condition in which Hannah was: see *Tenses*, §§ 30, 42 β, 85 *Obs.*; GK. § 107<sup>e</sup>. So תְּבַנֶּה *v.* 10<sup>b</sup>.

8. [לָמָּה] So pointed only in this verse (thrice): GK. § 102<sup>1</sup>; *Lex.* 554<sup>a</sup>. Comp. the cases in which מָה is pointed anomalously מָה (Stade, § 173 c<sup>3</sup>); and for the tone *Mil'el* the anomalous לָמָּה Job 7, 20.

[יָרַע לִבָּהּ] So Dt. 15, 10: cf. the לֵב רָע (*sad heart*) of Pr. 25, 20, and the opposite לֵב טוֹב said of the heart *ch.* 25, 36 (where see note): also פָּנִים רָעִים (Gen. 40, 7), said in Neh. 2, 2 to be due to לֵב רָע. LXX τίπτει σε for יָרַע, i.e. יָבַד, but unsuitably (see 24, 6. II 24, 10).

9. [אֲבָלָה] The inf. cstr. with the fem. termination, as regularly with אָהָבָה, and with this word in Jer. 12, 9, the Priests' Code, and Ezekiel; also sporadically with other words<sup>1</sup> (cf. כִּשְׁמַעְתִּי Is. 30, 19;

<sup>1</sup> See *Journal of Philology*, XI. (1882), 235 f.; GK. § 45<sup>d</sup>.



לרבקה Dt. 11, 22): and with the suffix omitted, as also takes place exceptionally (e.g. *ch.* 18, 19. Gen. 24, 30. 1 Ki. 20, 12). אָכְלָם (so LXX) is, however, what would be naturally expected—the suffix referring to the party generally, in spite of Hannah's not joining with them. בשלה is, however, in fact superfluous, as the entire incident takes place at Shiloh: perhaps (We.) הַבְּשִׁלָּה *the boiled flesh* (cf. 2, 15), or (Kittel) בַּלְשִׁכָּה (see on *v.* 18), should be read. Klo., in view of *v.* 18 LXX, for אחרי אכלה בשלה, emends very cleverly בַּלְשִׁכָּה, 'and left her food (uneaten) in the (dining-)chamber' (see 9, 22),—followed by (see below), 'and stood before Yahweh.' This emendation is accepted by Bu., but not by Sm. Now.: see further on *v.* 18.

[שָׁתָה] Very anomalous (cf. GK. § 113<sup>e</sup> *n.*), being the only example of an inf. abs. after a preposition<sup>1</sup>: contrast 1 Ki. 13, 23 אַחֲרֵי אָכְלוּ. לחם ואחרי שְׁתוּתוֹ. LXX do not express וְאַחֲרֵי שָׁתָה; and it may well be an addition to אחרי אכלה, made on the analogy of other passages in which שָׁתָה follows אכל (e.g. Gen. 24, 54). LXX have, however, after בָּשְׁלָה καὶ κατέσθη ἐνώπιον Κυρίου, i.e. וַתִּשְׁכַּב לִפְנֵי יְיָ (cf. *v.* 26. 10, 19), which is indeed required for the sequel, and is accepted by Th. We. Klo. etc.

[יָשָׁב] The ptcp. describes what Eli *was doing* at the time when Hannah appeared where he was.

עַל מוֹזוֹת] על = *by*: *Lex.* 756<sup>a</sup>.

10. מֵרַת נַפֶּשׁ] Cf. 2 Ki. 4, 27 וּנְפִשָּׁה מֵרָה לָּהּ: Job 3, 20. 27, 2 al. The expression implies a state of mental embitterment, i.e. disappointment, dissatisfaction, discontent (Jud. 18, 25. *ch.* 22, 5).

עַל] for the more usual אַל, which is read here by several MSS. There is a tendency, however, in these two books to use עַל and אַל interchangeably: comp. *v.* 13. 2, 11. II 19, 43: also 1 Ki. 9, 5<sup>b</sup>. 20, 43. Is. 22, 15; and see on 13, 13. Cf. *Lex.* 41<sup>a</sup>.

11. אִם רָאָה תִּרְאָה] The expression of a condition is often emphasized by the addition of the inf. abs.: see on 20, 6; and exactly as here,

<sup>1</sup> The inf. abs. occurs, however, though even then rarely, as the object of another verb (Ew. § 240<sup>a</sup>; GK. § 113<sup>d</sup>).—Ewald, in his explanation of this passage (§ 339<sup>b</sup>), appears to have read אַכְלָה (as some MSS. and Edd. do read [see the note in Michaelis], though against the Massorah). On Ex. 32, 6, which might be thought, perhaps, to afford a parallel to the text, see the note on 22, 13.

Nu. 21, 2. For עָנִי in a similar connexion, cf. Gen. 29, 32; and for זָכַר (also *v.* 19<sup>b</sup>), Gen. 30, 22.

וּזְכַּרְתִּי] The pf. with *waw* conv. carrying on the impf. תִּרְאֶה, according to *Tenses*, § 115 s.v. אָם. So Ex. 19, 5<sup>a</sup>. 23, 22<sup>a</sup> etc.

וּנְתַתִּי] Here the pf. with *waw* conv. marks the *apodosis*: *ib.* § 136 *a*. So 20, 6; Ex. 19, 5<sup>b</sup>. 23, 22<sup>b</sup> etc.

וּנְתַתִּי לִי כָּל יְמֵי חַיִּי] LXX has καὶ δώσω αὐτὸν ἐνώπιόν σου δοτὸν ἔως ἡμέρας θανάτου αὐτοῦ καὶ οἶνον καὶ μέθυσμα οὐ πίεται. This is probably an amplification of the Hebrew text, by means of elements borrowed from Nu. 3, 9. 18, 6. 6, 3 (all P), designed with the view of representing Samuel's dedication as more complete.

12. וְהָיָה] As a frequentative sense is here out of place, this must be the perf. with simple *waw*, in place of the normal וַיְהִי, such as is met with occasionally, as 10, 9. 13, 22. 17, 48. 25, 20 (see note). II 6, 16 (see note); and with other verbs 3, 13 (but see note). 4, 19. 17, 38. II 7, 11<sup>b</sup>. 13, 18 (וַנַּעַל, as Jud. 3, 23). 16, 5. 23, 20 (and more frequently in later Hebrew): see *Tenses*, § 133. We. Bu. and others would correct וְהָיָה always to וַיְהִי. This may seem violent: but it is observable that in almost every case *future* tenses precede, so that a scribe might, even more than once, have written וְהָיָה by error, supposing inadvertently that the future verbs were to continue. Cf. the discussions in *Tenses*, l.c.; GK. § 112<sup>pp-ut</sup>; Kön. iii. § 370<sup>c-r</sup>.

לְהַתְּפִלָּה] lit. *did much in respect of* praying, i.e. *prayed long* or *much*: cf. Is. 55, 7 יִרְפָּה לְסִלּוֹחַ כִּי=for he will abundantly pardon, II 14, 11. Ex. 36, 5. ψ. 78, 38. So לְשִׂאֵל הַקִּשְׁתָּ thou hast *done hardly* in respect of asking=thou hast asked a hard thing 2 Ki. 2, 10; יִתְנַבֵּן=come in stealthily II 19, 4; לְבָרַח= fled secretly Gen. 31, 27; לֹא תָשׁוּב לָלֶכֶת=shall not come back 1 Ki. 13, 17; הִיטַבְתָּ לְרֹאוֹת Jer. 1, 12; קִדַּמְתִּי לְבָרַח I *was beforehand in* fleeing=I fled betimes Jon. 4, 2: GK. § 114<sup>n</sup> with the footnote.

12-13. . . . וְהָיָה חַיִּי מְדַבֵּר] Two circumstantial clauses (*Tenses*, § 160), וְהָיָה being resumed by וַיַּחְשְׁבֶהָ in 13<sup>b</sup>. חַיִּי has here the sense of *observed*, i.e. *marked*—not a common use of חַיִּי, at least in prose: comp. ψ. 17, 4. Job 39, 1. Zech. 11, 11.

13. הָיָה] For the pron. (which is unusual, as thus joined with the indef. ptep.) cf. Dt. 31, 3. Jos. 22, 22: *Tenses*, § 199 *note*.

[מְדַבֵּר עַל לִבָּהּ] not, of course, as Is. 40, 2 al. in the sense of *consoling*, but, the pron. being *reflexive*, as לִדְבַר אֶל לִבִּי in Gen. 24, 45 = to speak *to oneself* (where LXX likewise render by ἐν, so that there is no ground for changing here עַל into ב). Comp. וַיֹּאמֶר אֶל לִבּוֹ (followed of course—the verb being אָמַר—by the words supposed to be said) 27, 1. Gen. 8, 21 (We.). It is another instance of אֶל = עַל.

לֹא יִשְׁמַע] not יִשְׁמַע, in agreement with the continuance expressed by the preceding ptc. נִעוֹת.

חָשַׁב לִי] as Gen. 38, 15. Job 33, 10 al.

14. [חִשְׁתַּכְרִין] the ך of the 2 fem. sing., retained regularly in Aramaic and Arabic, is found in Hebrew only seven times, viz. here, Jer. 31, 22. Is. 45, 10. Ruth 2, 8. 21. 3, 4. 18 (Stade, § 553; GK. § 47<sup>o</sup>).

[מַעֲלִיךְ] *from upon thee*—the wine (in its effects) being conceived as clinging to her, and weighing her down. Comp. for the idiom (applied literally) 17, 39. Gen. 38, 19 al., and (metaphorically) Am. 5, 23: also Jud. 16, 19 וַיִּסַּר כְּחוֹ מַעֲלָיו (in allusion to the hair as the seat of Samson's strength).

15. [קָשֶׁת רוּחַ] The expression occurs only here: upon the analogy of קָשִׁי לֵב Ez. 3, 7 (cf. Dt. 2, 30) it would denote *hard-spirited*, i.e. obstinate, unyielding. LXX ἡ σκληρὰ ἡμέρα, i.e. קָשֶׁת יוֹם, which is supported by Job 30, 25, where קָשִׁי יוֹם is used in the sense which is here desiderated, viz. *unfortunate*, lit. *hard of day*, i.e. one upon whom times are hard (cf. δυσήμερία). So Th. We. Hitzig (on Job *l.c.*), etc.

אֲנֹכִי] *mil'el* (*Tenses*, § 91), the pausal form of אָנֹכִי, here with a *minor* disjunctive accent (*zāqēf*), such as often induces a pausal form (*Tenses*, § 103).

נַפְשִׁי] i.e. the emotions and desire, of which in Hebrew psychology the 'soul' is the seat: cf. ψ. 42, 5; also 102, 1. 142, 3, which illustrate at the same time שִׁחִי *v.* 16. See the synopsis of passages in the writer's *Parallel Psalter*, p. 459 f.

16. [לִפְנֵי בַחֲבִלְעֵל] לִפְנֵי נָתַן לִי means *to make into*, 'נָתַן בִּי' *to treat as* (Gen. 42, 30. ψ. 44, 12): לִפְנֵי נָתַן means elsewhere *to set before* (1 Ki. 9, 6) or *to give up before* (Dt. 2, 31. 33)—neither sense, however, being suitable here. If the text be correct, לִפְנֵי must have the force of *like*, which it also appears to possess in Job 3, 24 (parallel with ב). 4, 19 (Ew. Del. Hitz.); but in these passages also the sense is questionable.

LXX express simply לִבְת־בִּלְעֵל; but ל' נתן never occurs in the sense of to *represent as*. The best suggestion seems to be to read אֶל־תַּחַן . . . כָּבַת ב' . . . as (Gen. 42, 30), throwing out לפני, as having come in by error from the line above (Sm. Bu.). On בִּלְעֵל, see *Lex. s.v.*

[דברתי] LXX ἐκτέτακα, Targ. אורכית,—both paraphrasing.

17. [שִׁלַּחְךָ] for שְׁאֲלַחְךָ (unusual), GK. § 23<sup>f</sup>. Here begins a series of plays (1, 17. 20. 27. 28. 2, 20) by which the stem שִׁאל is brought into connexion with the name Samuel. Cf. Gen. 17, 17. 18, 12. 13. 15. 21, 6 (Isaac); 25, 26. 27, 36 (Jacob).

[מַעֲמוֹ] is idiomatic with שִׁאל: v. 27. Dt. 10, 12. Is. 7, 11 al. (*Lex.* 768<sup>b</sup> bottom). Cf. מֵאֵת 1 Ki. 2, 16 מֵאֵתְךָ. שְׁאֵלָה אַחַת אֶנְכִּי שִׁאל מֵאֵתְךָ.

18. [לִדְרַכָּה] LXX adds καὶ εἰσῆλθεν εἰς τὸ κατὰλυμα αὐτῆς, i.e. no doubt, as We. rightly perceived, וַתָּבֵא הַלְשִׁפָּתָה (see 9, 22) 'and entered into the (dining-)chamber'—LXX having incorrectly treated the ה locale as the suffix of the 3 pers. sing. fem. The לִשְׁכָּה was a chamber near the יְהוּה, as in 9, 22 near the בִּמָּה, in which the sacrificial meals were held. In later times the word denotes the chambers in the Temple Court in which the priests lived: Jer. 35, 2. 4. Ez. 40, 17 etc.

[וַתֹּאכַל] LXX for this has an entire sentence, presupposing the Heb. וַתָּבֵא הַלְשִׁפָּתָה וַתֹּאכַל עִם אִישָׁהּ וַתִּשָּׂא. If these words are original,—and they certainly read as if they were,—Hannah leaves the sacred meal (v. 9) *before* it is over, and goes to the temple to pray: she then returns to the dining-chamber, and finishes her meal with her husband. Klo.'s emend. of v. 9 agrees with this representation. Would the narrator, however, have said, 'and went her way,' if he had pictured her merely as returning to the adjoining לִשְׁכָּה (Sm.)? If the additional words in LXX here are *not* original, then וַתֹּאכַל will mean 'and ate' in general; and with this will agree MT. of v. 9, according to which Hannah leaves the לִשְׁכָּה *after* the sacred meal is finished. Klo.'s emend. of v. 9 is brilliant, and attractive: but it is difficult to be as confident that it is right, as Bu. is. Nowack and Smith do not accept either it, or the LXX reading here.

[וַתֹּאכַל] *milra'*, on account of the disjunctive accent, *zāqēf'*: out of pause, we have וַתֹּאכַל (*mil'el*); so e.g. Lev. 10, 2. See GK. § 68<sup>d,e</sup>.

[פָּנִיה] of a vexed or discontented countenance, as Job 9, 27 אִם אֲמַרִי אֲשַׁכַּח שִׁיחִי אַעֲזֹבָה פָּנִי וְאֵבִלְיָהּ. LXX understood the word



in its ordinary sense, reading (or paraphrasing) ופניה לא נִפְלְּהָ עֹדֶר (cf. Gen. 4, 6). Kto. לֹא הָפִילָהּ (Jer. 3, 12) for לֹא הָיוּ לָהּ.

20. It is doubtful if the text is in its original form. We should expect (cf. Gen. 30, 22 f.) the 'remembering' to be followed immediately by the conception, and the date which, in the text as it stands, fixes the time of the conception, to fix rather the time of the birth. Hence Reifmann (*Or Boqer*, Berlin, 1879, p. 28) supposes a transposition to have taken place, and would restore the words וַתֵּהָרֵם חַנָּה to the beginning of the verse: 'And Hānnah conceived; and it came to pass, at the close of the year, that she bare a son.' So in effect LXX (καὶ συνέλαβεν, καὶ ἐγενήθη τῷ καιρῷ τῶν ἡμερῶν καὶ ἔτεκεν υἱόν), but without the retention of חַנָּה, which is desiderated by Hebrew style (וַתֵּהָרֵם alone being too light by the side of the long clause following).

[לְתַקּוּפֹת הַיָּמִים] Read, with 6 MSS., לְתַקּוּפֹת (the pl. is strange; and the י would form no part of the original text: Introd. § 2. 2), *at the (completed) circuit of the days*, i. e. not (as Th. We.) at the end of the period of gestation, but like תַּקּוּפַת הַשָּׁנָה Ex. 34, 22 (= בְּצֵאת הַשָּׁנָה in the parallel, Ex. 23, 16), of the Feast of Ingathering at the close of the year, which was no doubt the occasion of the pilgrimage alluded to in v. 21. Cf. the cogn. נָקַף in Is. 29, 1 חַגִּים יִנְקְפוּ 'let the feasts go round,' i. e. complete their circuit. יָמִים as vv. 3. 21. ל of time as II 11, 1. 1 Ki. 20, 22. 26. 2 Ch. 24, 23 לְתַקּוּפַת הַשָּׁנָה. תַּקּוּפָה occurs besides only ψ. 19, 7.

[שְׂמוּאֵל] The current etymologies of this name cannot be accepted. This is evident at once in the case of the old derivation, which still lingers in the margin of AV., 'that is, *Asked of God*,' as if שְׂמוּאֵל were contracted from שְׂאוּל מֵאֵל: for such a contraction would be altogether alien to the genius of the Hebrew language. What the writer means to express must be (as often in the OT.) an *assonance*, not an etymology, i. e. the name שְׂמוּאֵל recalled to his mind the word שְׂאוּל *asked*, though in no sense derived from it. So מִשָּׁה or מִשָּׁה, for instance, recalled or suggested the verbs קָנָה *to get*, and מָשָׁה *to draw out*, though the names do not themselves *signify* either 'gotten' or 'drawn out.' What, however, is the actual meaning of the name שְׂמוּאֵל? When the explanation 'Asked of God' was seen to be untenable, an attempt was

made to bring the name into some sort of connexion with the text by the suggestion that it was = שְׁמוּעָאֵל, and signified 'heard of God' (so e.g. Keil). Had this, however, been the writer's intention, we should have expected the word *hear* to occur somewhere in the narrative, which is not the case. But there are even more serious objections to this derivation. (1) Had this been the true account of the name, the **א** rather than the **ע** would have been naturally the letter elided: an original שְׁמוּעָאֵל would have given rise to שְׁמוּעָאֵל (on the analogy of יִשְׁמַעְיָאֵל) rather than to שְׁמוּעָאֵל.<sup>1</sup> (2) Compound proper names in Hebrew are constructed, for the most part, after particular types or models: thus one large class consists of one of the sacred names followed by a verb in the perfect tense (the last vowel only being lengthened, after the analogy of substantives), as אֱלֹהֵינוּ, יוֹנָתָן, אֶלְיָסֵר, אֶלְיָדָע, i.e. *El (or Yah) has given, El (or Yah) has known*. Another class is similarly compounded, but the verb stands first, as חֲנֻנְיָהּ (י), עֲזַרְיָהּ (י), חֲנֻנְיָהּ, *Yah (or El) has been gracious, Yah (or El) has helped*. In a third (less numerous) class the verb still stands first, but is in the imperfect tense, as יְרַחֲמֵנוּ *El hath mercy* (or, with an optative force, *May El have mercy!*), יִשְׁמְעֵנוּ *Yah hearkeneth* (or, *May Yah hearken!*). There are, of course, other types, which need not however be here considered. But numerous as are the proper names compounded of one of the sacred names and a verb, *there are none, or next to none, compounded with a passive participle*. Obvious as such a form as *blessed or helped or redeemed of Yah* might appear to be, it was uniformly discarded by the Hebrews. In proper names, the passive participle is used only by itself. We have בְּרוּךְ and בְּרוּךְ, for instance, but בְּרָכָאֵל or יְבָרְכָהּ, not בְּרוּכָהּ; יוֹזֵבֶד, אֶלְיָדָע or יוֹזְבֶדֶת (י), not יוֹזְבֶדֶת; we have not only אֶלְנָתָן and יוֹנָתָן (or יוֹנָתָן), but also נְתַנְיָהּ and נְתַנְיָאֵל, not however נְתַנְיָהּ; we have שְׁמַעְיָהּ (י) and יִשְׁמַעְיָאֵל (also אֱלִישַׁמַּע), but not שְׁמוּעָאֵל. There is *no* name in the OT. formed analogously to a presumable שְׁמוּעָאֵל *heard of God*<sup>2</sup>; and the fact that this type of

<sup>1</sup> In יִשְׁמַעְיָאֵל 1 Ch. 7, 6 al. even the **א** is not elided.

<sup>2</sup> The only possible exception would be מַחְוִיָּאֵל Gen. 4, 18, if this mean 'smitten of God,' which, however, is far from certain: following the Qrê, we may vocalize מַחְוִיָּאֵל, which would agree with the LXX Μαθήλ, i.e. 'God is a life-giver' (Budde, *Biblische Urgeschichte*, p. 128). But, in any case, an archaic

compound name was studiously avoided by the Hebrews is practically conclusive against the proposed derivation.

The derivation suggested by Gesenius, שְׁמוֹאל = 'Name of God,' is as obvious as it is natural. It is suitable and appropriate in itself; and the form of compound which it implies is in exact agreement with פְּנֵיאל 'Face of God,' רֵעִיאל 'Friend of God,' מַגְדָּאל 'Majesty of God.' The *ā* is the old termination of the nominative case (see GK. § 90<sup>k</sup>), retained as a binding-vowel, both in the instances cited, and also occasionally besides: e.g. in מְתוֹשֵׁלַח 'Man of the weapon',<sup>1</sup> and מְתוֹשֵׁאל 'Man who belongs to God.'

The preceding argument, on its negative side, that שְׁמוֹאל does *not* mean 'Heard of God,' has been generally allowed to be conclusive: but it has been felt by some that 'Name of God' does not yield a good sense for the name of a person; and other explanations of it have been proposed.

1. שְׁמוֹאל, it has been pointed out, resembles in form certain South Arabian proper names of the type *Sumhu apika*, 'His name is mighty,' *Sumhu-yada'a*, 'His name has determined,' *Sumhu-kariba*, 'His name has blessed,' *Sumhu-watara*, 'His name is pre-eminent' [Heb. יָתֵר], etc.: the names of two of the kings of the first Babylonian dynasty, c. 2100 B.C. (of South Arabian origin), *Shumu-abī*, *Shumu-la-ilu*, have been also explained similarly, viz. (*Shumu* being regarded as a contraction of *Shumu-hu*) 'His name is my father,' 'Is not his name God?' Hommel, who first called attention to these resemblances (*Anc. Heb. Trad.*, 1897, 85 f., 99 f.), interpreted these names in a monotheistic sense, and understood 'His name' to be a periphrasis for 'God'; but Giesebrecht, who discussed the subject, and compared many names of similar formation, such as *Ili-kariba*, *Abi-kariba*, (*Die ATliche Schätzung des Gottesnamens*, 1901, pp. 103-113, 140-144), regards it, with much greater probability, as a periphrasis for the name of a god whom the giver of the name for some reason shrinks from mentioning. The same view of the Bab. names is taken by Winckler and Zimmern (see *KAT.*<sup>3</sup>, pp. 225, 483 f., with the references). And all these scholars regard שְׁמוֹאל as formed similarly, and as meaning 'His name is God,' i.e. (Giesebrecht, pp. 108 f., 112 f.) the

name such as this has no appreciable bearing upon the usage of the language in historic times. With *active* participles, there occur the compounds מְשַׁלֵּחַ (1) 1 Ch. 9, 21. 26, 1. 2. 9; and the *Aramaic* מְשִׁיבָאֵל 'God is a deliverer' Neh. 3, 4 al., and מְהִיטְבָּאֵל 'God is a benefactor' Neh. 6, 10 (in Gen. 36, 39 the name borne by the wife of an Edomite king).

<sup>1</sup> Though more probably שֶׁלַח conceals the name of some Babylonian deity: see conjectures in Skinner's *Genesis*, p. 133; and the writer's *Genesis*, p. 81.

<sup>2</sup> The ש marks this word as a *Babylonian* formation: cf. מִישָׁאֵל מֵת in the special sense *husband* is common in Ethiopic: in Hebrew, as a living language, it fell out of use, except in the *plural*.

name of the god in question (here יהוה) is itself a Divine manifestation, and possesses a Divine force and power (cf. Ex. 23, 21 כִּי שְׁמִי בִּקְרָבוֹ), capable of helping and protecting the child who bears it (cf. the use of שֵׁם in ψ. 20, 2. 54, 3. Prov. 18, 10: see further on this subject DB. v. 640 f.).

2. In Heb., as in other Semitic languages, it seems that long names were in familiar use sometimes abbreviated, and that in this way, 'hypocoristic,' 'caritative,' or pet names arose. Thus names of the form חֲשׁוֹב (from חֲשַׁבָּהּ, יָדַע, (from יָדַעָהּ), שְׁלֹם (from שְׁלָמָהּ), שְׁמוּעָה (from שְׁמִיעָהּ), to judge from modern Arabic names of the same form, and with the same force, are caritatives: there are also other types (Lidzbarski, 'Semitische Kosenamen,' in his *Ephemeris*, ii. 1-23: see p. 21). Prätorius, now (*ZDMG.* 1903, 773 ff.), considers that these names were originally passive participles (as יָדַע 'known,' short for '[He whom] Yah knows'), though afterwards phonetically modified, when it was felt that they were not really participles, but proper names. And Prätorius would extend this principle to the explanation of שְׁמוּאֵל, and of some other names of the same type: he would regard שְׁמוּאֵל viz. as an abridged caritative of יִשְׁמַעְיֵאל, formed from the ptep. שָׁמַע, with loss of the final letter, but with preservation of the Divine name; and he would explain similarly חַמּוּאֵל (1 Ch. 4, 26) as for חַמְלֵאֵל, from יַחְמִלְאֵל; פְּתוּאֵל (Joel 1, 1) = פְּתוּחַ אֵל from יַפְתַּח-אֵל; פְּנִי אֵל = פְּנִיָּאֵל from יַפְנֶה אֵל [cf. יַפְנֶה]; גְּאֻלֵּאֵל = גְּאֻלֵּאֵל from יִגְאֻלֵּאֵל (p. 777 ff.). This explanation is, however, purely conjectural: we do not *know* that any of these names were really formed by the process assumed.

3. Jastrow (*JBLit.* 1900, p. 103 f.), observing that in Ass. *shumu*, properly *name*, is often virtually equivalent to *offspring*, esp. in proper names, as *Nabushum-ukin*, 'Nabu has established an offspring,' *Bel-shum-usur*, 'O Bel, protect the offspring' (cf. שֵׁם in Heb. in such expressions as *cut off* or *wipe out the name*, Is. 14, 22. Dt. 7, 24, *establish the name*, 2 S. 14, 7—though of course in these expressions שֵׁם does not mean 'offspring'), supposes the meaning of שְׁמוּאֵל to be *son of God*, and that it is the correlative of אֲבִי אֵל 'My father is God.' But would שֵׁם express this sense, except in a connexion which shewed that the 'name' was thought of as attached to, and perpetuated by, the offspring?

It may be doubted whether the objections to the explanation, 'Name of God,' are cogent. A name, unless there are good reasons for supposing it to have passed through considerable phonetic change, surely *means* what to all appearance it seems to mean. The obvious meaning of שְׁמוּאֵל is 'Name of God.' This may very naturally have been understood to mean 'Bearing the name of God:' cf. Nöldeke, *EB. NAMES*, § 39, who compares Ἀπολλώνυμος, Ἐκατόνυμος = Named after Apollo, Named after Hecate.

[כִּי] For the omission of *saying* cf. Gen. 4, 25. 32, 31. 41, 51. 52; Ex. 18, 4.

הַשְּׂאֵלְתָּהוּ GK. §§ 44<sup>d</sup>, 64<sup>f</sup>. So v. 28 הַשְּׂאֵלְתָּהוּ.

[הָאֵשׁ] Used similarly Gen. 19, 9. Ex. 11, 3. Nu. 12, 3. Jud. 17, 5. 1 Ki. 11, 28. Est. 9, 4.



[זבח הימים] 'the *yearly* sacrifice;' see on 1, 3. So 2, 19: also 20, 6 of an annual family festival.

22. [עד וג'] Cf. Jos. 6, 10. Jud. 16, 2: also II 10, 5 (*Tenses*, § 115 s.v. עד).

[את פני] = *in the presence of*, as 2, 11. 17. 18; ψ. 16, 10. 21, 7. 140, 14; Lev. 4, 6. 17 (*in front of* the veil). Perhaps, however, the original reading was נראה for נראה, in which case את would be the ordinary sign of the accusative: see the writer's note on Ex. 23, 15, or Dt. 16, 16, Cheyne on Is. 1, 12, Kirkpatrick on ψ. 42, 2 [Heb. 3].

23. [את דברו] LXX, Pesh. express the second person אַתְּ דְּבַרְךָ—in all probability, rightly. There has been no mention in the preceding verses of any word or promise on the part of God: and even in so far as it may be supposed to be involved in the *wish* expressed by Eli in 7. 17, that has been fulfilled already in the birth of the child. 'Establish thy word,' i.e. give it effect, permit it to be carried out. הקים דבר is used especially of a person *carrying out* a command or injunction laid upon him, as 15, 13. Jer. 35, 16; or of Yahweh *giving effect* to His own, or His prophet's, word, as 1 Ki. 12, 15. Is. 44, 26. Jer. 33, 14. LXX, rendering τὸ ἐξελθὼν ἐκ τοῦ στόματός σου, use the more formal expression: see Nu. 30, 13 מוצא שפתיה 32, 24 והיוצא מפיכם תעשו. Dt. 23, 24; also Dt. 8, 3. Jer. 17, 16.

24. [בפרים שלשה] LXX ἐν μούσῃ τριτίῳ, Pesh. בַּסֵּלֶסֶל = בפר מִשְׁלֵשׁ (see Gen. 15, 9): no doubt correctly, for (1) the *order* פרים שלשה is very unusual<sup>1</sup>: (2) only one פר is spoken of in v. 25. The change is really only one in the grouping of letters: for in the older orthography פרים would be written regularly פרמ (without י, and without the distinctive final form of the מ: cf. on the Siloam Inscription החצבים = החצבים: there are also many indications that the *plena scriptio* was not in use in the MSS. used by the LXX translators. See further in the Introduction). For אחת with *one* term only of the

<sup>1</sup> It is, however, doubtful whether this argument should be here pressed: in a list of *different* things, the substantives may stand first for emphasis (GK. § 134<sup>c</sup>): cf. Gen. 32, 15 f. (JE), Nu. 7, 17. 23 etc. (P). (In the footnote to GK. § 134<sup>c</sup>, l. 5, there is an oversight: 'nearly always *after*' should be 'more often *after*:' Herner, *op. cit.*, pp. 58-59, gives more than three pages of instances in P with the numeral *before* the subst., and hardly half a page of cases with it *after*!)

enumeration cf. 16, 20. LXX add after בפר משלש *καὶ ἀπὸ τοῖς* = ולחם—probably (We.) from Ex. 29, 23 f.

[קמה] may be either in appos. to איפה אחת, or an accus. of limitation: see *Tenses*, § 194; and cf. GK. § 131<sup>d</sup> p. So Gen. 18, 6 שלש קמים. Ex. 16, 32 העמר מן קמים, etc.

[שלו] The correction בשלו is unnecessary: the *accus.* is under the influence of ותבאהו: cf. v. 19. 10, 26. 15, 34. II 20, 3. Jos. 9, 6. 10, 15. 43. 18, 9<sup>b</sup>. Jud. 9, 5. 21, 12<sup>b</sup>.

: [והנער נער] AV. RV. 'and the child was young.' But this rendering implies that נער as predicate expresses more than it does as subject, which cannot be the case. The words can only be rendered 'and the lad was a lad.' It is just possible that this might be understood—in accordance with the Semitic usage explained on 23, 13—as meaning 'the lad was what he was—there is no occasion to say more about him:' but the case is barely parallel to the other examples of the usage; and this fact about Samuel would be so obvious from the narrative in general that it would scarcely deserve to be made the subject of a special remark. It is more probable that the text is in error. LXX express והנער עָמָם: but this is tautologous, following 24<sup>a</sup> MT. It is best to read with Klo. Bu. (LXX εἰσηλθεν) ותבא בית יהוה [ב]שלו והנער עָמָם.

25. [וישחטו] The subject is not Hannah and Elqanah, but השחטים (We.): see on 16, 4.

[ויביאו] viz. המביאים (see the last note), the attendants of the temple, perhaps the same as השחטים. Or we might read either with LXX ותבא 'came with,' or ותבא 'brought.'

26. [בי] LXX here and Jud. 6, 13. 15. 13, 8. 1 Ki. 3, 17. 26 render unintelligibly by Ἐν ἐμοί, elsewhere (Pent. Jos.) correctly by Δέομαι, Δέομεθα. On this precative בִּי (Gen. 43, 20 al.), see *Lex.* 106<sup>b</sup>.

[הי נפשך] See on 17, 55.

[עמכה] merely an orthographical variation for עִמְךָ (here only): so עִמְכָּה Ex. 15, 11 bis +; אֶתְכָּה Nu. 22, 33; אֶתְכָּה Ex. 29, 35 +; בְּכָה Ex. 7, 29. II 22, 30. ψ. 141, 8 +; לְכָה Gen. 27, 37. II 18, 22. Is. 3, 6 +.

[אל] with reference to, regarding (not for); as Is. 37, 21. 33.

28<sup>a</sup>. [וגם אנכי] 'et ego vicissim, Job 7, 11' (Th. from Le Clerc), cf. ch. 28, 22: II 12, 13. The so-called 'בג correlativum.' (*Lex.* 169<sup>b</sup> 4.)

הַיְהוָה . . . לַיהוָה] The *first* of the two *zāqēfs* always marks the greater break (GK. § 15<sup>m</sup>), as indeed the sense frequently shews; comp. 2, 14.

הַשְׁאִילָהוּ לַיהוָה] הַשְׁאִיל is to let a person ask (viz. successfully), i.e. to grant him his request: lit., therefore, 'let (one) ask him for Y.' = let him be asked for (lent him to) Y. So Ex. 12, 36 (the correlative of ask in 3, 22. 11, 2, as of the same word here in vv. 17. 27; for שָׁאֵל ask in the sense of borrow, see also Ex. 22, 13. 2 Ki. 4, 3<sup>1</sup>). In the cognate languages, however, the word by usage acquires definitely the sense of lend: see Luke 11, 5 Pesh., where ܠܡܬܬܝܠܝܬܝܢ stands for the Greek *χρησόν μοι*<sup>2</sup>.

בְּכָל־הַיָּמִים וְנִי] 'all the days for which he shall be (Vulg. *fuert*; the fut. perf., as Gen. 48, 6: *Tenses*, § 17; GK. § 106<sup>o</sup>), he is granted to (lit. asked for) Yahweh.' It is probable that for הִיָּה we should read, with LXX, Pesh. Targ. (though these, as AV., may indeed merely paraphrase), הִי (cf. Gen. 5, 5); but in any case הוּא is to be construed with what follows, not (as by LXX) with what precedes.

שָׁאֵל לַיהוָה] asked (*borrowed*) for (= lent to) Yahweh: cf. 2 Ki. 6, 5 וְהוּא שָׁאֵל (= *borrowed*)<sup>3</sup>.

28<sup>b</sup>. The last words of v. 28 must be dealt with in connexion with 2, 11<sup>a</sup>. LXX do not express 1, 28<sup>b</sup>; on the other hand they have in 2, 11<sup>a</sup> (καὶ κατέλιπεν αὐτὸν ἐκεῖ ἐνώπιον Κυρίου, καὶ ἀπῆλθεν εἰς Ἀρμαθαίμ) an addition to MT., which looks like a various recension of the words not expressed by them in 1, 28<sup>b</sup>. The two texts may be compared, by placing one above the other, as is done by We.:

MT.	וַיִּשְׁתַּחֲוֶה שָׁם לַיהוָה וַיִּלָּךְ אֶלְקָנָה הַרְמָתָה עַל־בֵּיתוֹ
LXX	וַתִּמְנָחֶהוּ שָׁם לִפְנֵי יְהוָה וַתִּלָּךְ הַרְמָתָה

In the light of the context, LXX deserves the preference. For in

<sup>1</sup> As Bu. aptly remarks, שָׁאֵל and הַשְׁאִיל are to borrow and lend, as a transaction between friends, לָוֶה and הִלוּה are to borrow and lend in a commercial sense.

<sup>2</sup> Cf. Sir. 46, 13 Heb. (the clause is not in the Greek text) הַמְשׁוֹאֵל (rd. the Hof. ptep. הַמְשׁוֹאֵל) מִבְּטָן אִמּוֹ: Syr. ܡܫܐܠܐ ܡܢ ܡܬܢܐ ܘܡܫܐܠܐ.

<sup>3</sup> Jastrow (*JBLit.* xix, 1900, p. 100) supposes הַשְׁאִיל to be a denominative from שָׁאֵל *asker* (viz. of the Divine will,—a function of the *priest*), and would render accordingly, 'have made him an *asker* (*priest*) to Yahweh:' but though שָׁאֵל בִּיהוָה is often said (e.g. ch. 22, 10), שָׁאֵל never occurs as a designation of the priest, nor is it throughout this narrative used of Samuel.

MT. Hannah alone is mentioned as coming up with Samuel to Shiloh (vv. 24–28<sup>a</sup>: so v. 22 ‘I,’ v. 23 ‘thou’); when the account of the visit is ended, an unnamed ‘he’ appears as the subject of וישתחו, who finally (2, 11<sup>a</sup>) is resolved into Elqanah. Had Elqanah, according to the conception of the writer, been present at this visit to Shiloh, he would assuredly have been named explicitly at an earlier stage of the narrative. There is the less ground for supposing that LXX altered arbitrarily the genders at the end, as in *their* text Elqanah is already introduced in v. 24; so that the masc. in v. 28, had the translators had וישתחו before them, would have occasioned no difficulty, and given no occasion for a change. On these grounds there is a strong probability that LXX have here preserved the original text. Pesh. Vulg. render וישתחו by a plural verb (as though the reading were וישתחו: comp. Gen. 27, 29. 43, 28<sup>b</sup>, where the punctuators direct וישתחו to be read as a plur.); Klo. suggests that שם may be a mutilated fragment of שמואל: but neither of the remedies relieves the real difficulty of MT., that only Hannah is mentioned (not allusively merely, but circumstantially) as coming up to Shiloh with Samuel, and only Elqanah is mentioned (2, 11) as returning from Shiloh to Ramah. If it be true that 1, 28<sup>b</sup> MT. is but a variant of 2, 11<sup>a</sup> LXX, it will follow that Hannah’s Song is inserted in MT. and LXX in a different place.

## 2, 1–10. *Hannah’s Song*<sup>1</sup>.

1. [רמה קרני] The figure is that of an animal carrying its head high, and proudly conscious of its strength: cf. ψ. 92, 11. 112, 9; and (in the Hif’il) v. 10. ψ. 75, 5. 6. 89, 18 al. On the contrary, Jer. 48, 25, נגדעה קרן מואב.

[2] ביהוה 27 MSS., and some Rabb. quotations, *ap.* Aptowitzer, I (see List of Abbreviations), p. 37, בְּאֵלֵהֶּי: so LXX, Vulg., and moderns generally. The variation in the parallel clause is an improvement: cf. ψ. 3, 8<sup>a</sup>. 18, 7<sup>a</sup>. Is. 40, 27<sup>b</sup>. 49, 5<sup>b</sup>.

[רחב פי על אויבי כי] For these words LXX seem to have read רחב פי על אויבי כי, which may be preferable (We. Now. Hpt.): the thought שמוחתי בישועתך is rather parallel to clause *c* (cf. *a*), than the ground of it. Bu. Sm. prefer MT. For the figure רחב פי, cf. ψ. 35, 21. Is.

<sup>1</sup> See on this Song, in addition to the Commentaries, P. Haupt’s learned and interesting study, ‘The Prototype of the Magnificat,’ in *ZDMG.* 1904, pp. 617–632.



57, 4—a gesture of derision and contempt. For the retrocession of the tone (רַחֵב, *mil'el*), cf. 4 מִצִּי 8, אֲזִירוּ; and see GK. § 29<sup>e</sup>, f.

בִּישׁוּעָתָךְ] *deliverance, help*: see on 14, 45.

2. כִּי אֵין בְּלָתֵךְ] The clause gives an insufficient reason for אֵין קְדוֹשׁ, besides destroying the parallelism, and (by the second person) being out of connexion with 2<sup>a</sup> and 2<sup>c</sup>; in LXX also it is in a different place, viz. *after* 2<sup>c</sup>. Upon these grounds it is probably to be regarded as a gloss (Lö. Now. Dhorme), or, in the form בְּלָתֵךְ קְדוֹשׁ אֵין (LXX), as a variant of 2<sup>a</sup> (Bu. Hpt.).

צוּר] Cf. Dt. 32, 4. 15. 18. 37; Is. 30, 29; *ch.* 23, 3; and (where the thought also is similar) ψ. 18, 32; Is. 44, 8.

3. אֶל תִּרְבוּ תִרְבֵּרוּ] The two verbs ἀσυνδέτως, the first verb expressing a general relation, for which in English an *adverb* would commonly be used, and the second, expressing the principal idea of the sentence, being subordinated to the first for the purpose of defining and limiting the range of its application: so Jer. 13, 18 השְׁבִילוּ שְׁבוּ *shew lowliness, sit down = sit down lowly*, and frequently in Hosea: 1, 6 לֹא אוֹסִיף עוֹד אֶרְחֵם; 5, 11 הָלַךְ הוּאֵל *hath taken upon himself, hath walked = hath walked willingly*; 6, 4 = 13, 3 מִשְׁבִּים הָלַךְ; 9, 9 מִשְׁבִּים הָלַךְ; Is. 7, 11 MT. etc. (GK. § 120<sup>s</sup>; Ew. § 285<sup>b</sup>). An idiom more common in Syriac (Nöld. *Syr. Gr.* § 337) than in Hebrew. In Hebrew the construction noticed on 1, 12 is generally preferred.

נִבְהָה נִבְהָה] The reduplication, as Dt. 2, 27 בִּרְדֵּךְ בִּרְדֵּךְ ‘*in the way, in the way* (and not elsewhere) will I go;’ 16, 20 צֶדֶק צֶדֶק תִּרְדֹּף ‘*justice, justice* (and this alone) shalt thou follow;’ Qoh. 7, 24 (GK. § 133<sup>k</sup>). ‘Do not let your words breathe ever (תִּרְבוּ), and emphatically (נִבְהָה), a spirit of haughtiness.’ But the line is unduly long, as compared with 3<sup>b</sup>; and the word may have been accidentally repeated.

יֵצֵא וְג'] Clause *b*, though not attached to *a* by ו, is governed by אֶל at the beginning: so ψ. 35, 19. 75, 6, and with לָא ψ. 9, 19. Is. 23, 4<sup>b</sup>. 38, 18<sup>a</sup>, לָא לָמָּה Job 3, 11, פֶּן. ψ. 13, 5; comp. GK. § 152<sup>z</sup>.<sup>1</sup> The person of the verb here *changes* in the second clause, and the repetition of אֶל (Hpt.) would certainly be an improvement.

<sup>1</sup> Comp. similarly after לָמָּה ψ. 10, 1. 44, 25. 74, 1. 88, 15. Is. 63, 17<sup>a</sup>. Hb. 1, 13<sup>b</sup>. Job 10, 18; ψ. על מָה. 10, 13; עַד מָה 79, 5 (nearly = 89, 47); עַד מָתַי 74, 10; עַד אֲנִי 62, 4; מִי 89, 7 (cf. 49). 106, 2. Is. 42, 23.

עחק]  $\psi$ . 75, 6: also 31, 19. 94, 4<sup>+</sup>. See *Lex.* 801<sup>a</sup>.

רעות] So Job 36, 4: cf. אמונות Pr. 28, 20; בינות Is. 27, 11; תבנות Is. 40, 14 al.; חכמות  $\psi$ . 49, 4 al.; חמות  $\psi$ . 76, 11. Pr. 22, 24. Poetic, amplificative plurals (GK. § 124<sup>e</sup>).

ולא נתכנו עללו] Read with the Qrê ולו לא and לו, being pronounced alike, were sometimes in error written one for the other: and in certain cases (though not always) the correction was made by the Massorah (see *Lex.* 520<sup>b</sup>). 'And by Him actions are *tested* or *estimated*' (viz. by the application of a measure, תִּכֶּן, Ex. 5, 18. Ez. 45, 11); for ל, as introducing the efficient cause with a passive verb, see *Lex.* 514<sup>d</sup>, GK. § 121<sup>f</sup>. LXX καὶ θεὸς ἐτοιμάζων would correspond no doubt (cf. 4 Ki. 12, 11) to וְיֵאל תִּכֶּן: but in all probability the rendering is simply a free one; if ואל תכן had once stood here, it is difficult to understand why it should have been changed to ולו נתכנו. The epithet תִּכֶּן *estimator of hearts* is applied to Yahweh in Pr. 21, 2. 24, 12<sup>+</sup>, and תִּכֶּן רוחות *ib.* 16, 2<sup>+</sup>; here it is said that man's *actions* are estimated by Him. The argument is: Do not speak arrogantly: *for* Yahweh has full knowledge of what you do, and your actions are thus all appraised by Him.

4. הַחֲמִים] in the pl. by attraction to נבורים, because this is the principal idea, and what the poet desires to express is not so much that the bows, as that the warriors themselves, are broken. Cf. Is. 21, 17. Zech. 8, 10; and Ew. § 317<sup>d</sup>, GK. § 146<sup>a</sup>. Ehrlich, however, suggests cleverly בָּשׂוּ גִבְרִים חֲמִי; the two verbs parallel, as Is. 20, 5. 37, 27 al. האל המאזרני חיל  $\psi$ . 18, 33 [אזרו חיל].

5. עַד וְג' lit. 'even to the barren—she beareth seven' = even the barren beareth seven. עַד recurs in the same sense Job 25, 5 'to, even to the moon, it doth not shine.' For חָדְלוּ עַד (חָדַל absol. as Dt. 15, 11), Reifm. Klo. Bu. Now. Kitt. would read חָדְלוּ עָבַד *cease to toil*, probably rightly. The *v.* is evidently related to Jer. 15, 9 אַמְלֵלָה יוֹלֶדֶת הַשְּׁבֵעָה: though which is original cannot from a mere comparison of the two passages be determined.

6<sup>a</sup>. Dt. 32, 39 אֲנִי אֵחָיָה וְאֵחָיָה: 6<sup>b</sup>.  $\psi$ . 30, 4.

ויעל] continuing the ptc., as  $\psi$ . 34, 8. 65, 9 etc.: *Tenses*, §§ 80, 117; GK. §§ 111<sup>u</sup>, 116<sup>a</sup> (*end*).

7. מְרִישׁ] To be *poor* is רִישׁ; so we should expect מְרִישׁ. ירש (Qal)

means, however, to *impoverish* in Jud. 14, 5; and נִרְשׁ to *be impoverished* in Gen. 45, 11 al. (*Lex.* 439<sup>b</sup>); so 'contamination of signification through confusion with רֶשׁ may be suspected' (Moore, *Judges*, p. 337).

[מִשְׁבִּיל אֶף מְרוֹמָם for this poet. use of אֶף, introducing emphatically a new thought, cf. Dt. 33, 20 וְטָרַף זָרוּעַ אֶף קָרָקֵד ψ. 65, 14 יִתְרוֹעֲעוּ אֶף ; and often in II Isaiah, as 42, 13 יִרְעֵה אֶף יַעֲרִיחַ 43, 7 יִצְרֹתָיו אֶף עֲשִׂיתָיו Cf. *Lex.* 64<sup>b</sup>.

8<sup>a</sup>. Hence (with variations) ψ. 113, 7 f. The אִשְׁפַּת (cf. Lam. 4, 5) is the mound of dung and other rubbish, now called a *mezbele*, or 'place of dung,' which accumulates outside an eastern town or village, and on which beggars sit, asking alms of passers-by, and, by night, often sleep. See Wetzstein in Delitzsch's *Hiob* (on 2, 8), quoted in Davidson's *Job* (in the *Camb. Bible*, p. 14).—In clause *a* the main division is at אֲבִיוֹן (cf. on 1, 28): the two clauses which follow are parallel, the force of יִנְחָלֶם . . . . וְ being dependent on, and determined by, לְהוֹשִׁיב, —'to make them to sit with nobles, and he will (= and to) cause them to inherit,' etc. So Is. 10, 2<sup>b</sup>. 13, 9<sup>b</sup>. 14, 25. 45, 1. ψ. 105, 22. Pr. 5, 2 al.: cf. *Tenses*, § 118; GK. § 114<sup>r</sup>.

8<sup>b</sup>. I.e. because the earth is owned by Yahweh, and He can dispose of it, as He will. LXX, however, omits 8<sup>b</sup>, and in lieu of 9<sup>a</sup> reads διδοὺς εὐχὴν τῷ εὐχομένῳ· καὶ ἐλόγησεν ἔτη δικαίου = נָתַן לְנֶדֶר נְדָרָיו נִתְּן לְנֶדֶר נְדָרָיו וְשָׁנוֹת צְדִיקִים יִבְרַךְ. Apparently this variation represents an attempt to accommodate the Song more closely to Hannah's position. But, as We. remarks, it is not in harmony with the general tenor of the Song (which represents God as granting *more* than the desires or expectations of His worshippers).

8<sup>c</sup>. [מִצָּק Only here: if correct, from צִיָּק (Job 28, 2. 29, 6) = יָצַק, to *pour out, melt, cast*, and so something *cast firm and hard* (cf. יָצַק, from יָצַק, Job 41, 15. 16, and מוֹצָק Job 38, 38), i.e. a *metal pillar*.

9. [מַעֲגָלִי חֲסִידָיו יָאִיר] Ehrlich, cleverly, (Neh. 9, 12) brings the *figure* of 9<sup>a</sup> into logical antithesis with that of 9<sup>b</sup>: but the *idea* of 9<sup>a</sup> is antithetic to that of 9<sup>b</sup> (apart from the figure by which it is expressed) in MT., and with that the poet may have been satisfied. On חֲסִידִים *godly* (properly, *kind*) see the writer's *Parallel Psalter*, p. 443 f.

יָדְמוּ] Cf. Jer. 49, 26. 50, 30: also (in Qal) ψ. 31, 18 לְשֹׂאֵל.

10. יהוה יחתו מריבו ] LXX Κύριος ἀσθενῇ ποιήσει τὸν ἀντιδικὸν αὐτοῦ, i.e. (cf. 4<sup>a</sup>) יַחַת מְרִיבֹי (cf. Is. 9, 3) for יַחַתִּי מְרִיבֹי, which Th. We. Klo. would restore here. But the change is at least not a necessary one; the *casus pendens* (*Tenses*, § 197. 2; GK. § 143<sup>a</sup>) is forcible and very idiomatic: see *ψ*. 10, 5. 11, 4. 46, 5. 89, 3. 90, 10. Is. 34, 3.—The existing text of LXX after this clause exhibits a long insertion borrowed from Jer. 9, 23 f.<sup>1</sup>

עָלֶיךָ בַּשָּׁמַיִם יִרְעָם ] Cf. *ψ*. 18, 14. The suffix in עָלֶיךָ (if MT. מְרִיבֹי is retained) is to be referred to individual members of the class מְרִיבֹי, whom the poet, for the moment, mentally particularizes. There are many such cases in Heb. poetry, e.g. Jer. 9, 7. 10, 4. 16, 6<sup>b</sup>. 31, 15 *end* (מִצְנֶה הַנֶּחֱם עַל בְּנֵיהֶם בִּי אֵינֶנִּי). Job 18, 5. 21, 19-21. 30. *ψ*. 7, 3. 17, 11 f. 35, 7 f. 41, 6 f. 84, 8: see further on II 24, 13; GK. § 145<sup>m</sup>. Bu. Now. Hpt. would read עָלֶיךָ בַּשָּׁמַיִם יִרְעָם *the Most High* in heaven [but מִשָּׁמַיִם 'from heaven' would be better; on the interchange of ב and מ see *Introd.* § 4. 1 c b γ] will *break them* (*ψ*. 2, 9).

יִרְעָם עַד לְעֶמְדָּתוֹ ] *ψ*. 29, 11 יתן עז לִי.

יִרְעָם i.e., as pointed, *that he may exalt*. But the sense is forced: and probably יִרְעָם should be read. Cf. *Tenses*, § 174.

מַלְכִּי So *ψ*. 18, 51; מַלְכִּי *ψ*. 2, 6.—It is plain that this verse, at any rate, cannot have been spoken by Hannah, even granting that the allusion is to the *ideal* king. The ideal itself, in a case like the present, presupposes the actual (notice especially the expression *His anointed*); and the thoughts of the prophets of Israel can only have risen to the conception of an ideal king after they had witnessed the establishment of the monarchy in their midst. Far more probably, however, the reference is to the actual king. And indeed in style and tone the Song throughout bears the marks of a later age than that of Hannah. Nor do the thoughts appear as the natural expression of one in Hannah's position: observe, for instance, the prominence given to 'the bows of the mighty are broken:' and contrast in this respect the *Magnificat* (Luke 1, 46-55), where though elements are *borrowed* from this Song, they are subordinated to the plan of the whole, and the first thought, after the opening expression of thankfulness, is 'For

<sup>1</sup> Comp. the insertion in *ψ*. 14, 3 LXX from *Romans* 3, 13-18.



He hath regarded *the lowliness of His handmaiden.*' The presence of the Song here does not prove more than that it was *attributed* to Hannah at the time when the Books of Samuel were compiled: indeed, as its position in LXX and MT. is not the same, its insertion may even belong to a later period still. A sober criticism, while not asserting categorically that the Song *cannot* be by Hannah, will recognize that its specific character and contents point to an occasion of a different kind as that upon which it was composed. The central thought of the Song is the abasement of the lofty and the elevation of the lowly, which the poet illustrates in a series of studied and well-balanced contrasts, vv. 4-8. On the ground of some humiliation which, as it seems, has recently befallen his foes, he breaks out v. 1 in a tone of triumphant exultation, and bids those whose sole thought was how to magnify their own importance recollect that God's all-seeing eye was ever upon them, v. 3. He points vv. 4-8 to the instances which experience affords of the proud being abased, and the humble exalted. The poem ends vv. 9-10 with an expression of confidence for the future. Human strength is no guarantee of success. Such as set themselves in opposition to Yahweh and seek to thwart His purposes only come to ruin: those devoted to Him are secure. Yahweh *judges* the earth, and in so doing designs the triumph of His own anointed king. From the last words it was inferred by Ewald<sup>1</sup>, that the poet is a king, who alludes to himself in the third person. But the tone is national rather than individual; and Smend<sup>2</sup> may be right in supposing it to have been spoken originally in the name of the people, and intended to depict Israel's triumph over the heathen and the ungodly.

11<sup>a</sup>. Read with LXX וַיִּחַלֶּף הַרְמְיָתָה; and connect with 1, 28<sup>a</sup>, as shewn on p. 22.

על] Several MSS. read אל. See, however, on 1, 10.

11<sup>b</sup>. היה משרת] *was ministering* (at the time in question, and with which the narrative is about to deal): cf. Gen. 37, 2. Ex. 3, 1. 2 Ki. 6, 8: *Tenses*, § 135. 5. Cf. LXX ἦν λειτουργῶν; Luke 1, 10 ἦν προσευχόμενον. 4, 20. 11, 14. 13, 10. Acts 1, 14. 10, 24. 12, 20 etc.

<sup>1</sup> *Die Dichter des Alten Bundes*, I. 1 (1866), p. 157 ff.

<sup>2</sup> *ZATW*. 1888, p. 144.

13-14. Is what is described here an abuse on the part of the priests, or a rightful due? V. 15 f. clearly describe an abuse; and גם at the beginning, which expresses a *climax*, shews that v. 13 f. must describe an abuse likewise (We.). משפט, therefore, in MT. will denote merely *custom*, not *right*, and the clause will read, 'And the custom of the priests with the priests (was this)<sup>1</sup>:' since Th., however, practically all Commentators (including even Keil) have followed LXX, Vulg. in joining 13<sup>a</sup> to 12<sup>b</sup>, and in reading with LXX (παρὰ τοῦ λαοῦ), for העם הכהנים את העם, הכהנים מאת העם (cf. on 1, 24: Pesh. Targ. and 9 Heb. MSS. also read מאת, but with the pl. הכהנים): 'they knew not Yahweh, or the right (i.e. the rightful due) of the priest from the people:' comp. esp. Dt. 18, 3 וזה יהיה משפט הכהנים מאת העם מאת זבחי 3, 18, 3 הוזהב.

It is objected by Ehrlich to this view, that when the first of two or more nouns has את, all must have it, so that ואת משפט וג' would be needed here. It is true, this is the general rule (e.g. Ex. 35, 10-19. Jos. 21, 13-18): but there are exceptions to it: not only Ex. 24, 12 (where the ו of ואתה ואתה המצוה is explained by Ehrlich as the ו of 'concomitance' [*Lex.* 253<sup>a</sup>]), but also Ex. 12, 28 [18 MSS. and Sam. ואת אהרן], 32, 2. 1 S. 7, 3 (text dub.). 8, 14. 18, 4<sup>b</sup> [?rd. וממדיו Ehrl.]. II 19, 6. 1 Ki. 1, 10 [10 MSS. ואת]. 44, 10, 4. 15, 15. 2 Ki. 10, 11; and in later Hebrew (A. M. Wilson, *Hebraica*, 1890, p. 220), 1 Ch. 1, 32, 2, 13-15. 8, 1. Ezr. 9, 3. Neh. 9, 6. Possibly there are other instances: but these, even disregarding the textually doubtful ones, seem sufficient to shew that the rule, though observed generally, was not absolute.

כל איש וג' The constr. is unusual. וג' is to be regarded as a ptcp. absolute (cf. Gen. 4, 15. II 23, 3. Prov. 23, 24. Job 41, 18 MT.), *all men sacrificing = if, or whenever, a man sacrificed*, etc. (see GK. §§ 116<sup>w</sup>, 159<sup>i</sup>); the pred. is then introduced by the pf. and *was* conv. ובה (GK. § 112<sup>oo</sup>), precisely as, in an analogous case, after אם (Gen. 31, 8 וילדו . . . אם יאמר . . . if ever he said . . . , then the flock used to bear . . . : *Tenses*, § 123 β, GK. § 159<sup>r</sup>). In other words, כל איש ובה is the syntactical equivalent of אם יובה ובה. The constr. would be more normal, if כל איש were preceded by והיה: see Jud. 19, 30; Ex. 33, 7<sup>b</sup>.

כבשל] The implicit subject is המבישל: see on 16, 4, and comp. 11, 2.

<sup>1</sup> Though we should rather in this case expect . . . וזה משפט . . . : cf. . . . וזה דבר . . . Dt. 15, 2. 19, 4. 1 Ki. 9, 15; Nu. 8, 4 . . . וזה מעשה . . . 1 Ki. 7, 28.

So, after a כ of comparison, Jud. 14, 6. 2 S. 3, 24. Is. 10, 14. Zech. 12, 10. 13, 9.

והמזלג שלש השנים] lit. *the prong, the three teeth*<sup>1</sup>—a case of apposition (*Tenses*, § 188; GK. § 131<sup>c</sup>). שָׁלַשׁ (not שלשה), שָׁן being fem.: cf. שָׁלַשׁ הָעֵצִים Nu. 35, 14; שָׁלַשׁ הַשָּׁנִים Lev. 25, 21. To be sure, in 14, 5 שָׁן in the *metaph.* sense of a *pointed rock* is masc.; whether it was also in that of the *tooth* of a prong, is more than we can say<sup>2</sup>. If it was, we must read either שלשה השנים, or (We.) וּמִזְלָג שְׁלֹשָׁה שָׁנִים<sup>3</sup>.

14 f. Observe how in these verses the tenses are throughout frequentatives (continuing 13 וּבָא).

בו] can only be rendered *therewith*: the Versions express the sense *for himself*, which is more suitable, but requires לו for בו.

לִבְנֵה לַיהוָה שָׁם בְּשֵׁלַח Tautologous. LXX for שָׁם express לַיהוָה.

15. [קִטְרוֹן] The ך is the original termination of 3 pl. impf. preserved in classical Arabic (in the *indicative* mood), Aramaic (usually), Ethiopic, Phoenician<sup>3</sup>.

In the OT. it occurs sporadically (305 times altogether), though the principle regulating its occurrence is difficult to determine. It is not a mark of antiquity, for, though it occurs seldom in the latest books, those in which it occurs with greatest comparative frequency are not (upon any view) the most ancient (56 times in Dt., 37 in Isaiah, 15 in 1-2 Kings, 23 in Job, 12 in Genesis, 7 in Numbers, 15 in a single Psalm, 104). Further, while it sometimes abounds in particular sections (e.g. Gen. 18, 28-32: Joel 2, 4-9), it is absent from others belonging to the same narrative, or of a similar character (e.g. 9 times in the Laws, Ex. 20-23, never in the Laws, Lev. 17-26). From its frequency in Dt., Job, the Book of Isaiah, and some of the Psalms, it may be inferred that it was felt to be a fuller, more emphatic form

<sup>1</sup> Cf. the *ὀβελοὶ τρικάλιοι*, mentioned in a sacrificial inscription of Cos (*Journ. of Hellenic Studies*, ix. 335 = Paton and Hicks, *Inscriptions of Cos*, 1891, p. 82); and the *τριώβολον*, which according to Eustathius on *Il.* i. 463 (*ib.* p. 327) was preferred by the Greeks as a sacrificial implement to the *πεμπώβολον*. (*καρπῶν* in the same inscr., see p. 336, illustrates the use of *κάρπωσις*, *ὀλοκάρπωσις* in LXX.)

<sup>2</sup> If Albrecht's explanation (*ZAW.* 1896, p. 76, see p. 60) of שָׁן in 14, 5 being masc. is correct, it would not follow for שָׁן here.

<sup>3</sup> Cooke, *NSI.* 5, 22. 33, 6.

than that in ordinary use, and hence was sometimes preferred in an elevated or rhetorical style. In 1 Sam. it occurs 8 times—2, 15. 16. 22 (*bis*). 23. 9, 13 (*bis*). 11, 9 : in 2 Sam. once only, not in the narrative, but in the Psalm 22, 39.

קטר, though rendered conventionally *burn*, does not mean to burn so as to destroy (which is שָׂרַף), but to *cause to become sweet smoke* (קִטְרַת: cf. the Greek *κνίσση*): comp. the Arab. *qatara* (of meat), *to exhale odour in roasting*. The word is always used of burning either a sacrificial offering (Lev. 1, 9 etc.) or incense (Ex. 30, 7); and would be better rendered, for distinctness, as in Driver and White's *Leviticus* (in Haupt's *Sacred Books of the OT*), *consume in sweet smoke*. In P (always) and Chr. (mostly) the verb is used in the Hif'il; but in the older language the Pi'el is usual (e.g. Amos 4, 5); and probably both here and in v. 16 we should vocalize יִקְטְרוּן (notice in v. 16 קִטְרֵן יִקְטְרוּן; קִטְרֵן is of a very anomalous type; GK. § 113<sup>m</sup>, second sentence).

ובא] LXX rightly ἤρχετο. The pf. with *waw* conv. appears similarly after בטרם, though of reiteration in *present* time, in Ex. 1, 19<sup>b</sup> before the midwife comes to them וילדו *they are wont to bear*.

16. ויאמר] This should strictly be וַיֹּאמֶר, in accordance with the other tenses before and after: but Hebrew is sometimes negligent in such cases to maintain the frequentative tense throughout; see Jud. 12, 5 f.; Jer. 6, 17; and *Tenses*, § 114. However, ויאמר might be a scribal error for ואמר (so GK. § 112<sup>11</sup>; Smith's וַיֹּאמֶר is against the usage of Heb. prose).

קטר יקטרוּן כיום החלב] 'Let them *burn* (emph.) the fat first, and (then) take,' etc. The inf. abs. strengthens the verb in a manner which may often be represented in our idiom by the use of italics. In כיום, the consciousness of יום is lost, and it is used as a mere adverb of time, especially to express the present time, as contrasted with the future, i.e. (in our idiom) *first of all, first*. So Gen. 25, 31 לי מכרה כיום את בכורתך thy birthright, 33. 1 Ki. 22, 5 inquire, I pray, *first* at the word of Yahweh. See Ges. *Thes.* s.v., *Lex.* 409<sup>b</sup> h, and We. p. 37 *note*.

כאשר תאוו נפשך] Similarly II 3, 21 אשר תאוו נפשך, Dt. 12, 20. 14, 26. 1 Ki. 11, 37 al. Both אָוָה (in Pi'el), and the subst. אָוָה (23, 20), are rarely used except in conjunction with נפש.

ואמר לו כי עתה תתן] 'And he would say to him, "Thou shalt give it me now."' With this reading, כי, standing before the direct narration, is like ὅτε *recitativum* (e.g. Luke 4, 21), and اَلْأَمْرُ (constantly),



and cannot be represented in English except by inverted commas: so 10, 19 MT. Gen. 29, 33. Jos. 2, 24. 1 Ki. 1, 13. 2 Ki. 8, 13 al. The Qrê and 17 MSS., however, for לו read לא (so LXX) 'And he would say, No; for (= but) thou shalt give it now' (cf. 12, 12: II 16, 18 al.). The latter is more pointed, and deserves the preference. Targ. here agrees with MT.; Pesh. Vulg. express *both* readings<sup>1</sup>.

לקחתי] The *bare* perf. in the apod. is uncommon and emphatic: *Tenses*, § 136 γ: Nu. 32, 23. 'And if not, I take it by force!'

17. כי נאצו וג' 'for the men (viz. Eli's sons) contemned,' etc.: see Nu. 16, 30<sup>b</sup> כי נאצו האנשים האלה את י"י. האנשים (with the *art.*) denotes men who have been in some manner specified (e.g. 6, 10. Ex. 5, 9), not men in general.

18. נער] accus., *as* a youth, etc.: see GK. § 118<sup>a</sup>, and on *v.* 33.

אפור בר] for the constr. in the accus. after חנור, see GK. § 121<sup>d</sup>; and cf. 17, 5. On the 'ephod' see *DB.* (Driver), *EB.* (Moore), and the writer's *Exodus* (1911), p. 312 f.

19. והעלתה . . . תעשה] 'used to make . . . and bring up:' Gen. 2, 6 וואד יעלה והשקה את כל פני האדמה. זבח הימים, as 1, 21: cf. on 1, 3.

20. והלכו . . . ואמר . . . וברך] 'and Eli *would* bless . . ., and say . . ., and they *would* go to his place.'

ישם] LXX ἀπορίσαι, i.e. יִשְׁלֵם: *make good*: cf. Ex. 21, 36 (likewise followed by תחת). With MT. cf. Gen. 4, 25 (שת). 45, 7.

שאל] Difficult syntactically. As the text stands, the subj. can be only the implicit הַשְׁאֵל (see on 16, 4) 'which he that asked asked' = which was asked: but the passage is not one in which this impersonal construction would be naturally in place. Either, with We., we must point as a ptp. pass. שָׁאֵל *asked for* = *lent to* (see 1, 28: the masc. *ad sensum*, the שָׁאֵלָה being Samuel), or we must suppose that שאל is an error for שָׁאֵלָה ('in lieu of the petition which *she* asked for<sup>2</sup> Yahweh'). The former gives the better sense, though אשר with a bare ptp. is not very common (Dt. 1, 4. 1 Ki. 5, 13). If the latter be right,

<sup>1</sup> Similar variations occur in other passages: thus Jos. 5, 14 MT. Vulg. Targ. לא; LXX, Pesh. לו: 1 Ki. 11, 22 MT. Vulg. Targ. לא; LXX לו; Pesh. both. Cf. on *v.* 3.

<sup>2</sup> Inadvertently quoted by Jastrow (*JBLit.* 1900, p. 87) 'asked of.' Of course I do not suppose this to be the meaning of שאל.

we must suppose the double reference of שאל to be played upon: the 'petition' which was asked of Yahweh in 1, 17. 27 was also asked for Him. The Versions merely guess: LXX, Pesh. Vulg. 'which thou didst lend,' unsuitably: Targ. very freely 'which was asked from before Yahweh.' Bu. Sm. Now. Kit. Dh. read השאלה, rendering, 'in return for the loan (so EVV.), which she hath lent unto Yahweh;' cf. 1, 28. 'Loan' for שאלה may be right: cf. *NHWB.* iv. 491<sup>b</sup>; PS. col. 4008.

והלכו למקומו] 'they would go to his place' is not in accordance with Hebrew style. LXX והלך האיש למקומו: 12 MSS. and Pesh. והלכו למקומם. Either of these readings may be original: but probably We. is right in concluding למקומו והלך to be the original reading: in MT. the verb was read as a plur. and so became והלכו, LXX treated it as a singular, and supplied 'the man.'

21. פקר] obviously cannot be right: the fact that Yahweh visited Hannah cannot form the ground of what is related in v. 20. Read, with LXX, Pesh. (and AV. implicitly): ויפקד. כ and ו are confused elsewhere: e.g. Is. 39, וישמע<sup>b</sup>, for which LXX, Pesh. and the parallel in 2 Ki. 20, 12 have rightly שמע; and Jer. 37, 16 where כי בא is evidently an error for ויבא (LXX καὶ ἦλθεν).

עם] i.e. at His sanctuary: cf. Dt. 22, 2, and *Lex.* 768<sup>a</sup> 3.

22. ושמע] as 1, 3: 'and he heard from time to time' (Dr. Weir).

ואת הנשים וג'] See Ex. 38, 8. The entire clause (from ואת אשר) is not found in LXX, and is probably not part of the original text (the context speaks of a היכל with doors, not of an אהל: 1, 9. 3, 3. 15). הצבאות, both here and in Ex., is paraphrased in Targ. Pesh. who prayed (or who came to pray): Vulg. renders here quae observabant, in Ex. quae excubabant. But צבא is used often peculiarly in the ritual legislation of the Pent. (the 'Priests' Code') of the service of the Levites about the Tent of Meeting; and Ex. 38, 8 and here expresses the performance of menial duties by the women. In the fragments of a Targum published by Lagarde (*Prophetæ Chaldaice*, 1872, p. xiv) from the margin of the Cod. Reuchl., there appears an endeavour to palliate the sin of Eli's sons (as described in the existing Hebrew text): ספ[ר] אח[ר]: וית דמשהן ית קרבני נשיא דמדכרין דאתן לצלואה (delayed the women's offerings). Comp. Bacher, 'On the Targum to the Prophets,' in the *ZDMG.* 1874, p. 23.

[אהל מועד] the Tent of Meeting. The sense in which מועד was understood is explained in Ex. 25, 22. 29, 42.

23. [אשר וג'] 'for that, in that' (15, 15. 20, 42) I hear the accounts of you (as) evil, from' etc. רעים, not הרעים, like רעתם Gen. 37, 2; רעת הארץ Nu. 14, 37; יאכלו לחמם טמא Ezek. 4, 13 (a *tertiary* predicate). But LXX do not express the words; the sense is clear without them; and they may have been originally (Lö. Bu. Now.) a marginal gloss (without את) on כדברים האלה. In this case, of course, אשר will mean simply *which*. Otherwise רעה את־דבתכם (Gen. 37, 2) might well have stood here (Ehrlich), and would yield an excellent sense.

[מאת כל העם אלה] 'from all the people, (even) these.' An unparalleled juxtaposition. Why not מאת כל העם הזה, as uniformly elsewhere? LXX have παντὸς τοῦ λαοῦ Κυρίου, whence We., remarking that in a later time אלהים was apt to be substituted for יהוה (e.g. 2 Ch. 10, 15; 18, 5; 22, 12; 23, 9 compared with 1 Ki. 12, 15. 22, 6; 2 Ki. 11, 3. 10), would restore מאת כל עם יהוה (cf. v. 24 *end*). This, however, leaves the article in העם unexplained: and it is simpler to suppose that אלה (once, no doubt, written אל, as still eight times in the Pent., and 1 Ch. 20, 8, and in Phoenician<sup>1</sup>) has arisen by ditto-graphy from the following אל: so Bu. Now. Sm. Ehrl.

שאל, לקח, קנה lit. *from with*=παρὰ with a gen.: so with קנה to buy, שאל, לקח, etc.; see *Lex.* 86<sup>b</sup>.

24. [אשר וג'] 'which I hear Yahweh's people to be spreading.' So already Rashi, comparing Ex. 36, 6 ויעבירו קול במחנה. Elsewhere, it is true, where this idiom occurs, it is accompanied by an indication of the locality *in* or *through* which the proclamation is 'made to pass' (as Ex. 1. c.; 2 Ch. 30, 5 בכל ישראל; 36, 22 (=Ezr. 1, 1); Ezr. 10, 7; Neh. 8, 15; Lev. 25, 9 ארצכם): but the alternative rendering (AV. RV.) '(Ye) make the people of Israel to transgress' is doubly questionable: (1) אתם is desiderated after מעבירים (see on 6, 3); (2) עבר, when it signifies *to transgress*, is always followed by an accus. of the law or precept 'overpast,' e.g. את פי י"י 15, 24. Nu.

<sup>1</sup> Cooke, *NSZ.* 5, 22 אלנם הקדשם אל these holy gods; 27, 3 הסמלם האל these images; 45, 2 במקדשים אל; and *CIS.* i. 14, 5 מנחת אל these offerings.

14, 41; תורת Is. 24, 5 (comp. the Commentators on  $\psi$ . 17, 3<sup>b</sup>), and in the Hif. does not occur in this sense at all. The case is one, however, in which the integrity of the text is reasonably open to suspicion.

25. 'If a man sinneth against a man, God will mediate (for him):

But if a man sin against Yahweh (emph.), who can intercede<sup>1</sup> for him?'

I.e. For an offence of man against man, God may interpose and arbitrate (viz. through His representative, the judge): for an offence against Yahweh, there is no third party able to do this. For אלהים as signifying, not the judge as such, but the judge *as the mouthpiece of a Divine sentence*, see Ex. 21, 6. 22, 7 f.: and comp. *ib.* 18, 16, where the *judicial* decisions given by Moses are described as the 'statutes and laws of God.' Ideas parallel to this occur among other ancient nations; comp. Sir Henry Maine's *Ancient Law*, ch. i, and the expression applied to judges in Homer: οὔτε θέμιστας Πρὸς Διὸς εἰρῆσται (Il. 1. 239). The play between פָּלַל *to mediate* (see  $\psi$ . 106, 30 ויעמר ויפלל פניהם, where PBV. 'and *prayed*' is quite false), and התפלל *to interpose as mediator*, specially by means of entreaty (Gen. 20, 17), cannot be preserved in English. The idea of mediation or arbitration appears in other derivatives (rare) of פָּלַל; as פָּלִילִים Ex. 21, 22. Dt. 32, 31; פָּלִילָה Is. 16, 3. In וּפְלָלּוּ the suffix must have the force of a dative, *for him* (GK. § 117<sup>a</sup>; Ew. § 315<sup>b</sup>); but probably, with We., וּפְלָלּוּ should be pointed (so Lö. Bu. Now.): the *plur.* would be in accordance with the construction of אלהים, as thus applied, in Ex. 22, 8<sup>b</sup>. In אִם ליהוה יהטא notice the emph. position of ליהוה. It is the rule with words like אִם, לֹא, לְמַעַן, פֶּן etc. for the verb to follow immediately; when another word follows immediately, it is because some emphasis attaches to it: see e.g. 6, 9. Lev. 1, 3. 10. Nu. 20, 18.

The general sense is well expounded by We. (after Ew. *Hist.* ii. 581 [Eng. Tr. 412]): For the settlement of ordinary cases arising between man and man, there is a מְפַלֵּל (arbiter), viz. Elohim (speaking through His representative, the judge): if, however, Yahweh is the plaintiff,

<sup>1</sup> Or, perhaps (Bu. Now. Sm.), *act the mediator*: but התפלל elsewhere means only to mediate by *entreaty* or *prayer*.



He cannot also (as Elohim) be the מַפְלֵל. As the priest in point of fact is the judge, this means—the play between ‘Yahweh’ and ‘Elohim’ being disregarded: ‘the sin of the priest against God cannot be adjusted before the tribunal of the priest, but incurs the direct vengeance of Heaven.’

[ולא ישמעו] See on 1, 7.

‘כי חפץ וג’ Cf. Jud. 13, 23. Grotius (quoted by Th.) illustrates the thought from Aeschylus (*ap.* Plato, *Rep.* ii. 380 A):

θεὸς μὲν αἰτίαν φύει βροτοῖς

ὅταν κακῶσαι δῶμα παμπήδην θέλη.

26. [הלך וגדל וטוב] = *continued growing greater and better*: cf. II 3, 1 הולכים ודלים . . . הולך וחזק (which shews that גָּדַל וטוב are adjectives). 15, 12. Pr. 4, 18. Jon. 1, 11. 13. Est. 9, 4; after ויהי, Ex. 19, 19. 2 Ch. 17, 12: GK. § 113<sup>u</sup> *end.* It is possible, however, that טוב may be used here of bodily physique, and mean *goodly* (i. e. *fine and comely*), as 9, 2. Gen. 6, 2. Ex. 2, 2. 1 Ki. 20, 3 (so Dhorme; cf. Ehrlich).

עם] *in the estimation of*, as II 6, 22. Cf. Luke 2, 52.

27. [הננלה נגלית] i. e. ‘Did I indeed reveal myself to the house of thy father, or not, that ye, his descendants, have thus scorned me?’ An impassioned question, expressive of surprise, as though the fact asked about were doubtful (cf. Hitzig on Job 41, 1), not to be weakened by treating הָ as though it were = הֵלֵא. The inf. abs. adds force to the question: GK. § 113<sup>a</sup>. There is no occasion to treat the ה in הננלה as dittographed from the ה in יהוה.

‘בהיותם וג’ MT. ‘when they belonged in Egypt to the house of Pharaoh.’ But this is unnatural; and it can hardly be doubted that עֲבָדִים has dropped out after במצרים, corresponding to LXX δούλων (cf. Targ. ל מישתעבדין). Comp. Lev. 26, 13. Dt. 6, 21.

28. [וגִבָּהָר] GK. § 113<sup>z</sup>: Ew. § 351<sup>e</sup>.

לִי לְבָהָר] As Ehrlich observes, the order is correct: see Gen. 12, 19 לוֹ לְאִשָּׁה; 16, 3. 28, 9, and often לוֹ לְאִשָּׁה; 29, 29 לוֹ לְשִׁפְחָה; Jud. 17, 5 לוֹ לְעָם; ויהי לוֹ לְבָהָר Ex. 6, 7 (cf. Dt. 29, 12. ch. 12, 22. II 7, 23. 24, and frequently); ψ. 94, 22 (for cases of the opposite order, induced doubtless by the rhythm, see ψ. 33, 12 [לִי לְנַחֲלָה] would here be heavy). 132, 13. Is. 49, 5. Job 13, 24. 30, 21: *Lex.* 512<sup>b</sup>). The fact, however, that a family, and not an individual, is referred to suggests

that we should (with LXX *ἱερατεύειν*) vocalize לְכָהוּ (Bu.). Ehrlich objects to this that we always have לְכָהוּ לִי (Ex. 28, 41. 29, 1 al.): but might not לִי be prefixed for emphasis? Otherwise the tribe (אֹהֶל=it, not him), as a whole, must be regarded as 'priest' to Yahweh; cf. the sing. numbers in Dt. 31, 16<sup>b</sup>-18. Is. 5, 26-30. 17, 13<sup>b</sup>-14<sup>a</sup>, etc.

לְעֹלֹת is naturally Qal (LXX, Pesh. Vulg. Ke. Klo. Bu. Now.), though it *might* be Hif. (Targ. Th.) for לְהֵעֹלֹת (comp. v. 33. II 19, 19 לְעֹבֵר; Ex. 13, 21 לְנַחֵם; Nu. 5, 22 לְנַפֵּל; Dt. 1, 33 לְרֹאֲתֵכֶם; 26, 12 לְעֹשֶׂר); however, as the contraction is not common (about twenty instances altogether in MT.<sup>1</sup>), and there is nothing here to suggest or require the Hif., the latter is less probable. *To go up* upon the altar, i.e. upon a ledge beside it, as Ex. 20, 26; 1 Ki. 12, 33; 2 Ki. 16, 12 *end*; 23, 9: conversely, יָרַד is used of *coming down* from it, Lev. 9, 22: cf. 1 Ki. 1, 53.

לְשֹׂאת אֹפֶד 'to bear,—not, to wear,—the ephod before me.' So always. Cf. DB. i. 726<sup>b</sup>; Moore in EB. ii. 1307; the writer's *Exodus*, 313; and Kennedy's note here. For אֲשֵׁי יְהוָה, cf. Dt. 18, 1.

29. מַעֲוִי Untranslateable: if מַעֲוִי is right, read בְּמַעֲוִי (RV., implicitly) is not sufficient<sup>2</sup>. מַעֲוִי is a word found mostly in poetry,

<sup>1</sup> To those given in the text add II 18, 3 Kt. לְעוֹר; 2 Ki. 9, 15 Kt. לְגִיד; Is. 3, 8 לְמִרוֹת; 23, 11 לְשֹׁמֵר; 29, 15 לְסֹתֵר; 33, 1 (corrupt) בְּנִלְוֹתָךְ; Jer. 27, 20 לְבִגְלוֹתָיו; 37, 12 לְחֻלְקָךְ; 39, 7 לְבִיָּא; Am. 8, 4 לְשִׁבְיָתָ; ψ. 26, 7 לְשִׁמְעֵךְ; 73, 20 (?) לְבִעִיר; 78, 17 לְמִרוֹת. Pr. 31, 3 לְמַחֲוֹת; Dan. 11, 35 לְלִבָּן. Qoh. 5, 5 לְחֻטִּיא. Neh. 10, 39 בְּעֹשֶׂר. 2 Ch. 31, 10 לְבִיָּא. (In some of these instances the text may be doubtful, or the punctuation as Hif. unnecessary.) Comp. in the Nif. לְעֹנֵת Ex. 10, 3. בְּבִשְׁלֹו Pr. 24, 17. בְּעֵטָף Lam. 2, 11. לְאוֹר Job 33, 30; and (as pointed) לְרֹאֲוֹת Ex. 34, 24. Dt. 31, 11. Is. 1, 12: also בְּהֶרֶג Ez. 26, 15.

<sup>2</sup> בֵּית, or הֵבֵית (absol.), never means 'in the house:' by custom the use of the accus. to express rest in a place is restricted to cases in which a noun in the genitive follows, as בֵּית אַבִּיךָ, בֵּית הַמֶּלֶךְ, בֵּית יוֹיָדָד. So פָּתַח אֹהֶל מוֹעֵד (v. 22), פָּתַח אֹהֶלוֹ (Ex. 33, 10) at the entrance of his tent: but at the entrance (absolutely) would be בִּפְתָּח, not הִפְתָּח simply. So בֵּית-לָחֶם, בֵּית-רָאֵל may denote 'in Bethel,' 'in Bethlehem:' but 'in Gibeon,' 'in Dan' must be expressed by בִּנְבֻעֹן, בְּדָן (see 2 Ki. 10, 29<sup>b</sup>). Where a word like יְרוּשָׁלַם, שִׁלּוֹ seems to denote at Shiloh, at Jerusalem, it will be found that a verb of motion always precedes, of which the subst. expresses the goal: so e.g. II 20, 3; Dt. 3, 1; Jud. 21, 12. Hence קָרַשׁ ψ. 134, 2 is 'to the sanctuary.' (Exceptions to what has been here said may be found in MT., but they are very rare: e.g. Is. 16, 2. 2 Ch. 33, 20.)

and the more elevated prose (ψ. 26, 8 מעון ביתך, of the Temple; Dt. 20, 15 al. מעון קדשך, of heaven): so it would not be unsuitable. The objections that its *absolute* use is late (מְעוֹנוֹ 2 Ch. 36, 15†), and that it is here superfluous, are not cogent. LXX (omitting אשר צייתי) have ἵνα τί ἐπέβλεψας . . . ἀναιδέϊ ὀφθαλμῷ; i.e. הַבִּטָּה (or תְּבִיט) and (Klo.) מְעוֹיִן, 'Why hast thou looked (or, dost thou look) upon . . . with an evil eye?' lit. eyeing it (18, 9). So Bu. Sm. (not Now.). But מעוֹיִן is a very doubtful restoration.

[להבריאתכם] Read probably either the *Nif.* לְהַבְרִיאֲכֶם (Bu.), or לְהַבְרִיאֲכֶם (Ehrlich).

[לעמי] This again cannot be right. 'We might easily alter ישראל לעמי to לעמי ישראל, but the ל appears also in לְפָנַי of LXX' (We.). Perhaps לְפָנַי,—or לְעֵינַי, though ἔμπροσθεν does not elsewhere represent this,—is the true reading; it is accepted by Hitzig (on Amos 2, 13), Bu. Now.; the meaning will be, *in full view of me*,—aggravating the slight.

30. אמור אמרתי] = 'I said' (emph.). The intention, which had afterwards to be abandoned, is emphasized by the inf. abs.

[יחלהכו לפני] To walk before any one is to live and move openly before him (12, 2. 2 Ki. 20, 3); esp. in such a way as (a) to *deserve*, and consequently (b) to *enjoy*, his approval and favour. The expression is used chiefly of walking before God; and then sometimes one of these ideas is the more prominent, sometimes the other. Thus in Gen. 17, 1, and prob. in 24, 40. 48, 15 the thought of (a) predominates (LXX εὐαρεστέω ἐναντίον or ἐνώπιον); here, v. 35, and ψ. 56, 14. 116, 9 [*shall*, not *will*] the thought of (b) predominates. (The expression is not so strong as הִתְהַלַּךְ אֶתְּ הָאֱלֹהִים Gen. 5, 22. 24. 6, 9.)

31. הנה ימים באים ונ'] A formula occurring besides only 2 Ki. 20, 17 (=Is. 39, 6), and in the prophecies of Amos and Jeremiah.

[ונדעתי את זרעך] Cf. for the figure Jud. 21, 6 נדע היום שבט אחד and Jer. 48, 25 נדעה קרן מואב וזרעו נשברה. LXX vocalized נִדְעָךְ; but this by no means agrees so well as MT. וְנִדְעָךְ with the figure implied in ונדעתי זרע. זרע metaph. of *strength*, as Job 22, 8 ואיש זרעו לו הארץ; ψ. 10, 15 זרע רשע; 83, 9.

32. [צר מעון] Again, if מעון is right (cf. on 29), we must read either מְעוֹנִי (RV.) or בְּמְעוֹנִי (RV. m.). Eli, however, whose death is recorded

in 4, 21, did not survive any time when the temple at Shiloh was unfortunate, and Israel in general prosperous. The clause must consequently be corrupt. Bö. suggested צֶרֶםָּעוּ 'and thou shalt look for a rock of defence:' but הָבִיט with an accus. is not to look *for* something non-existent, or not visible, but to look *at*, or behold, something actually in view. No satisfactory emendation has been proposed.

בְּכָל אֲשֶׁר] lit. 'in the whole of (that,) as to which . . .' = 'in all wherein . . .' בְּכָל אֲשֶׁר is commonly followed by a verb of motion, as 14, 47, in which case it = *wherever*.

יִיטִיב הַיִּטִּיב with a *personal* object is usually construed with ל or עִם (Gen. 12, 16; 32, 10. 13 al.): the construction with an accus. is chiefly Deuteronomic (Dt. 8, 16. 28, 63. 30, 5; so Jer. 18, 10. 32, 40. 41; also Zech. 8, 15. ψ. 51, 20). A *subject* to יִיטִיב is desiderated. We must either suppose that יהוה has fallen out after it (Bu. Now. Kit.: observe that EVV. supply 'God' in italics), or read אִיטִיב (Sm. Bu. *alt.*, Dhorme).

33. 'Yet *one* I will not cut off belonging to thee from mine altar,' etc. לך is the dat. of reference, as often in similar phrases: II 3, 29. 1 Ki. 2, 4. 9, 5. 14, 10 al. (*Lex.* 512<sup>b</sup> 5).

מֵעַם] Cf. Ex. 21, 14.

מַבְלֹת עֵינַיִם וּמְדִיבַת נֶפֶשׁ] Cf. Lev. 26, 16 (certain diseases) לְבַלְלוֹת וְנִמְדְּבוּ; Dt. 28, 65 עֵינַיִם וְרַגְלֵי וְנֶפֶשׁ.

לְאֲדָרִיב] for לְהִאֲדָרִיב (on v. 28), from [אֲדָרַב] = אֲדָרַב, however, is not substantiated elsewhere, in either Hebrew or the cognate languages: it is probable therefore that א is merely an error for ה, and that וְלִהְיוֹת אֲדָרִיב (corresponding to מְדִיבַת in Lev. *l.c.*) should be restored. Cf. Jer. 25, 3 הַשְּׂכִימִים for אֲשֶׁר־הִשְׂכִּימוּ.

עֵינִיךָ . . . נֶפֶשְׁךָ] The אִישׁ, no doubt, is Abiathar, who escaped the massacre of the priests *ch.* 22, was David's faithful attendant during his lifetime, but was removed from the priesthood by Solomon, and banished by him from Jerusalem, on account of the part taken by him in the attempt of Adonijah to secure the throne (see 1 Ki. 2, 27). If MT. be right, the reference must be to the father, supposed to be conscious of the fortunes of his descendant, and suffering with him. Such a sense, however, seems to be one which is scarcely likely to



have been in the writer's mind (contrast Job 14, 21). LXX read נפשו . . . עיניו, the pronouns referring to Abiathar himself, the end of whose life was passed in disappointment and vexation. This is preferable (so We. Th. Klo. etc.).

[מרבית] *the increase* (viz. generally, so far as none are specially exempted). Or, perhaps, as 1 Ch. 12, 29, *the greater part*.

[ימותו אנשים] 'will die *as men*' (= in the flower of their age, AV.), אנשים being an (implicit) accus., defining their condition at the time of dying. So Is. 65, 20 *מאה שנה ימות בן* will die *as* a man 100 years old; Lev. 20, 20 (*Tenses*, § 161. 3; GK. § 1189). But, though the grammatical construction is unexceptionable, אנשים does not signify *adults*, in contradistinction to men of any other age; and LXX has ἐν ῥομφαίᾳ ἀνδρῶν; in all probability therefore a word has fallen out in MT., and בְּהֶרֶב אנשים should be restored.

35. [באשר וג'] for the expression, cf. 14, 7. II 7, 3. 2 Ki. 10, 30. The clause is attached to what precedes somewhat abruptly, but a similar abruptness may be observed sometimes in the Books of Samuel: e.g. 9, 6<sup>a</sup>; 19, 5 *ראית ותשמח*.

35<sup>b</sup>. [בית נאמן] Cf. 25, 28 (the hope expressed by Abigail).

[משיח] The passage, like 2, 10, presupposes the establishment of the monarchy (י"י משיח: 16, 6; 24, 7. 11 etc.). The original prophecy must have been re-cast by the narrator, and in its new form coloured by the associations with which he was himself familiar. The meaning is that the faithful priest will enjoy the royal favour continually.

36. [והיה וג'] lit. 'and it shall be, as regards all that are left (= whoever is left) in thy father's house, he shall come' etc. The construction exactly resembles Dt. 20, 11; II 15, 35: and without כל, Nu. 17, 20 (cf. 16, 7); 1 Ki. 19, 17 (*Tenses*, § 121, *Obs.* 1). The force of כל is similar to that in v. 13. Instead of יבוא the sentence might with equal propriety have been resumed by the pf. and *was* conv. ויָבֹא: see Nu. 21, 8; Jud. 11, 31: the construction with the impf. is, however, somewhat more flowing, and less formal.

[ספח] is to *attach*: 26, 19. Is. 14, 1 *עקב בית יעקב על* Job 30, 7 *Pu'al* (= to cling together)†. (In Hab. 2, 15 read *מִסְפָּח*.)

The interpretation of the entire passage, from v. 31, is difficult. In

MT. two troubles are threatened to Eli, (1) a sudden disaster 31<sup>a</sup> 1. 33<sup>b</sup>, from which few will escape of his entire family (בית אבִיךָ v. 31): (2) a *permanent* weakening of his family (32<sup>b</sup> 'no old man in thy house continually'). No doubt in 31<sup>a</sup>, 33<sup>b</sup> the allusion is to the massacre of the priests at Nob (22, 17-20): and Abiathar himself is the one alluded to in 33<sup>a</sup>, who escaped the massacre, and so was not 'cut off' from the altar, continuing to hold the office of priest under David, and only superseded by Zadoq (the faithful priest of v. 35) upon the accession of Solomon. The sign in v. 34 is of course the death of Hophni and Phinehas, recorded in ch. 4.

But with reference to the passage as a whole, it is difficult to resist We.'s argument. As the text stands, v. 32<sup>a</sup> expresses a *consequence* of 31: it deals, however, with something which Eli is to witness himself: hence 31 must refer to something within Eli's own lifetime—which can only be the disaster of ch. 4, in which his two sons perished. This implies that the survivor in 33 is Ahitub (14, 3); and that 35 relates to Samuel (so Th.). But the 'sign' in 34 is also the disaster of ch. 4: consequently, upon this interpretation, the death of Eli's sons is a 'sign,' not of some occurrence in the remoter future, but of itself! V. 31 must thus refer to something *subsequent* to ch. 4, and so, subsequent also to Eli's death (the massacre at Nob, as explained above): it follows that the text of 32<sup>a</sup> cannot be correct,—as indeed was already surmised above, upon independent grounds. LXX omits both 31<sup>b</sup> and 32<sup>a</sup>; and We. supposes that 31<sup>b</sup> and 32<sup>b</sup> are but two forms of one and the same gloss, due originally to an (incorrect) application of 31<sup>a</sup> to the disaster of ch. 4. Still, though it is true that 33<sup>a</sup>, expressing a *limitation* of 31<sup>a</sup>, would form a natural sequel to it, it would follow it somewhat quickly and abruptly; and the omission in LXX is open to the suspicion of being due to the recurrence of the same words יִקַּן בְּבִיתְךָ in both 31<sup>b</sup> and 32<sup>b</sup>. What is really wanted in lieu of the corrupt words at the beginning of 32 is something which would lead on naturally to the notice of the *permanent* weakening of Eli's family—

<sup>1</sup> This sense of the figure seems to be demanded by the *limitation* which follows in 33<sup>a</sup>. ('Yet one I will not cut off to thee from mine altar'). V. 33<sup>a</sup> cannot be a limitation to 32<sup>b</sup>: for the sparing of a single individual, on a particular occasion, forms no exception to the *permanent* weakening of a *family*.

which is the point in which 32<sup>b</sup> advances beyond 31<sup>b</sup>. Did we possess 32<sup>a</sup> in its original form, it would yield, we may suppose, a suitable sequence: 31 would refer to the massacre at Nob, 32 to the after-history of Eli's family (comp. 36 כָּל הַנּוֹתָר בְּבֵיתֶךָ), and 33 would revert to the subject of 31 in order to follow the fortunes of the survivor, Abiathar (22, 20).

3, 1. יָקָר *precious* = rare, as Is. 13, 12 אֲנֹשׁ מְפֹזָר.

וְנִפְרָץ הַדְּבָר *spread abroad* = frequent: 2 Ch. 31, 5 נִפְרָץ הַדְּבָר.

2. [וְעָלִי שָׁכַב וְ] From here to the end of v. 3 follow a series of circumstantial clauses, describing the conditions which obtained at the time when what is related in v. 4 took place.

פְּהוֹת fem. pl. from פָּהָה, an adj. of the form expressive of bodily defects אֵלִים, פִּסָּח, עֵוֶר, חֲרָשׁ (GK. § 84<sup>b</sup>. 21). Syntactically the adj. is to be conceived here as an accusative, defining the aspect under which Eli's eyes 'began:' lit., therefore, 'began as *dim ones*' = began to be dim. Cf. Is. 33, 1 בְּהַתִּימֶךְ שׁוֹדֵד when thou finishest as a devastator = when thou finishest to devastate. See GK. § 120<sup>b</sup>; *Tenses*, § 161. 2, and p. xvi; and cf. Segal, *Mišnaic Hebrew* (1909), p. 49. But the inf. פְּהוֹת would be more in accordance with the Biblical usage of הָחֵל (Sm. Bu. Now.): see Dt. 2, 25. 31. Jos. 3, 7 (Sm.).

לֹא יָכַל expressing his *continued* inability more distinctly than לֹא יוּכַל would have done: so Gen. 48, 10; Jos. 15, 63 Kt.

3<sup>b</sup>. Evidently Samuel was sleeping in close proximity to the ark—perhaps, in a chamber contiguous to the הֵיכַל in which it was, if not, as the Hebrew taken strictly would imply, actually in the הֵיכַל itself.

4. אֵל שְׁמוּאֵל LXX שְׁמוּאֵל שְׁמוּאֵל, no doubt rightly: cf. v. 10, where we read 'as *beforetime*, Samuel, Samuel.' In v. 6 LXX repeats the name similarly, not expressing וִיקָם (which may have come in here as a gloss suggested by v. 8). The repetition can hardly have been introduced by LXX on the strength of v. 10; for there the name (both times) is not expressed by them at all. The only other similar duplications in OT. are Gen. 22, 11. 46, 2. Ex. 3, 4.

5. לִי For the dagesh, see GK. § 20<sup>f</sup>.

שָׁבִי שָׁכַב 'return, lie down' = lie down again: cf. Is. 21, 12 שָׁבִי שָׁכַב; and see on 2, 3.

7. יָדַע followed by a perfect is very rare: *Tenses*, § 27 β *note*.

Here, the parallel יִקְלֶה makes it probable that the narrator himself would have vocalized יִדַּע: cf. GK. § 107<sup>c</sup>.

8. קָרָא] was calling: Gen. 42, 23; EVV. wrongly *had called*.

10. וַיְהִי עֵב. Cf. the description of a nocturnal revelation in Job 4, 16.

כַּפְעָם בַּפְעָם] So 20, 25. Jud. 16, 20. 20, 30. 31. Nu. 24, 1+; כִּיּוֹם בִּיּוֹם ch. 18, 10+; כְּשֶׁנָּה בְּשֶׁנָּה 2 Ki. 17, 4+. פַּעַם בַּפְעָם does not occur alone; but (on the analogy of שָׁנָה בְּשֶׁנָּה 1, 7) would mean *one time like another*=generally: hence, with כ prefixed, *as generally*, or, as we may substitute in a case like the present, 'as at (other) times.'

11. הֵנָּה אֲנִי עֹשֶׂה. 'Lo, I am doing=Lo, I am about to do:' the 'futurum instans,' as often in Divine announcements, v. 13, Gen. 6, 17. Ex. 9, 3. Dt. 1, 20 (see *Tenses*, § 135. 3; GK. § 116<sup>p</sup>). Cf. 10, 8.

11<sup>b</sup>. The same figure 2 Ki. 21, 12. Jer. 19, 3+. In both passages, the form, from צָלַל, is written תִּצְלֹלָה (GK. § 67<sup>e</sup>). With the form here, cf. תִּסְבִּינָה; and in explanation of the *hireq*, see GK. § 67<sup>p</sup>. For the syntax of כִּלְשִׁמְעוֹ, see *Tenses*, § 121, *Obs.* 1, note; GK. § 116<sup>w</sup>.

12. אֵל עָלַי] LXX ἐπ' ἐμ., Pesh. Targ. עַל, Vulg. *adversum*. אֵל with the force of עַל: cf. on 1, 12.

אֵל בֵּיתוֹ] with reference to his house: 1, 27. 4, 19.

הֵחֵל וְכֵלָה] 'beginning and ending,' i.e. effecting my purpose completely. The expression occurs only here. Construction as II 8, 2: Ew. § 280<sup>a</sup>; GK. § 113<sup>b</sup>.

13. וְהִגַּדְתִּי] Read, with Kto. Bu. etc., וְהִגַּדְתָּ (with ו consec.): cf. v. 15<sup>b</sup>.

שָׁפַט אֲנִי] *Tenses*, § 135. 4. So Jer. 1, 12. 38, 14 al. In Aramaic, the pronouns of 1 and 2 pers. coalesce with the ptc. to form a new tense with the force of a present: but in Hebrew the two parts are still distinct, and the ptc. receives some emphasis from its position.

יָדַע] בעוֹן אֲשֶׁר יָדַע is in the constr. state, because the following relative clause is conceived as *defining* and *limiting* its meaning, exactly as a noun in the genitive would do: GK. § 130<sup>c</sup> *footnote*; Ew. § 332<sup>c</sup>. But probably בעוֹן should be omitted (the text then reading, 'Because (אֲשֶׁר, *Lex.* 83<sup>b</sup> c) he knew that his sons did curse God, etc.'): LXX presupposes בניו בעוֹן; and בעוֹן has probably found its way in here from a MS. with that reading (We. Lö. al.). Ehrlich regards it as an old error for יָדַע because.

כִּי מְקַלְלִים לָהֶם בָּנוּ] The text hardly admits of being construed: for



לל does not mean *to bring a curse upon* any one, and is followed not by a *dative*, but by an *accusative*. There can be little doubt that LXX ὅτι κακολογοῦντες Θεὸν have preserved the true reading, viz. כִּי מִקְלָלִים (cf. Ex. 22, 27 תִּקְלַל (אלהים לא תהיה בניו). If the text be correct, להם can only be construed as a reflexive dative (Ew. § 315<sup>a</sup>; Lex. 515<sup>b</sup> h) 'cursed *for themselves* = at their pleasure:' cf. ψ. 44, 11 *end*; 80, 7 ילעגו למו; Job 6, 19 למו קו. But this does not yield a satisfactory sense.

כָּהָה] Only here. Apparently (Nöld. *Mand. Gramm.*, p. 72 n.) a by-form of Syr. ܟܠܐ to rebuke (sq. ܟܠܐ ܝܟܝܠ Ki. 1, 6 ܟܠܐ ܝܟܠܐ). In Mand. the form is כָּהָה. Cf. Arab. كَى *verbis dolore affecit* (Freyt.).

14. לָכֵן] LXX οὐδ' οὕτως (attaching the words to v. 13), strangely treating לָכֵן, as though contracted from לֹא-כֵן. So elsewhere, as Gen. 4, 15 (also Pesh. Vulg. here); 30, 15 (לָכֵן in these passages has an idiomatic force: cf. on 28, 2). 1 Ki. 22, 19. 2 Ki. 1, 4. 6. 21, 12. 22, 20 al. With 14<sup>b</sup> cf. Is. 21, 14.

אִם] On אִם after an oath, = *surely not*, see GK. § 149<sup>b,c</sup>; Lex. 50<sup>a</sup>.

יִתְכַּפֵּר] LXX, rightly, ἐξιλασθήσεται. The actual meanings, and usages, of כִּפֶּר can be determined from the OT. itself: see the writer's art. PROPITIATION in *DB.* iv. (1902). Whether, however, as used to be supposed, and is assumed (though not confidently) in this art., the primary meaning of the root was (from Arab. *kafara*) to *cover* is now doubtful. כִּפֶּר corresponds to the Assy. *kuppuru*, which, whether its primary meaning was to *wipe away* (Zimmern, *KAT.*<sup>3</sup> 601 f.; cf. Syr. ܟܦܝ), or to *remove* (Langdon, *Exp. Times*, xxii. (1910-11), pp. 320 ff., 380 f.)<sup>1</sup>, in actual use denotes *ritual purgation* (e.g. from disease); and the word seems to have come into Heb. from Assyrian with this sense attaching to it, which was there developed so as to express the related ideas of *to expiate* (or *declare expiated*) sin, *to clear* the offender, and *to appease* the offended person. See the writer's art. EXPIATION in Hastings' *Encycl. of Religion and Ethics*.

15. 'In MT. וַיִּשְׁבֹּם בַּבֶּקֶר (LXX) has been passed over after עֲדֵה-הַבֶּקֶר' (We.).

16. אֶל שְׂמוּאֵל] 44 MSS. better, אֶת-שְׂמוּאֵל.

17. כִּה יַעֲשֶׂה וג'] A form of imprecation peculiar to Ruth, Samuel,

<sup>1</sup> For a third view (that the root meant originally to *brighten*, and so to *purify*), see Burney, *ib.* 325 ff.; Ball, *ib.* 478 f.

and Kings: 14, 44. 20, 13. 25, 22. II 3, 9. 35. 19, 14. Ruth 1, 17. I Ki. 2, 23. 2 Ki. 6, 31, and with a *pl.* verb (in the mouth of Jezebel and Benhadad) I Ki. 19, 2: 20, 10†.

19. [ולא הפיל וג'] For the idiom cf. 2 Ki. 10, 10 כי לא יפל מִדְּבַר יְיָ; and, in Qal, and without ארצה, in the Deuteronomic passages Jos. 21, 43 (45). 23, 14. I Ki. 8, 56: also Est. 6, 10. מִן has a partitive force, with a neg.= 'aught of,' as Dt. 16, 4 (*Lex.* 580<sup>b</sup> 3 a c).

20. [נאמן וג'] (was) *one accredited* or *approved* to be a prophet unto Yahweh. (The ptc., not the pf.)

לנביא as לנניד 9, 16; 13, 14; למלך 15, 1; II 2, 4 al.

21. [להראות] So Jud. 13, 21†, for the normal הִרְאִיתָ: Stade, § 622<sup>b</sup>; GK. § 75<sup>c</sup>.

On the clause at the end of 21 (see Kittel), restored by Klo. from LXX, Ehrl. remarks rightly (see all the instances on 6, 12) that wherever the construction וילך הלך ואכול occurs, the second inf. is always used absolutely, and is never followed by an object.

4, 1<sup>a</sup>. This should stand as the concluding clause of 3, 21.

#### 4, 1<sup>b</sup>—7, 1. *Defeat of Israel by the Philistines. Capture and restoration of the Ark.*

4, 1<sup>b</sup>. LXX introduce this section by the words *Kai ἐγενήθη ἐν ταῖς ἡμεραῖς ἐκείναις καὶ συναθροίζονται ἀλλόφυλοι εἰς πόλεμον ἐπὶ Ἰσραὴλ*= ויהי בימים ההם ויקבצו פלשתים למלחמה על ישראל. Something of this sort is required, if only for the sake of explaining the following לקראת, though the clause (taken with what follows in which the same word occurs) would be the better for the omission of למלחמה.

העזר [האבן העזר] is in *apposition* with האבן 'the stone Help' (*Tenses*, § 190). In 5, 1. 7, 12, however, the form used is אבן העזר, which is also best read here. But Eben-ezer here, and 5, 1, in the plain, somewhere near Lydda (see the next note), can hardly be the Eben-ezer of 7, 12, near Mizpah, 18 m. SE. of Lydda, in the hills; or, if it is, there will have been different traditions as to its situation.

באפק [The name *Apheq* has not been preserved: but the Apheq meant must have been the one in the Sharon (Jos. 12, 18), at some spot, probably near Lydda or Antipatris, which would form a suitable

starting-point for an expedition either in the direction of Shiloh and Central Palestine, or (*ch.* 29, 1) into the plain of Esdraelon and Gilboa (notice the road leading north from Lydda and Antipatris, through the plain of Dothan, to Jezreel; and also those leading up east into the hill-country of Ephraim). Apheq is mentioned also in 1 Ki. 20, 23. See further W. R. Smith and G. A. Smith in *EB.* s.v. APHEK.

2. ותטש ] Perhaps, 'and *spread itself abroad*:' cf. the *Nif.* in II 5, 18. 22. LXX ἐκλινεν, i.e. seemingly וַתִּטַּשׁ 'and the battle *inclined*' (viz. in a direction adverse to Israel). Smith conjectures plausibly וַתִּקָּשׁ and the battle *was hard*; cf. II 2, 17 ותהי המלחמה קשה: so Bu. וַיִּכּוּ LXX, Pesh. Vulg. וַיִּכּוּ.

3-5. LXX read in *v.* 3 את־אֶרֶן אֱלֵהֵינוּ, in *v.* 4<sup>a</sup> את אֶרֶן יְהוָה (without צבאות), in *v.* 4<sup>b</sup> האֶרֶן (for ברית האלהים), and in *v.* 5 אֶרֶן יְהוָה, thus omitting ברית each time, in accordance with the general custom of MT. in Samuel (*sv.* 6. 11. 17-22; 3, 3; *ch.* 5-6; II 6 throughout; II 15, 24<sup>ab</sup>. 25. 29 [on *v.* 24<sup>aa</sup> see note]). Probably it was introduced here into MT. at a time when the expression was in more general use than it had always been.

4. וישם ] LXX, Vulg. omit שם—no doubt, rightly. The point is not that Eli's sons were at Shiloh, but that they came with the ark into the camp (*v.* 11). The word may have been introduced accidentally through a reminiscence of 1, 3 (We.).

5. ותהם הארץ ] 1 Ki. 1, 45 ותהם הקריה: Ruth 1, 19 ותהם העיר. On the form ותהם, see GK. § 72<sup>h</sup>. הים (usually המם), however, is to *confuse*, *discomfit*, Dt. 7, 23: what we expect is a form from הָקָה to be in *commotion*, *stir*, of a *city*, 1 Ki. 1, 41. Is. 22, 2: so Ehrlich may be right in vocalizing ותהם.

7. בֹּא אֱלֹהִים ] The Philistines would hardly speak of Yahweh as 'God' absolutely: read probably בֹּא אֱלֹהֵיהֶם אֱלֹהֵם (We.).

וַיֹּאמְרוּ ] Not to be omitted (LXX). Though the speakers are the same as in <sup>a</sup>, the remark is of a different character: and in such cases the repetition of וַיֹּאמְרוּ is a genuine Hebrew idiom (We.): e.g. 26, 9-10. II 17, 7-8.

כֹּזֵא ] LXX τοιαύτη—a Hebraism: cf. ψ. 27, 14 μίαν; 102, 19. 119, 50. 56 αὐτή; τὴν μονογενῆ μου=יְחִידָתִי ψ. 22, 21 al.; also Jud. 7, 14; ψ. 32, 6; 118, 23 (Matth. 21, 42), notwithstanding the fact that

in these cases there is a subst. in the Greek to which the fem. might conceivably be referred.

8. [האדירים האלה] construed as a pl. in the mouth of a heathen (cf. 1 Ki. 19, 2), as also, sometimes, in converse with one, Gen. 20, 13 (Ew. § 318<sup>a</sup> *end*). However, this limitation is not universal: see Gen. 35, 7; Jos. 24, 19 **אלהים קדושים הוא** (the plur. of majesty), II 7, 23 (but see note); **אלהים** 58, 12 (unless **אלהים** here = divine beings); and in the phrase **אלהים חיים** Dt. 5, 23 al. (Is. 37, 4. **אלהים חי** in poetry also **אל חי** is used Hos. 2, 1 al.). Cf. GK. §§ 124<sup>g</sup>, 132<sup>h</sup>, 145<sup>i</sup>.

[אלה הם] Gen. 25, 16 al.: *Tenses*, § 201. 3; *Lex*. 241<sup>b</sup> 4.

[בכל מכה] 'With every manner of smiting,' Kp., excellently. **מכה** is not a 'plague,' though it may be a *πληγή*, but rather denotes slaughter, *v.* 10, 6, 19, 19, 8.

[ובמרבר] Probably **יבְרְכְר** (We.) should be read.

9. [והייתם לאנשים] carrying on . . . התחזקו והיו: GK. § 112<sup>r</sup>. **והייתם לאנשים** is logically superfluous; but it *resumes* **והיו לאנשים** after the following clause, in accordance with the principle noticed on 17, 13 and 25, 26.

10. [איש לאהלו] The Versions express **לאהלו**: but in this phrase, except Jud. 20, 8 (which is not altogether parallel), the plural is regularly found.

[ויפל] the sing. as Jud. 12, 6<sup>b</sup>: cf. on 1, 2.

[רנלי] construed with **אלף** as a collective: so **אלף אִישׁ**, etc.

12. [איש-בנימן] It is the rule in Heb. (GK. § 127<sup>a</sup>),—though there are exceptions (§ 127<sup>e</sup>),—that a determinate gen. determines the preceding *nomen regens*: hence We. remarks here that '**איש ב**' means only '*the man of B.*'—either a particular *known* man (Nu. 25, 8. Jud. 7, 14. 10, 1), or, more commonly, '*the men of B.*' (so **איש ישראל**, etc., constantly): comp. Moore on Jud. 7, 14, p. 207. Accordingly, as **איש ב** is here not determinate, We. Klo. Bu. Now. would read, with LXX (*ἀνὴρ Ἰεμεινῶς*), either **אִישׁ בְּנִימִי** (cf. 9, 21), or **אִישׁ יְמִינִי** (II 20, 1). Ehrlich, cleverly, **בְּנִימִסוּ** for **בְּנִימִן**; cf. *v.* 16.

13. [יך דרך מצפה] The meaningless **יך** is corrected by the Massorites to **יך**: but though we have . . . **לְיך** 19, 3. **יך** 140, 6. **על יך** II 15, 2. **על יך דרך השער** Job 1, 14; . . . **אֶל יך** II 14, 30. 18, 4. **אל יך השער**; . . . **יך** by itself is not used to express position (though such a use of it would not, it is true, be contrary to analogy:



see on 2, 29 *footnote*). The article also (the passage being prose) is desiderated with דרך: so (1) the smallest change would be לִיד הדרך ( = Pesh.). (2) LXX παρὰ γῆν πύλιν σκαπεύων τῇν ὁδὸν = לִיד<sup>1</sup> מוצפה (= Pesh.). (3) Targ. has לִיד שְׁעֵרִים (cf. Pr. 8, 3 and Nah. 2, 2 צִפָּה יָרֵךְ): so We. (cf. *v.* 18). (3) Targ. has עַל כְּבֹשׁ אֹרֶחַ תְּרַעַא מִסְכָּא exactly as II 15, 2 (and also 18, 4). This rendering agrees with LXX in presupposing 'gate,' and would point to לִיד הדרך מוצפה as the original text. The supposition that השער has fallen out would most readily explain the absence of the art. with דרך in MT. But probably the second of the suggested corrections is the best (so Bu. Now.).

15. [קמה עיניו] being conceived as a collective is construed with its predicate in the *fem. sing.*: so Dt. 21, 7 יְדִינוּ לֹא שִׁכְבָּה (Qrê needlessly *ψ.* 18, 35. 37, 31 לֹא תִמְעַד אֲשֹׁרִיו 73, 2 Kt. etc.: see Ew. § 317<sup>a</sup>; GK. § 145<sup>k</sup>). The Arabic 'broken,' or collective, plural is construed constantly in the same way: Wright, *Ar. Gr.*, ii. §§ 144, 146. קם recurs in the same sense 1 Ki. 14, 4 (of Ahijah).

16. [אנכי הבא] Not 'I am come,' but 'I am *he that is come*' (ὁ ἡκων LXX): surmising that Eli would expect some one with news, the messenger replies that he is the man. Cf. Dt. 3, 21. 8, 18. Is. 14, 27 (*Tenses*, § 135. 7; GK. § 126<sup>k</sup>). Notice the order וְאֵנִי וְנָא.

המערבה (first time)] It is an improvement to read, with LXX, Klo. Bu. Kit. Dh., הַמַּחֲנֶה *the camp*.

17. [המבשר] The original sense of the word has been forgotten, and it is used for a bearer of tidings generally, even though, as here, the tidings be bad ones.

18. [מֵעַל הַכֶּסֶּא] We say simply, 'fell *from* the seat: ' Heb. in such cases says 'from *upon*:' so מֵעַל הַמִּזְבֵּחַ, מֵעַל הַשֻּׁלְחָן, etc. (see *Lex.* 758).

19. [בְּעַד יָד] LXX ἐχόμενος (cf. *footnote* on *v.* 13). We. considers יָד and בְּעַד to be different corruptions of an original בְּיָד: and, although בְּיָד in this sense is very rare (Job 15, 23. Zech. 4, 12<sup>1+2</sup>; cf. *ψ.* 141, 6), the usual idioms being לְיָד, אֶל-יָד, or עַל-יָד (see on *v.* 13), it seems that we must acquiesce in it (so Sm. Bu. Now. Kit.).

<sup>1</sup> It is true that elsewhere LXX render compounds of יָד by ἀνὰ χεῖρα, or ἐχόμενα: but absolute uniformity is hardly to be expected of them in such a matter as this, even in one and the same book.

<sup>2</sup> In Jer. 41, 9 בֹּר גְּדִלְיָהוּ הוּא is clearly to be read, with LXX, for גְּדִלְיָהוּ הוּא.

19. *הָרָה* fem. from [*הָרָה*], of the same form as *יָפָה*, *יָפָה*.

[*לָלַח*] An isolated example of a contracted form of the inf. *לָלַח* : the original [*לָלַחַת*] becoming exceptionally *לָח* instead of *לָלַחַת*, just as [*אָחַרַת*] the fem. of *אָחַר* becomes regularly *אָחַח* and not [*אָחַרַת*]. The form, however, in the inf. of verbs *פִּי* is without parallel; so that in all probability it is a mere transcriptional error for *לָלַחַת*, the usual form (so GK. § 69<sup>m</sup>).

[*אֵל*] with reference to, about, as v. 21. Gen. 20, 2. *ψ.* 2, 7.

[ומת] the finite verb by GK. § 114<sup>r</sup>. *וַיָּמָת* is, however, the tense that would be expected (cf. on 1, 12). But *וואל־מות* and *about the death of* (Sm., with 6 MSS.) would be better Hebrew.

[נהפכו עליה צריה] Dan. 10, 16; *צירים* also Is. 13, 8. 21, 3†. *Turned* = came unexpectedly.

20. [וכעת מותה ויהרבנה] The predicate, after a time-determination, being introduced by *וְ*, as happens occasionally : 17, 57. Gen. 19, 15. 27, 34. 37, 18 al.: *Tenses*, § 127 β; GK. § 111<sup>b</sup>.

[עליה] *by* (lit. *over*) her: cf. Gen. 18, 2; and see on II 15, 4.

[שחה לבה] Ex. 7, 23. II 13, 20 al., in the same sense of *νοῦν προσέχειν*, *animum attendere*.

21. [*אֵי כבוד*] *אֵי* is frequent as a negative in the Mishnah, and other post-Bibl. Hebrew, and occurs once with the same force in the OT., Job 22, 30 (though the text here is very suspicious)<sup>1</sup>. It may have been current anciently in colloquial Hebrew. It is, however, very doubtful whether 'Inglorious' is the real etym. of *Ichabod*: more probably it is a popular etymology, like those given for *קִין*, *מוֹשֶׁה*, and many other names in the OT. The real meaning of *אֵי כבוד* is uncertain; *אֵיתָמָר* and the Sidonian *אֵיוֹבֵל* are in appearance of the same formation; but their etym. is equally obscure. *אֵיעוֹר* in Nu. 26, 30, if the text be sound, will be a contraction of *אֵבִיעוֹר*: but more probably it is a textual error for *אֵבִיעוֹר* (LXX has *Ἀχιεζερ*).

[כי גלה כבוד מִיִּשְׂרָאֵל] Cf. Hos. 10, 5 *מִמֶּנּוּ* (of the *כבוד* of the calf of Beth-el). *גלה* is much more than 'departed' AV. (which would represent *קָר*, as Nu. 14, 9 *מַעֲלִיחֵם* Am. 6, 7 *מִרוּחַ* וסר *מִרוּחַ*): it is an ominous word in Hebrew, and expresses 'is gone

<sup>1</sup> It is found also in Phoenician (Cooke, *NSI.* 4, 4. 5, 5; *CIS.* 165, 18. 21. 167, 11): and it is the regular and ordinary negative in Ethiopic.

into exile.' It is probable that this victory of the Philistines was followed by that 'desolation' of Shiloh, of which, though the historical books are silent, the recollection was still far from forgotten in Jeremiah's day (7, 12. 14. 26, 6), and to which a late Psalmist alludes (ψ. 78, 60).

5, 1. [אשדוד] Ashdod, now *Esdud*, one of the five principal Philistine cities (6, 1), 33 miles due west of Jerusalem, and about half-way between Joppa and Gaza, 3 miles from the sea-coast.

2. [הציג] *to station or stand* an object (or person): Gen. 43, 9. 47, 2. II 6, 17 (likewise of the ark). A more definite word than שים.

3. [אשדודים] Read האשדודים.

[ממחרת] 'Though in *v.* 4 the purpose for which the Ashdodites arose early is clear from what has preceded, and need not therefore be specified expressly, the case in the present verse is different: and no doubt ויבאו בית דגון must be inserted before והנה with LXX. . . . It will be best also to accept the following וַיֵּרְאוּ of LXX at the same time, in order to follow throughout one and the same recension' (We.).

על פניו] *to fall on one's own face*, is always in Heb. either על פניו (17, 49 and often), or else לאפיו (Gen. 48, 12 al.), or על אפיו (II 14, 4 al.); hence We.'s remark: 'For על פניו here and *v.* 4, usage requires either על פניו (LXX<sup>1</sup>) or לאפיו.' It is for the purpose of giving a rendering of the existing MT. in accordance with the general usage of the language that RV. *marg.* has the alternative 'before it,' the following לפני ארון יהוה being regarded as an explanation of לפניו. But though such explanatory additions occur (Lev. 6, 8. Nu. 32, 33. 1 Ch. 4, 42. 2 Ch. 26, 14) they are exceptional, and are often under the suspicion of having been introduced as a gloss (Jos. 1, 2 לבני ישראל not in LXX]. Jud. 21, 7 לנותרים. Jer. 41, 3 את גדליהו not in LXX]). It is better here to restore על פניו.

[ויקחו] LXX καὶ ἤγειραν, i.e. ויקמו 'and raised up': so Sm. Bu. Dh. A more expressive word than 'took.'

4. [רק דגון נשאר עליו] 'only Dagon was left upon him' (upon Dagon), which can scarcely be right. LXX πλὴν ἡ ῥάχισ Δαγῶν ὑπελείφθη—

<sup>1</sup> It is not, however, certain that LXX read על פניו rather than לאפיו: the latter is rendered by them equally ἐπὶ πρόσωπον αὐτοῦ in 20, 41 and II 18, 28.

according to We., reading probably nothing different from MT., but being led to *ῥάχis* by the similarity to the Hebrew רק (We. compares *δρέπανον* for ררבן 13, 21, *παπατείνουσα* for בתרן (ברתן) II 2, 29, *ἐσχαρίτης* for אשפר (אשכר), II 6, 19; add *δορὰ* for אדרת Gen. 25, 25; *πηγαὶ* for אפיקים ψ. 42, 2 al., *τόκος* for חֶדֶךְ (oppression) 55, 12 al., *τροφή* for טרף 111, 5, *τοπάζιον* for פֶּן (gold) 119, 127). We. for דגון would read דָּגו (supposing the *י* to have arisen by dittography from נשאר) 'only his *fishy part* was left upon him.' This, however, is not very satisfactory; and, as *ῥάχis* means 'back,' and *πλήν* upon We.'s explanation remains unaccounted for, it is better to insert *ἵ* *back* before דגון, or (Lagarde) to read *ἵου* *his back* for דגון. So Bu. Now.

5. ידרכו the impf., as II 5, 8. Gen. 10, 9. 22, 14 etc., expressing the custom.

הוּמ היום הזה LXX add *ὅτι ὑπερβαίνοντες ὑπερβαίνουσιν* = פִּי אִם-: דָּלַג יִדְלָגוּ. This *may* be a gloss derived from Zeph. 1, 9; but it may also be a genuine part of the text.

6. יר יי Cf., with כבד, v. 11. Jud. 1, 35; and with היה v. 9. 7, 13. 12, 15. Ex. 9, 3. Dt. 2, 15. Jud. 2, 15; also Jos. 4, 24. Ruth 1, 13.

לַעל would be more usual.

וישם LXX *καὶ ἐπήγαγεν αὐτοῖς*, reading וישם (incorrectly) as וישם: cf. Ex. 15, 26. Ez. 39, 21 (We.). LXX continue: *καὶ ἐξέξουσιν αὐτοῖς εἰς τὰς ναῦς*, with a variant (in Lucian's recension) *καὶ ἐξέβρασαν εἰς τὰς ναῦς αὐτῶν*, on which see We., and Aptowitzer, *ZA W.* 1909, 242 f. וישם means *and laid them waste* or *desolate*,—usually of places (ψ. 79, 7) or things (Hos. 2, 14, of vines); of persons Ez. 20, 26. Job 16, 7. It is a word hardly found elsewhere, except in poetry, and the more elevated prose style (e.g. Lev. 26, 22. 31. 32; Ez. 30, 12. 14). 'Destroyed' (EVV.) is too general. But probably Ehrlich is right in reading ויהם (cf. v. 9. 11), which, as Field shews, is also presupposed by Aquila's *ἐφαγεδαίνουσιν* (cf. 7, 10 Aq. ψ. 18, 15 Aq. Dt. 7, 23 Aq.).

בַּעֲפָלִים To be vocalized בַּעֲפָלִים: the vowels of the text refer, of course, to the marginal בַּטְחָרִים. The traditional view of עפל was that it denoted either the anus (cf. 5, 12 LXX *ἐπλήγησαν εἰς τὰς ἐδρας*; 6, 5 Vulg. *quinque anos aureos*), or an affection of the anus; and hence, being a coarse word, the Massorites directed טחרים to be read for עפלים wherever it occurs (v. 9. 12. 6, 4. 5. Dt. 28, 27). In fact, how-



ever, it is pretty certain that it denotes *plague-boils* (RV. *marg.*), which occur only in the groin, arm-pits, and sides of the neck. See DB. iii. 325<sup>a</sup>; EB. s.v. EMERODS; Exp. Times, xii. (1900-1), 378 ff., xv. (1903-4), 476 ff.

[את-אשרור ואת-גבוליה] epexeg. of אתם, but attached in a manner unworthy of the best Hebrew style, and probably a marginal gloss. LXX has instead καὶ μέσον τῆς χώρας αὐτῆς ἀνεψύχσαν μύες, which may represent an original וַיַּעֲלוּ עֲכָפָרִים בְּתוֹךְ אֶרֶץ (cf. Ex. 7, 29). On this, and other additions of LXX in this chapter, see more fully at the end of ch. 6.

7. ואמרו] See on 1, 12. No doubt ויאמרו should be restored.

8. גת יסב] For the *order*, which gives brightness to the style, cf. Ex. 1, 22. Jos. 2, 16 להרהר, Jud. 20, 4. 1 Ki. 2, 26 ענתח לך, Is. 23, 12. 52, 4. Jer. 2, 10; also (where the position is emphatic) 1 Ki. 12, 1. Jer. 20, 6. 32, 5. At the end of the v. גת (LXX εἰς Γεθθα) seems to be desiderated. On the site of Gath, see p. 57.

9. אחרי אשר] אחרי occurs frequently: אחרי with a pf. without אשר (GK. § 164<sup>d</sup>) only here and Lev. 25, 48. אחרי standing alone is elsewhere construed with an inf. constr.

[מהומה] *confusion, panic*, v. 11. 14, 20. Dt. 7, 23 ('discomfiture').

[וישתרו] AV. follows the Jewish interpreters (Rashi מכנת בית הנסתרים: Kimchi סתר מבפנים סתר המחורים במקום; cf. LXX καὶ ἐπάταξεν αὐτοὺς εἰς τὰς ἔδρας αὐτῶν, Symm. εἰς τὰ κρυπτά αὐτῶν) in treating this as equivalent to וַיִּשְׁתְּרוּ. There is no difficulty in supposing ש to be written for ס: but the meaning assigned to the *Nif.* is not a possible one. In Arabic شتر means *to have inverted* (or *cracked*) *eyelids or lower lips*: if the text, therefore, be correct, it is probable that שתר is derived from a root signifying properly *to cleave*, and applied in Hebrew and Arabic to different affections of the skin. Render 'and plague-boils brake out to them' (*Anglice* 'upon them')<sup>2</sup>.

<sup>1</sup> The same explanation is implied elsewhere: the passage is quoted in a Massoretic list of eighteen words written once with ש in lieu of the normal ס: Mass. Magna on Hos. 2, 8; see also *Ochlah we-Ochlah*, No. 191; and *ib.* p. 42. Amongst the passages cited is Hos. 8, 4. השירו = הסירו (RV. *marg.*).

<sup>2</sup> Pesh. has here a doublet: see PS. Thes. cols. 2757, 4309. Nestle (ZAW. 1909, p. 232), following the second of these, ( = Aq. περιελύθησαν αἱ ἔδραι), would read וישתרו, a Hithp. from שָׁרָה to *loose*: but as עפלים does not mean ἔδραι, this yields no sense. In illustration of the clause

עפלים] i.e. עֶפְלִים: Qrê טַחְרִים; see on v. 6.

עקרין] 10. 12 miles NE. of Ashdod, and 12 miles NW. of Bethshemesh (see on 6, 13).

אלי] *to me*, spoken in the name of the people as a whole. So often: as Ex. 17, 3<sup>b</sup>. Nu. 20, 18. 19<sup>b</sup>. 21, 22. Jos. 9, 7 ('perhaps *thou* dwellest in *my* midst,' said by Israel to the ambassadors from Gibeon). 17, 14. Jud. 11, 17. 19 *end*; 12, 3<sup>a</sup>. 20, 23<sup>b</sup>. Hab. 3, 14 ('to scatter *me*'). Comp. on 30, 22; and LOT. 366 f. (edd. 6-8, 390).

להמיתני ואת עמי] In the best Hebrew style this would be expressed להמית אתי ואת עמי (as v. 11; Ex. 17, 3; II 14, 16). The same combination occurs, however, eleven or twelve times in the course of the OT.: Dt. 11, 6 (contrast Nu. 16, 32). 15, 16. Jos. 10, 30<sup>b</sup>. 32. 33. 37. 39. 2 Ki. 20, 6 (=Is. 38, 6). Jer. 32, 29. Ez. 29, 4 (Keil). Zech. 5, 4. Est. 2, 9; cf. 2 Ch. 28, 23<sup>b</sup>. Comp. Hitzig on Is. 29, 7.

12<sup>b</sup>. Ex. 2, 23 וְתַעַל שׁוֹעֲתָם אֵל הָאֱלֹהִים—the only other passage in which שׁוֹעָה occurs in prose.

6, 1. חדשים] LXX adds καὶ ἐξέζισεν ἡ γῆ αὐτῶν μύας = וַאֲרָצָם שָׁרְצָה עֲכָבְרִים (cf. Ex. 7, 28). See at the end of the chapter.

2. לקסמים] On קסם as well as on the other principal words used by the Hebrews to denote divination and magic, the study of W. Robertson Smith in the *Journal of Philology*, xiii. p. 273 ff., xiv. p. 113 ff. should be consulted. See also the writer's notes on Dt. 18, 10. 11.

במה] *wherewith?* as Mic. 6, 6 (Keil).

3. אם משלחים אֲתָם] LXX, Pesh. אם משלחים אֲתָם. Analogy certainly demands the insertion of the subject; see especially the similarly framed sentences, Jud. 9, 15. 11, 9. Jer. 42, 13 (*Tenses*, § 137): with the ptc. the subject is omitted only when it is indefinite, or when it has been mentioned just previously (*ib.* § 135. 6; cf. GK. § 116<sup>s, t</sup>).

חשיבו] *return, render as a due* (ἀποδοῦναι): Nu. 5, 7; ψ. 72, 10 מנחה ישיבו: 2 Ki. 3, 4 (of Mesha's annual tribute to Israel), etc.

אשם] AV. *trespass-offering*, RV. *guilt-offering* (regularly, except Is. 53, 10, where AV. is not altered, but the correct rendering is given in the margin). On the nature of the אשם see Oehler, *Theol. of O.T.*, § 137, who shews that the cases in which the 'guilt-offering' is

following in LXX and Vulg., see the curious Midrash (*Midr. Sam.* x. 4) cited by Aptowitzer, *ZAW.* 1909, p. 242.

prescribed in the Priests' Code always imply some *infringement* of another's rights,—either a positive injury done, or some right or due withheld. Doubtless אָשָׁם is used here in a more popular and general sense; still, the offering of the Philistines is designed as a compensation for the wrong which they conceive has been done to the ark whilst in their territory.

4. [מִכְפָּר וּג'] 'by, according to, the number of,' an accus. of limitation or definition. Cf. v. 18. Ex. 16, 16. Job 1, 5; also II 21, 20; and Ew. §§ 204<sup>b</sup>, 300<sup>c</sup>; GK. § 118<sup>h</sup>.

[עָפְלִי] i.e. עָפְלִי. The Massorites mean עָפְלִי to be *read* טָחֲרִי; cf. on 5, 6.

[לְכַלֵּם] either לְכַלֵּם (8 Heb. MSS.) or לָכֶם (LXX, Pesh.) must evidently be read.

5. [עֲפֻלָּתְכֶם] i.e. עֲפֻלָּתְכֶם: Qrê טָחֲרִיכֶם. V. 5<sup>a</sup> (We.), or at least the words הַמִּשְׁחִיתִים אֶת הָאָרֶץ (Dhorme), seems to be a redactional gloss: see p. 61.

כְּבוֹד . . . וְנִתְחַם. Jos. 7, 19: and, differently, Jer. 13, 16.

[יָקַל . . . מְעַלְבִים] הִקָּל is construed similarly I Ki. 12, 10. Jon. 1, 5.

6. חֲבֵרוּ *make* the heart *heavy*, i.e. *slow to move* or *affect*, *unimpressible*. It is the word used by J (*Qal* and *Hif.*) in the narrative of the plagues, Ex. 7, 14. 8, 11. 28. 9, 7. 34. 10, 1. Comp. the writer's *Exodus* in the *Cambr. Bible*, p. 53.

[הִתְעַלָּל] So Ex. 10, 2. Not 'wrought wonderfully,' but 'made a toy of' (cf. RV. *marg.*); see on 31, 4.

[כִּאֲשֶׁר . . . וַיִּשְׁלַחֻם] So 12, 8: see on 4, 20.

7. [אַחַת] The numeral has here a weaker sense than in 1, 1, and is scarcely more than *a*; cf. Ex. 16, 33; *ch.* 7, 9. 12. I Ki. 19, 4. 22, 9. 2 Ki. 7, 8. 8, 6. 12, 10.

[עֲלֵיהֶם] the *masc.* suff., according to GK. § 135<sup>o</sup>; cf. v. 10.

8. [בְּאֲרֹנוֹ] It is possible, of course, that an אֲרֹנוֹ may have formed a regular appendage to an עֹגֶלָה, in which case the art. will be prefixed to it as denoting an object expected, under the circumstances named, to exist (so probably 2, 13 *the* prong: 18, 10<sup>b</sup> *the* spear, almost = *his* spear: 25, 23 *הַחֲמֹר*; II 13, 9 *אֶת־הַמִּשְׁרָת*, etc.); but there are many passages to which this explanation will not apply, and the rendering '*a* chest' is perfectly in accordance with Hebrew idiom. See more fully on 1, 4 and 19, 13.

9. [דרך גבולו] the way *to*, etc., as regularly (Gen. 3, 24). On the position of דרך גבולו, immediately after אם, see p. 35.

[מקרה הוא היה לנו:] 'it is an accident (which) hath befallen us' (GK. § 155<sup>d, f</sup>)<sup>1</sup>.

10. [לא ידו] Notice the unusual order, intended to emphasize ידו: cf. Gen. 45, 8. Nu. 16, 29 לא י' שלחני 'Not Y. hath sent me' (but some one else). ψ. 115, 17. Cf. GK. § 152<sup>e</sup>; *Lex.* 518<sup>b</sup> (c).

10. [ויאסרום] On the ם-, see GK. § 60<sup>b</sup>.

[כלו] from פָּלָה with the sense of פָּלָא (GK. § 75<sup>aq</sup>): cf. פָּלָתִי 25, 33.

11. 'And they set the ark of Yahweh upon the cart, *and also* the coffer.' The type of sentence is one not uncommon in Hebrew (e.g. Gen. 12, 17. 34, 29. 43, 15. Nu. 13, 23<sup>b</sup>).

Some few of the instances that occur might be explained as due to the composite character of the narrative (so Nu. 13, 26<sup>b</sup>); but this does not appear to be the case in most: and it must be recognized as a feature of Hebrew style, when two subjects (or objects) have to be combined in one clause, for the clause containing one of the subjects (or objects) to be completed, the other being attached subsequently. See *a.* Gen. 2, 9<sup>b</sup>. 41, 27<sup>a</sup>. Ex. 35, 22. Lev. 22, 4. Nu. 16, 2<sup>a</sup>. 18<sup>b</sup>. 27<sup>b</sup>. Jud. 6, 5<sup>a</sup> ואהליהם יעלו ומקניהם יעלו וינגע י"י את פרעה נגעים גדלים ואת ביתו 12, 17. 34, 29. 43, 15. 18. Ex. 29, 3. Jud. 21, 10<sup>b</sup>. 1 Ki. 5, 9. Jer. 27, 7<sup>a</sup>. 32, 29: *c.* (analogous examples with prepositions) Gen. 28, 14<sup>b</sup>. Ex. 34, 27<sup>b</sup> כרתי אתך ברית ואת ישראל. Dt. 7, 14<sup>b</sup>. 28, 46. 54<sup>a</sup> האיש הרך כך והעננ מאד 56<sup>a</sup>. Jer. 25, 12 MT. 40, 9<sup>a</sup>. The word attached cannot, in all such cases, be treated (Ew. § 339<sup>a</sup>) as subordinate.

12. [וישרנה] (*a*) The 3 pl. fem. with the prefix י, as Gen. 30, 38. Dan. 8, 22<sup>+</sup>. In Hebrew, except in these three passages, the form of the 3 pl. fem. is always תכתבנה: in Arabic, on the other hand, as also in Aramaic and Ethiopic, it is regularly *yaktubna*, and the form *taktubna* is noted only as a rare dialectical variety (Stade, § 534<sup>2</sup>; GK. § 47<sup>k</sup>). The most original form would seem certainly to be *yaktubna* (2 pl. תכתבו, תכתבנה; 3 pl. יכתבו, יכתבנה): *taktubna* appears to have been produced through the influence of the 3rd fem. sing. תכתב. The latter form, however, came to predominate in Hebrew, while in Arabic it only prevailed dialectically.

<sup>1</sup> In illustration of the recourse to the guidance of an animal in cases of doubt, see Wellh. *Reste Arab. Heidentumes* (1887), p. 147, ed. 2 (1897), p. 201.

<sup>2</sup> See Fleischer, *Kleinere Schriften*, i. 1 (1885), p. 99.



(b) וַיִּשְׁרְנָה (with dagesh and short hireq) stands for a normal וַיִּשְׁרְנָה : cf. וַיִּשְׁרְן 1 Ki. 3, 15 for וַיִּשְׁרְן: Stade, § 121; GK. § 71.

12<sup>a</sup>. The main division is at בית שמש, the *first* occurrence of the *zāqēf* (see on 1, 28): what follows is a circumstantial clause, attached ἀσυνδέτως, defining more particularly *how* the kine went along (cf. 1 Ki. 18, 6, and *Tenses*, § 163). On Beth-shemesh, see p. 57.

אחת] is here emphatic: the kine went along *one* highway, without attempting to deviate from it.

הלכו הלך וגעו Exactly so (except that sometimes there is a ptc. for the finite verb) Gen. 8, 5 (rd. הָלְכוּ for the wholly irregular הָיוּ). Jos. 6, 9. 13<sup>b</sup> Qrê. Jud. 14, 9. II 3, 16. 2 Ki. 2, 11 (וַיִּדְבֹּר)†<sup>1</sup>: with the verb at the end, Is. 3, 16 הלכו וטפוף תלכנה Jer. 50, 4†: with the verb in the middle, ψ. 126, 6 הָלְךָ יְלֹךְ וּבָכָה. And with an impf. with *waw* consec. for the second inf. abs. *ch.* 19, 23. II 16, 13†; with a pf. with *waw* consec. (frequentative) in the same place, II 13, 19 (see note). Jos. 6, 13<sup>a</sup>†. Cf. GK. § 113<sup>a</sup>. Comp. an analogous idiom with an adj. (but see note) on 14, 19. גָּעוּ for גָּעָה, GK. § 75<sup>n</sup>.

There is another type, occurring twice, viz. Gen. 8, 3 וַיָּשֻׁבוּ הַלֹּךְ וַיָּשֻׁבּ. 12, 9 וַיֹּסֶעַ הַלֹּךְ וַיֹּסֹעַ†.

With other verbs we have, of the type וַיִּלֶךְ הַלֹּךְ וַיָּשֻׁבּ, Gen. 8, 7 וַיֵּצֵא וַיָּצֹא וַיָּשֻׁבּ. II 15, 30 וַיָּשֻׁבוּ וַיָּשֻׁבּ. 1 Ki. 20, 37. 2 Ki. 3, 24 (rd. with Luc. וַיָּשֻׁבוּ וַיָּשֻׁבּ). 21, 13<sup>b</sup> (rd. וַיָּשֻׁבוּ וַיָּשֻׁבּ). Is. 19, 22 וַיָּשֻׁבוּ וַיָּשֻׁבּ. . . . וַיָּשֻׁבוּ. 31, 5 (rd. וַיָּשֻׁבוּ וַיָּשֻׁבּ). Jer. 12, 17. Ez. 1, 14 (rd. וַיָּשֻׁבוּ וַיָּשֻׁבּ). Joel 2, 26†.

And of the type וַיָּשֻׁבוּ הַלֹּךְ וַיָּשֻׁבּ: Jer. 7, 13 וַיָּשֻׁבוּ וַיָּשֻׁבּ; and similarly, always with הַשְׁבֵּם, 7, 25. 11, 7. 25, 3. 4. 26, 5. 19. 32, 33 (rd. וַיָּשֻׁבוּ וַיָּשֻׁבּ). 35, 14. 15. 44, 4. 2 Ch. 36, 15†.

13. [ובית שמש קצרים GK. § 145<sup>e</sup>. Cf. II 15, 23.

בעמק An עמק, lit. *deepening*, is a 'highlander's term' for a broad depression between hills, especially for a 'wide avenue running up into a mountainous country, like the Vale of Elah [see on 17, 2], the Vale of Hebron, and the Vale of Aijalon' (G. A. Smith, *H. G.*, 384 f., 654 f.; cf. the writer's art. in *DB.* iv. 846 with list of עמקים mentioned in the OT.). Here it denotes (*EB.* s.v. BETH-SHEMESH) 'the broad, and beautiful, and still well-cultivated Wādy eṣ-Ṣarār' (*EB.* i. 567), up which the

<sup>1</sup> Jer. 41, 6 הָלְךָ הָלְךָ וּבָכָה . . . וַיָּצֵא is anomalous; we should expect . . . וַיָּצֵא. והוא הָלְךָ הָלְךָ וּבָכָה. Duhm, Cornill read, after LXX, והם הלכים הָלְךָ וּבָכָה.

railway now climbs from Jaffa to Jerusalem. Beth-shemesh is now 'Ain Shems, 917 feet above the sea, on the slope of the hills on the S. of this Wādy, 12 miles SE. of Eqrōn, and 14 miles W. of Jerusalem. The Wādy opens out on the N. of it, with Zor'āh (Jud. 13, 2 etc.) now Šar'ah, 2 miles to the N., on the hills on the opposite (N.) side of the Wādy.

לראות] LXX *eis ἀπάντησιν αὐτῆς* = לקראתו. Though לראות is not ungrammatical, yet the pregnant construction וישמחו לקראתו is so much more forcible and idiomatic (Jud. 19, 3 וישמחו לקראתו; also with other verbs, as 14, 5 שִׂיֵּגוּ לקראתו; ch. 16, 4 ויחדרו לקראתו; 21, 2) that it decidedly deserves the preference.

14. בית-השמי [Formed according to the regular custom when the gentile adj. or patronymic of a compound name is defined by the art.: so בית-הלחמי (16, 1), בית-האלי (1 Ki. 16, 34), אבי-העזרי (Jud. 6, 11).

17-18<sup>a</sup>. Apparently (on account of the discrepancy between v. 18<sup>a</sup> and v. 4) not part of the original narrative: see p. 61. V. 18<sup>b</sup> will then continue v. 16.

17. עזה] The most south-westerly of the Philistine cities, the last town in Palestine on the route to Egypt. *Ashkelon* was on the sea-coast, 12 miles north of it. The site of *Gath* is not certain (Buhl, 196; G. A. Smith, *H. G.* 196); but it was not improbably *Tell es-Šāfiyeh*, the *collis clarus* of William of Tyre, and the fortress *Blanca guarda*, or *Blanchegarde*, of the Crusaders, now a mud village, on the top of a projecting limestone rock, with conspicuous white cliffs, 300 feet high, looking down towards Ashkelon, 12 miles to the WNW. (see view in Conder, *Tent Work in Palestine*, ed. 1887, p. 273: see also p. 275 f.; *H. G.* 196, 226 f.; Cheyne, art. GATH in *EB.*).

18. לחמשת הסרנים] *belonging to the five lords*: ל' as 14, 16.

מוגדל] A similar delimitation in 2 Ki. 17, 9 = 18, 8 מוגדל = *men of the open country, country-folk*: cf. Dt. 3, 5 ערי הַפְּדוֹנִי cities of the *country-folk*: Zech. 2, 8 פְּרוֹת יְרוּשָׁלַם Jerusalem shall sit (metaph. = be inhabited) as *open country districts*.

ועד אבל הגדולה] *meadow* gives no sense here. We must evidently read אבן (see v. 15) with LXX, Targ., and for וְעַד either וְעָרָה (see Jōs. 24, 27. Gen. 31, 52) or (see Jud. 6, 24) וְעוֹר: then, placing a full stop at the end of 18<sup>a</sup>, we shall get 'And the great

stone, upon which they set etc., is a *witness* [or, is *still*] to this day in the field of Joshua the Beth-shemeshite.' The stone on which the ark was set was still shewn in the field of Joshua at Beth-shemesh; and it is appealed to by the narrator as evidence of the facts which he relates.

אבן הנדלה] The use of the art. with the adj. when the subst. is without it, is rare in classical Hebrew, being mostly restricted to cases in which the subst. is a word which may be regarded as defining itself (יום Gen. 1, 31. 2, 3. Ex. 20, 10 al., חצר 1 Ki. 7, 8. 12. Ez. 40, 28; שער Ez. 9, 2. Zech. 14, 10), and even then being exceptional. The instances have been analysed by the present writer in *Tenses*, § 209; cf. GK. § 126<sup>w</sup>, x. Examples of a more exceptional type are *ch.* 12, 23. 16, 23. II 12, 4. 21, 19. Jer. 6, 20. 17, 2.

In *post*-Biblical Hebrew this construction became more common: in the Mishnah there are some forty instances (including some standing ones, as כְּנֶסֶת הַגְּדֻלָּה 'the Great Synagogue,' שׁוֹר הַנִּסְקָל 'the ox to be stoned'), but mostly in cases where (according to Segal, *JQR.* 1908, pp. 665-667 = *Mishnaic Hebrew*, 1909, pp. 19-21) some *emphasis* rests upon the attribute, as contrasted with something different.

Here it is best to restore the art. (וְהָאֶבֶן הַגְּדֻלָּה וְ) (וְעֵדָה [וְעַד]).

19. In this verse as it stands in MT. there must be some error, though it is not possible to restore the text with entire certainty. (1) ראה ב' (1) does not mean (AV.) *to look into* (which would be rather ראה אל תוך), but *to look on* or *at*, sometimes with satisfaction and pleasure (ψ. 27, 13), at other times with interest and attention (Cant. 6, 11 *to look upon* the green plants of the valley: Ez. 21, 26 he looked *at* the liver: Qoh. 11, 4 ראה בעבים he that looketh *at* the clouds: Gen. 34, 1: Jud. 16, 27 *end*): if, therefore, the expression be used here in a bad sense, it will signify *to gaze at*, viz. with an unbecoming interest (so We. Kp. Stade, *Gesch.* i. 204). (2) The number of those smitten is incredible in itself; and the juxtaposition of חמשים without 1 is another indication of error<sup>1</sup>. It is true, both numbers are in LXX: but there they are even more out of the question than in MT.; for LXX limits the slaughter to the sons of Jechoniah (בעם for בהם)! Josephus speaks of the number smitten as only *seventy*; and modern scholars generally (including Keil) reject חמשים אֶלֶף אִישׁ as a gloss,

<sup>1</sup> These are some examples of the repetition of שנה, with similar *ascending* numeration, Gen. 5, 8. 10. 13 al., but none without 1.

though how it found its way into the text must remain matter of speculation.

(3) Instead of **וַיַּךְ בְּאֲנָשֵׁי בֵּית שְׁמֶשׁ** LXX has the remarkable reading **καὶ οὐκ ἠσμένισαν οἱ υἱοὶ Ἰεχονίου ἐν τοῖς ἀνδράσιν Βαιθσαμυς**, the originality of which speaks strongly in its favour. Unfortunately **ἀσμενίζω** does not occur elsewhere in LXX., so that it cannot be ascertained definitely what Hebrew word it may here express. It is not probable that such an unusual word would have been chosen to render a common term like **שְׁמָחוּ** (which indeed in *v.* 13 is represented by the ordinary **εὐφραίνεσθαι**). We suggests **וְלֹא נָקִי בְנֵי יְכִנְיָהוּ**, i.e. 'And the sons of Jechoniah *came not off* guiltless, were not unpunished, among the men of Beth-shemesh, because they had gazed at the ark of Yahweh; and he smote among them (**בָּהֶם** for **בָּעֵם**, as LXX) seventy men' (so Now.). Klostermann suggests the rare **קָרַי** (Ex. 18, 9) for **ἠσμένισαν**: 'And the sons of Jechoniah *rejoiced not* among the men of Beth-shemesh, when (*or* because) they looked upon the ark of Yahweh<sup>1</sup>' (so Sm. Bu.). Whatever be the verb to which **ἠσμ.** corresponds, the adoption of the LXX reading effects a material improvement in the style of the verse: in MT. **וַיַּךְ בָּעֵם** follows awkwardly upon **וַיַּךְ בְּאֲנָשֵׁי בֵּית שְׁמֶשׁ**, and is in fact tautologous, whereas **וַיַּךְ בָּהֶם** of LXX refers naturally and consistently to the sons of Jechoniah before mentioned. The first **וַיַּךְ** in MT., on the other hand, must be just the mutilated remnant of the clause preserved in LXX<sup>2</sup>.

20. **מִעֲלֵינוּ** more than **מִמֶּנּוּ**,—*from upon us, from off us*, so as to relieve us of its presence: cf. II 13, 17. 20, 21. 22. I Ki. 15, 19. 2 Ki. 12, 19<sup>b</sup>. 18, 14. Nu. 21, 7.

21. **קִרְיַת יְעָאֲרִים** The site of Qiryath-ye'arim is not certain, as the name has not been preserved: but it was most probably (Robinson; *EB*. s.v.; cf. G. A. Smith, *H. G.* 226) at *Qaryet el-'Enab* (the 'City of grapes'), 9-10 miles NE. of Beth-shemesh, and 7 miles NW. of Jerusalem, among the hills, 2385 ft. above the sea. Beth-shemesh (see on *v.* 13) was much lower: hence 'come down' (notice 'went down,' of the

<sup>1</sup> Ew. Then, understand the passage similarly, though they read the less probable **וְלֹא שְׁמָחוּ**.

<sup>2</sup> Vulg. represents the first **אִישׁ** by *viros*, the second by *plebis*: cf. Targ., and Jerus. *Sanh.* II 4 (20<sup>b</sup> 62), as cited by Aptow. *ZAW.* 1909, p. 243.



border from Qiryath-ye'arim to Beth-shemesh, in Josh. 15, 10)<sup>1</sup>. Topographical distinctions are always carefully observed by the Hebrew writers. Let the reader study, with this point of view in his mind, the history of Samson (Jud. 13-16).

7, 1. בַּגְּבֵעָה Read, probably, with 55 MSS., LXX, Pesh., Targ., and II 6, 3 אֲשֶׁר בַּגְּבֵעָה.

In *ch.* 6, MT. presents two difficulties: (1) the abrupt mention of the mice in *v.* 4: (2) the disagreement between *vv.* 4 and 18 in the number of images of mice—*v.* 18 speaking of an indefinite number (one for each town and village), *v.* 4 only of five. At first sight, LXX appears to remove these difficulties: for (1) the mention of the mice in *v.* 4 is prepared by two notices describing a plague of mice<sup>2</sup> in the country in 5, 6 (וַיֵּעָלוּ עֲכָבְרִים בְּתוֹךְ הָאֲרָצִים) and 6, 1 (וַיֹּרֶצַם שְׂרָצָה עֲכָבְרִים); and (2) whereas in MT. 6, 5<sup>a</sup> is little more than a repetition of *v.* 4, in LXX *v.* 4 is confined to the עֲפָלִים, *v.* 5 to the mice, not, however, limited to five, but an unspecified number (4<sup>b</sup> καὶ εἶπαν, Κατ' ἀριθμὸν τῶν σατραπῶν τῶν ἀλλοφύλων πέντε ἔδρας χρυσᾶς, ὅτι πταῖσμα ἐν ὑμῖν καὶ τοῖς ἄρχουσιν ὑμῶν καὶ τῷ λαῷ, 5<sup>a</sup> καὶ μὴς χρυσοῦς ὁμοίωμα τῶν μυνῶν τῶν διαφθειρόντων τὴν γῆν). The additions of LXX in 5, 6, 6, 1, and the redistribution of the עֲפָלִים and the mice in *vv.* 4-5, are accepted by Thenius.

We. takes a different view. He argues with great force that *vv.* 4-5 MT. is right: the last clause of *v.* 4, 'for one plague was on you all, and on your lords,' he points out, is intended to explain that, although only *three* districts (Ashdod, Gath, and Ekron) were implicated in what had happened to the ark, *all* had suffered through the plague, and *all* must accordingly share in the אֲשֶׁם: the number *five* being thus chosen, as representing Philistia as a whole, it was sufficient for the mice as well as for the עֲפָלִים; and the cogency of the argument,

<sup>1</sup> Conder's site (*DB.* s.v.) at 'Erma, 4 miles E. of Beth-shemesh, up the W. Ismail, is much less probable (cf. Buhl, *Geogr.* 167 n.). Notice (1) that there is no sufficient reason for supposing 'mount Ye'arim' ('mount of the woods') to have been contiguous to Qiryath-ye'arim; and (2) in so far as the identification rests upon the resemblance of 'Erma with Ye'arim, that the *m* is radical in one word, and merely the mark of the plural in the other.

<sup>2</sup> On the destructiveness of field-mice, see Arist. *Hist. Nat.* vi. 37, p. 580<sup>b</sup>, 15-20, who relates how they would sometimes in harvest time appear suddenly in unspeakable numbers, and destroy a crop entirely in a single night.

'for one plague' etc., would be just destroyed, if it were to be applied to the number of the עֶפְלִים alone. He concludes that 6, 4-5, as read in LXX, have been corrected for the purpose of agreeing with v. 18; and accepting vv. 4-5 MT., he rejects v. 18<sup>a</sup> (הַפְּרִיטו), and with it v. 17, as inconsistent (in the *number* of golden mice offered) with v. 4<sup>1</sup>.

As regards the further point, the abrupt mention of the mice in v. 4, he considers the difficulty as apparent merely: the mice, he argues, are mentioned not because there had been a plague of them, but as *emblems of a pestilence*<sup>2</sup>: the double אֵשֶׁם, like the double dream in Gen. 41, 25, relates to one and the same object, viz. the plague of עֶפְלִים: and v. 5<sup>a</sup> is a redactional gloss<sup>3</sup>, due to the supposition that v. 4 implied that there had been a plague of mice. And accordingly he rejects the additions of LXX in 5, 6. 6, 1, as made merely for the purpose of relieving the apparent difficulty of vv. 4-5, on the theory that these verses pre-supposed an actual plague of mice. He admits, however, justly, that if this explanation of the 'mice' in v. 4 be not accepted, there is no alternative but to treat the additions in question as a genuine part of the original text.

7, 2-17. *Samuel's judgeship. Defeat of Philistines at Eben-ezer.*

2. 'וַיִּרְבּוּ הַיָּמִים וְג' ] *that the days were multiplied* (Gen. 38, 12), and *became twenty years.* Not as EVV.

וַיִּנְהוּ ] Only here. נָהַה in Heb. means *to mourn* or *lament* (Ez. 32, 18): so, if the reading be correct, it will be most safely explained as a pregn. constr., *mourned* or *sighed after Yahweh* = *went after Him mourning* or *sighing* (for the Nif. cf. נִנְהָה)<sup>4</sup>. It is doubtful if

<sup>1</sup> The attempt has been made to reconcile vv. 4 and 18 by supposing v. 4 to relate the *proposal of the priests*, and v. 18 to describe *what was actually done*. But had the proposal not been adopted as it was first made, it is natural to suppose that this would have been in some manner indicated: as it is, the phrase in v. 10 is *And the men did so*.

<sup>2</sup> Comp. the form in which the story of the destruction of Sennacherib's army reached Herodotus (2. 141): *field-mice* gnawing the leathern thongs of the soldiers' bows and shields.

<sup>3</sup> So in his *Composition des Hex. und der hist. Bücher*<sup>2</sup> (1889), p. 241.

<sup>4</sup> So Ewald, *Hist.* ii. 602 (E. T. 427). נָהַ is cited by the Syriac lexicographers (PS. col. 2294) with the meaning *ingemuit*.

In Eth. the corresponding verb means *recreari, respirare*, in the causative conj. (II. 1) *to console*, in the reflexive (III. 3) *to console oneself* (sc. by confession, as Lev. 16, 21): Dillm. col. 632.



temples [בָּתִּים] to the gods of the Sidonians in Sidon, the sea country, a temple [בֵּית] to Ba'al of Sidon, and a temple to 'Ashtart, the name of Ba'al; 6, 5; 13, 3 (from Kition in Cyprus) an image [כַּמֶּלֶת]<sup>1</sup> erected by one Yaash לעשתרת to her lady, to 'Ashtart; 38, 3 (from Gaulus, i.e. Malta) מקדש בת עשתרת the sanctuary of the temple of 'Ashtart; 45, 1 (from Carthage); CIS. I. i. 135, 1; 140, 1 לעשתרת [שת] to 'Ashtart of Eryx<sup>2</sup>, an altar of bronze; 255 (from Carthage) עבדמלקרת עבד עשתרת האדרת 'Abdmelqart, servant of 'Ashtart the glorious; 263 (do.) בעל חמן אש לרבת לחנת פן בעל ולאדן לבעל חמן אש [נדר] to the lady Tanith, the face [probably=revelation] of Baal, and to the lord Baal Ḥamman, which [אִישִׁ] Am'ashtart, who was in the congregation of the men [אִישׁ] of 'Ashtart (i.e. among the people attached to her temple), vowed. In Sidon 'Ashtart appears to have been the presiding goddess (cf. 1 Ki. 11, 5. 33 (עשתרת אלהי צדום): in Tyre she was subordinated to Melqart (מלִקְרַת). A temple of 'Ashtart in the Philistine town of Ashqelon is mentioned in 31, 10 (see the note). The worship of 'Ashtart was very widely diffused: see particulars in the articles cited on p. 64 *footnote*; and cf. Head, *Hist. Numorum*<sup>2</sup>, *Index*, p. 941<sup>b</sup>.

[העשתרת] *The 'Ashtōreths* will denote either images of 'Ashtart, or (preferably) the goddesses of that name which were worshipped in different localities, just as הבעלים *v.* 4 are the local or other special Ba'als: cf. בעל צר just cited; בעל לבנון Cooke, No. 54 *a*; בעל צר 36, 1; בעל תרו *Baal of Tarsus* on coins of that city, Gesenius, *Monumenta Phoenicia*, p. 276 f., and Plate 36, VII. VIII. A, B, C, Cooke, pp. 343-346, Head, *Hist. Numorum*, pp. 615, 616<sup>3</sup>; בעל שמים *Baal of heaven*, Cooke, 9, and often: בעל חמן *Baal Ḥamman*, of uncertain meaning (*EB.* i. 402; Paton, as cited, p. 64 *n.*, p. 287 f.), constantly on the Punic votive tablets from N. Africa, Cooke, p. 104; בעל מרפא (apparently) *Baal the Healer*, CIS. I. i. 41 (from Kition); Βαλμαρκῶς or Βαλμάρκωδος, i.e. בעל מרקר *Baal of dances*, in inscriptions from the site of an ancient temple at Deir el Kal'a in the neighbourhood

<sup>1</sup> Heb. כַּמֶּלֶת (*Ez.* 8, 3. 5), often (masc. and fem.) in Phoenician inscriptions: e.g. Cooke, 13, 2; 23, 2-5; 25, 1; comp. above, p. 34 *note*.

<sup>2</sup> 'Erycina ridens,' *Hor. Carm.* i. 2. 33.

<sup>3</sup> Ed. 2 (1911), pp. 731 f, 816.



of Beyrout<sup>1</sup>. And in the OT. itself, בעל ברית, בעל פֶּעוֹר, and, as preserved in names of places, בעל גֵּר *Baal of Fortune*, בעל מעון (in Hos. 9, 10), בעל צפון, etc.<sup>2</sup>; cf. on II 5, 20.

On the *position* of והעשתרות (separated from הנכר, and after מתוכם), cf. on 6, 11.

ויצל] *that he may*, or (Anglice) *and he will*. On the jussive, see *Tenses*, § 62.

5. המצפֶּתָה] with the art., the word being an appellative, meaning the *outlook-point*. The Mizpah meant is the lofty height now called *Nebi Samw'el* (2935 feet), 5 miles NW. of Jerusalem.

6. לפני יהוה] LXX add ארצה, perhaps rightly: the water was poured out not as a libation (for which ויִסְכּוּ would have been said), but probably as a symbolical act implying a complete separation from sin: sin was to be cast away as completely as water poured out upon the earth, II 14, 4 (Ehrlich).

8. אל תחרש מִמֶּנּוּ] pregn. 'do not be deaf (turning) from us,' cf. ψ. 28, 1 (GK. § 119<sup>ff</sup>). מִמֶּנּוּ *so as not to cry* (lit. *away from crying*), etc. (§ 119<sup>c</sup>); cf. Is. 33, 15<sup>b</sup>. Gen. 27, 1.

9. אחר] as v. 12, and 6, 7.

עֹלָה כָּלִיל לַיהוָה] 'as a burnt sacrifice, (even) a whole offering, unto Yahweh.' For כָּלִיל cf. Lev. 6, 15 חֲקֵעוֹלָם לַיהוָה 'a perpetual due, unto Yahweh as a whole offering shall it be burnt,' 16: Dt. 13, 17. 33, 10. LXX σὺν παντὶ τῷ λαῷ is merely a paraphrase; cf. Dt. 13, 17, where כָּלִיל = πανδημεὶ (We.). כָּלִיל occurs as the name of a sacrifice in the Carthaginian Table of Sacrifices and Dues, now at

<sup>1</sup> CIG. 4536; Le Bas and Waddington, *Voyage Archéologique*, vol. iii. pt. 6 (Inscriptions de la Syrie), No. 1855 Εἰλαθί μοι, Βαλμαρκῶς, κοίρανε κώμων; ib. 1857 Θεῷ Βαλμαρκῶδι; Clermont-Ganneau, *Recueil d'Archéologie Orientale* (Paris, 1885 ff.), p. 95 [Κυ]ρίῳ [γ]ε[ν]ναίῳ Βαλμαρκῶδι . . .; p. 103 Διονύσιος Γοργίου, δευτεροστάτης θεοῦ Βαλμαρκῶδου, ἀνέθηκε τὰ δύο. . . For many other special Ba'al's, see Paton (as cited in the next note), p. 285 ff.

<sup>2</sup> The notices of the cult of both Baal and 'Ashtart, as attested by inscriptions and proper names, are collected and discussed by Baethgen, *Beiträge zur Semitischen Religionsgeschichte* (1888), pp. 17-29, 31-37, to be compared with Nöldeke's review in the *ZDMG*. 1888, p. 470 ff. See also the articles ASHTORETH (Driver) and BAAL (Peake) in *DB.*, and by Moore in *EB.*; and the very full articles, esp. the one on Baal, by L. B. Paton in *Hastings' Encycl. of Rel. and Ethics*, vol. ii. (1909).

Marseilles: Cooke, *NSI.* 42, 3. 5. 7. 9 (so 43, 5), and in the expression בליל שלם 42, 3. 5. 7. 9. 11 (see the notes, pp. 117, 118).

10. [ויהי שמואל מעלה] The ptc. marks the action *in the course of* which the Philistines drew near: so e. g. 2 Ki. 6, 5. 26 (the new subject in the principal clause following standing *first* for emphasis).

11. [בית-כר] Not elsewhere mentioned: Targ. בית שרון; Klo. conjectures בֵּית-חֶרֶן (so Dh.). The Beth-ḥorons were about 6 miles NW. of Nebi Samwīl; and the road down to the west from Nebi Samwīl would pass 'under' them, about 1½ mile to the south.

12. [השן] We expect some known locality to be specified, corresponding to המוצפה, not 'an unnamed crag of rock' (We.). LXX τῆς παλαιᾶς<sup>1</sup> (similarly Pesh. ܡܥܥ) points to such, viz. הַיִּשְׁנָה, or יִשְׁנָה (2 Ch. 13, 19). If, however, this was 'Ain Siniyeh' (Buhl, 173; *EB.* s.v.), 3¼ miles N. of Bethel, it was 10 miles from Mizpah; and not likely to have been named with it in fixing the position of Eben-ezer.

[עד הנה] We. Bu. Now. Sm. עֲדָה הִיא כִּי; cf. Gen. 24, 30. Jos. 24, 27.

16. [והלך וג'] Observe the series of *perfects* with ו conv., descriptive of Samuel's *custom* (see on 1, 3).

[מדי שנה בשנה] The same idiom—the idea of recurrency expressed by שנה בשנה (1, 7) being strengthened by the addition of מדי—is found also Zech. 14, 16. 2 Ch. 24, 5† (Is. 66, 23 is to be explained differently: מדי הדש is there made more precise by the addition of בחדשו, on the analogy of דבר יום ביומו Ex. 5, 13 al.).

[בית-דאל] now *Beitūn*, on a rising hill, 10 miles N. of Jerusalem.

[הגלגל] 'The (sacred stone-) circle.' There were several 'Gulgals' in Palestine, the most famous being the one in the Jordan-valley, a little E. of Jericho. The one mentioned here, though in *DB.* ii. 176<sup>b</sup> identified with that, is however not likely to have been as distant, and is more probably the village now called *Jiljiliyeh*, 7 miles N. of Bethel. See further *EB.* s.v. On הרמה, see p. 3 f.

[את כל המקומות האלה] *את* is very difficult. Grammatically, the clause is most easily taken as epexeg. of *את ישראל* 'he judged Israel, even all these places' (Keil): but 'Israel' denotes naturally such a much wider whole than the three places named, that the limitation implied

<sup>1</sup> For the translation of a n. pr. by LXX, see Jud. 1, 15. 35. 4, 11. 15, 17 al.

in this construction is unnatural. If such were the sense intended by the original narrator it would be best to treat **את ישראל** as a gloss, introduced on the ground of *v.* 15 by one who conceived Bethel, Gilgal, and Mizpah as too narrow a sphere for Samuel's judicial activity. The alternative construction is to treat **את** as the prep. = *near*, as in the geographical phrase . . . **אשר את**: Jud. 3, 19. 4, 11. 1 Ki. 9, 26. 2 Ki. 9, 27: the meaning will then be that the place of judgement was not *in* but *near* or *beside* the cities mentioned. It is doubtful, however, if the passages cited justify this rendering; for they are not parallel in form, and **את** is not construed in them with a *verb.* AV. *in* is not defensible as a rendering of **את**: **את** only (apparently) signifies *in* or *through*, when it stands to mark the *accusative* after a verb of motion (Dt. 1, 19; 2, 7). Ehrlich would read **אל**, comparing Dt. 16, 6. 1 Ki. 8, 29<sup>b</sup>. 30.

Judgement was regarded as a sacred act (cf. Ex. 18, 15. 16. 22, 7-8, with the writer's notes in the *Camb. Bible*) and administered at sacred places (cf. Qadesh, 'holy,' also called 'En-Mishpāt, 'Spring of judgement,' Gen. 14, 7; and Jud. 4, 6 Deborah judging under a sacred tree); and from LXX *ἐν παντι τοῖς ἡγιασμένοις τοῦτοις* it might be inferred that the translators read **הַמִּקְדָּשִׁים** (i.e. **הַמִּקְדָּשִׁים**, misread **הַמִּקְדָּשִׁים**). Even, however, if this were not the case, **מקום** itself (like the Arab. *maqām*) appears to have sometimes the technical sense of a *sacred* place: cf. Gen. 12, 6, with Skinner's note.

17. **וַיִּשְׁפֹּט** Why the pausal form stands here with a *conjunctive* accent, it seems impossible to explain: cf. Ew. § 138<sup>a</sup> note; GK. § 29<sup>i</sup> n.

8. *Introduction to second account (10, 17-27<sup>a</sup>) of Saul's appointment as king. The people ask for a king in consequence of the misconduct of Samuel's sons, acting as their father's deputies.*

8, 2. **הַבְּכוֹר יוֹאֵל וְג'** A comparison of 1 Ch. 6, 13 is instructive, as illustrating the manner in which errors have found their way into MT.,—in this case, by letters having fallen out in the process of transcription (**הַבְּכוֹר יוֹאֵל** וְ[הַ]שְׁנֵי אֲבִיָּה).

**בְּבֶאֱרָשֶׁבַע** in the far south, on the edge of the desert, 50 miles SSW. of Jerusalem.

3. [ויטו אחרי] Cf. Ex. 23, 2 לנטות אחרי רבים; 1 Ki. 2, 28.

7<sup>a</sup>. [ויטו משפט] 'and *turned aside* (i.e. *perverted*) judgement,' Ex. 23, 6. Dt. 16, 19. 24, 17 al.

5<sup>a</sup>. [אתה זקנת] *'Thou (emph.) art old.'* Notice the separate pronoun.

5<sup>b</sup>. Cf. for the phraseology Dt. 17, 14 ככל מלך ככל; ואמרת אשימה עלי מלך ככל; הגוים אשר סביבתי.

7<sup>a</sup>. ... [לכל אשר] *with regard to all that* . . . Cf. 12, 1. Jos. 1, 18. 22, 2<sup>b</sup>.

7<sup>b</sup>. Notice the emphatic position of אתך and אתי. Cf. Is. 43, 22 ולא אתי קראת יעקב; 57, 11 (*bis*); and see further on 15, 1.

[מפלה] The מן as in 7, 8.

8. [עשו] LXX adds ἐμοί = לי, which seems indeed to be presupposed by גם-לך ('to thee *also*') at the end of the verse (Th. We. Bu. etc.).

9. [אך כי] (only here) = 'except *that*' . . . : cf. אפס כי by the side of אפס alone (Nu. 13, 28), אמנם כי (Job 12, 2), הנה כי (ψ. 128, 4), הכי (II 9, 1 al.), הלא כי (II 13, 28), אם לא כי (Dt. 32, 30).

העדר העדר בהם] *the absence of the witness* is properly *to bear witness* in a court of law, then more generally (like *testari*, μαρτυρομαι) *to testify, aver solemnly, protest*,—sq. ב, as usually directed *against* a person,—especially in connexion with a solemn charge or threat: Gen. 43, 3 העדר העדר בנו האיש. Ex. 19, 21. 23. 1 Ki. 2, 42. Jer. 11, 7. ψ. 50, 7. 81, 9.

10. [מאתו] מֵאֵת = παρὰ with a gen. (2, 23): so with שאל Jud. 1, 14 al. (cf. שאל מֵעַם, *ch.* 1, 17), דרש 1 Ki. 22, 7 al. (*Lex.* 86<sup>b</sup>).

11. [את בניכם יקח] Note how in *sv.* 11–17 the object is in each case placed emphatically *before* the verb.

וְיָשָׁם לוֹ וְג' 'and will place for himself (1 Ki. 20, 34. Jos. 8, 2; cf. *Lex.* 515<sup>b</sup> h, a) among his chariotry (collectively, as II 15, 1), and among his horsemen.' For וְרָצוּ וְג' cf. on 22, 17.

12. [וְלִשְׁוֹם] 'and will be for making them,' etc.: an example of the so-called 'periphrastic future,' which occurs now and then in simple prose: see *Tenses*, § 206, GK. § 114<sup>p</sup>; and cf. Lev. 10, 10. 11.

13. [לְרִקְחוֹת וּלְטַבְחוֹת] The form טַבַּח denotes one who possesses an *established character* (as נִבְּחָה *given to butting*, קַנָּא *jealous*), or *capacity* (as טַבַּח *cook* [lit. *slaughterer*], גֵּנֶב *thief*, דִּין *judge*): see GK. § 84 <sup>b</sup>, and for a longer list of examples Kōn. ii. 89 f., cf. 179 (4). Ehrlich would point לְרִקְחוֹת וּלְטַבְחוֹת, remarking that 'the later language has indeed



*abstract* nouns of the form קִטְלָה, but at no time has Hebrew had a *fem.* from the form קִטְלָה.

15. 17. יַעֲשֶׂר Read probably the *Piel* (denom.: GK. § 52<sup>h</sup>) יַעֲשֶׂר: see Neh. 10, 38. And so Dt. 26, 12 (see 14, 22). Neh. 10, 39.

16. בְּחֹרִים LXX בְּחֹרִים (Ehrlich): no doubt, correctly. The 'young men' have been dealt with implicitly already in v. 11 f. (בְּנִיִּם): in this verse the enumeration begins with *slaves*, and continues with *asses*. בָּקָר is a *collective* noun, and may thus be construed with a plur. (II 6, 6 MT. 1 Ki. 5, 3. Job 1, 14). The instances of בָּקָרִים are too rare and doubtful (in Neh. 10, 37 unnecessary; in 2 Ch. 4, 3 פָּקָעִים must be read with 1 Ki. 7, 24; and in Am. 6, 12 read יָם, בבֶּקָר יָם, for בָּקָרִים (adopted in ed. 1 with We.) to be probable.

וְעָשָׂה וְג' 'and use them for his business:'. מִלֵּאכָה as Ez. 15, 5. Ex. 38, 24.

17. וְאַתֶּם and *ye yourselves* (opp. to the children and possessions mentioned before).

18. מִלְּפָנַי a *later* usage, in such a case as this, than מִפְּנֵי (contrast Ex. 3, 7): see *Lex.* 818<sup>a</sup> ב. Ehrl. would read מִפְּנֵי, supposing מִלְּפָנַי to have arisen from the following מִלְּכַבְּכֶם through a scribe's error.

בְּחֹרֶתְכֶם The reflexive dative in common with בָּחַר: e.g. 13, 2. 17, 40. Gen. 13, 11. Jos. 24, 15. 22.

19. וַיֹּאמְרוּ לֵאמֹר So Gen. 19, 2: cf. לֵאמֹר Hab. 1, 6. 2, 6 al. The dagesh in these cases is probably designed for the purpose of securing a distinct articulation of the consonant (Delitzsch on ψ. 94, 12). Comp. Spurrell's note on Gen. *l. c.*; and add to the references there given Baer, Pref. to *Liber Proverbiorum* (rules of Dagesh), p. xiv; GK. § 20<sup>g</sup>; and König, *Lehrgebäude der Hebr. Sprache* (1881), i. p. 59 (where the subject is treated at length).

כִּי אִם = *but* (10, 19. 12, 12 כִּי alone): so 2, 15. 21, 5 al. See *Lex.* 475<sup>a</sup>.

9, 1—10, 16. *First (and oldest) account of Saul's appointment as king. Saul is anointed king by Samuel for the purpose of defending Israel against the Philistines (v. 16), and bidden 'do as his hand may find' when occasion arises.*

9, 1. מִבְּנֵי־מִיָּן That Kish was of Benjaminite descent is stated in the later part of the verse; and we seem to desiderate here a statement

of the *place* to which he belonged (cf. 1, 1; Jud. 13, 2). Perhaps, therefore, we should read, with We. Bu. Now. etc., מִגְבַּע בְּנִימִין (see 13, 15). 'Gibeah of Benjamin' (13, 15. II 23, 29; cf. Jud. 19, 14 (הַגְּבֵעָה אֲשֶׁר לְבְנִימִין), or 'of Saul' (11, 4. 15, 34), or הַגְּבֵעָה alone (10, 26. 22, 6. 23, 19. 26, 1), was the modern *Tell el-Fûl*,—or, as there are no ancient remains here, *Hawānîl*, 500 yards to the NW. (*ZDPV*. 1909, 2—13),—3 miles N. of Jerusalem (cf. Is. 10, 29).

בֶּן אִישׁ יְמִינִי 'the son of a Benjaminite:' the name of Aphiah's father was either not known or unimportant. There is force, however, in Smith's remark, 'בֶּן אִישׁ יְמִינִי is not without analogy, at least אִישׁ יְמִינִי is found II 20, 1. Est. 2, 5. But it is unusual to terminate a genealogy by saying "son of a Benjaminite." It is probable that בֶּן is the error of a scribe who expected to continue the genealogy.'

יְמִינִי This occurs elsewhere as the patronymic of בְּנִימִין: *v.* 4. 22, 7 בְּנִי יְמִינִי; II 20, 1 אִישׁ יְמִינִי as here.

חֵיל [גִּבּוֹר חֵיל Here, probably, as 2 Ki. 15, 20 (Bu.), Ru. 2, 1, a sturdy man of *substance* (not of *valour*, 2 Ki. 5, 1 etc.), a sturdy, honest (cf. on 10, 26), well-to-do country farmer.

לְקִישׁ [לְקִישׁ the dative of relation, going with וְהָאֲבֵרָנָה: see *v.* 20 (לֶךְ); and cf. Is. 26, 14; *ch.* 13, 22 (נִמְצָא לֵ). But perhaps אֲחֵנוֹת לְקִישׁ (some) *asses of Kish's* should be read (Nöld. Bu. Ehrl.); cf. 17, 8. 1 Ki. 2, 39 (GK. § 129<sup>c</sup>).

אֶת־אֲחֵר מִהֲנַעְרִים [אֲחֵר is so closely joined to, and limited by, מִהֲנַעְרִים that it lapses into the constr. st.: so frequently, as Gen. 3, 22 בְּאֶחָד מִבְּנָיו, Jud. 17, 11 בְּאֶחָד מִבְּנָיו, etc. (GK. § 130<sup>a</sup>). Respecting אֶת with a word not strictly defined see Ew. 277<sup>d</sup>, GK. § 117<sup>d</sup>; and comp. Ex. 21, 28. Nu. 21, 9. II 4, 11; and (with the same word as here) Nu. 16, 15 אֶת־אֲחֵר מֵהֶם<sup>1</sup>.

4. The repeated change of number in this *v.* can hardly be original, though parallels can be found in MT.: Nu. 13, 22 וַיָּבֵא; 33, 7 וַיֵּשֶׁב. But it can scarcely be questioned that in all these cases the pl. was designed throughout by the original writers. See the Introduction, § 4. 10 (a). Read therefore, with LXX, וַיַּעֲבֵרוּ (thrice).

<sup>1</sup> In illustration of a man being led to his destiny through the search for lost animals, Wellh. (*Reste Arab. Heidentumes*, 148, ed. 2, 201) cites *Kitāb al-Aghānī*, i. 133, 4, 8, xix. 3 ff.

[ארץ שלישה] presumably the district round בעל שלישה (2 Ki. 4, 42), which, from the context, cannot have been far from the 'Gilgal' of *v.* 38. This 'Gilgal,' from which (2 Ki. 2, 1. 3) Elijah and Elisha 'went down' to Bethel, cannot, as the editors of the RV. with marg. references strangely suggest on *v.* 1, be the Gilgal of Jos. 5, 9 in the Jordan valley, between Jericho and the Jordan, some 3000 ft. *below* Bethel, but is, no doubt, the 'Gilgal' of 1 S. 7, 16 (see note), the modern *Jiljiliyeh*, on a high hill (2441 ft.) 7 miles N. of Bethel. This Gilgal is indeed 450 ft. lower than Bethel; but it is separated from it by the great W. ej-Jib (1746 ft., in some parts 2030 ft.), the descent into which may account for the 'went down to Bethel' of 2 Ki. 2, 3 (*DB.* ii. 177<sup>b</sup>). Βαῖθσαρισα (LXX for בעל שלישה in 2 Ki.) is said by Euseb. (*Onom.* 239, 92) to have been 15 Roman miles N. of Diospolis (Lydda), a situation which would just suit the ruined site *Sirisiā*, 14½ Roman miles or 13 Engl. miles N. of Lydda (*EB.* s.v.). Or Ba'al-shalisha itself might very well be the modern *Kefr Thilth*, 4 miles NE. of Sirisiā (Conder and others): the Arab. *th* corresponds correctly to the Heb. ש. שלי. Either of these places would be about 25 miles NW. of Gibeah.

[שעלים] not mentioned elsewhere. The name has often been supposed to be an error for שעלבים (Josh. 19, 42,—mentioned between Beth-shemesh and Aijalon: Jud. 1, 35; 1 Ki. 4, 9 †), a place which, though it was no doubt in the neighbourhood, has been identified very precariously,—for the names do not agree phonetically,—with *Salbīt*, 4 miles NW. of Aijalon. Aijalon would be about 20 miles S. of Kefr Thilth (above), and 12 miles W. of Gibeah.

Whether, however, all the places mentioned are rightly identified, must remain an open question: if the map be consulted, a journey in search of the lost asses from Gibeah (Tell el-Fūl) to Kefr Thilth (25 miles to the NW.), then 20 miles to the S., to some place near Aijalon (??), and thence either 13 miles back to Beit-Rîma, or 11 miles to Rentis, or 12 miles ENE. to Rām-Allah (see p. 4), all within 3 days (9, 20),—the land of Zuph (see p. 1) being visited, not because Samuel's home was in it, but accidentally (9, 5. 6),—does not seem very probable.

[וְאֵין] 'and [there was] nought (sc. of them).' In full, וְאֵין; but the absolute use of אֵין in cases such as this is idiomatic, esp. after ובקשו שלום (Is. 41, 17 וְאֵין מִיָּם מִבְּקָשִׁים; Ez. 7, 25 ובקשו שלום; cf. *ch.* 10, 14 (כִּי אֵין), 1 Ki. 18, 10), and קָנָה (Job 3, 9 וְאֵין; Is. 59, 11 וְאֵין לְמִשְׁפָּט; *ψ.* 69, 21). The ך by GK. § 104<sup>f</sup>.

5. [המה באו . . . ושואל אמר] On this graphic and idiomatic manner of expressing a synchronism in place of the more ordinary ויהי כבואם שואל, see *Tenses*, §§ 165–169; and cf. 20, 36; II 20, 8; Gen. 44, 3. 4; Jud. 15, 14: also below *v.* 11 (with the ptc.). 14, 27; 17, 23; 2 Ki. 2, 23. Ehrlich adds rightly that in this idiom the first sentence must only contain a single verb, with at most the addition of a negative circumst. clause, denoting time or place (as Gen. 44, 4): the Old Lat. ולא מצאו (cited in Kit.) is thus not original.

[ארץ צוף] the home of Samuel, in Ephraim (see on 1, 1), which, if the places are rightly identified, Saul must have entered again from the W. end of Benjamin. In 10, 2, when Saul leaves Samuel, he re-enters the territory of Benjamin from the North.

[ראו] *to be anxious or concerned*:  $\psi$ . 38, 19 I am concerned on account of my sin: Jos. 22, 24 מראנה out of concern. The pf. and *warw* conv. in continuation of פן יחרל as Gen. 3, 22. Ex. 34, 15 f., and regularly: see *Tenses*, § 115, s.v., GK. § 112P.

6. [אשר הלכנו עליה] 'on which we have started.' דרך is conceived here as including the goal: for of course they would not need to be told the way they had already come. Gen. 24, 42 differently: 'which I am going (הלך) upon;' so Jud. 18, 5.

7. [והנה] 'And lo, we shall go, and what shall we bring?' etc. = And *if* we go, what . . . ? So הן, Ex. 8, 22: cf. on 20, 12, and II 18, 11.

[אול] only here in prose, and only altogether five times in Hebrew, mostly in the sense of *going away, departing*. The word is common in Aramaic, being in the Targums the usual representative of הלך (which is not used with the same constancy in Aram. as in Heb.): e.g. in the Targ. of this chapter, *vv.* 3<sup>b</sup>. 6. 10.

[ותשורה אין] as pointed, must, as Ehrlich remarks, belong to the inf. (*Lex.* 34<sup>b</sup> 5), and the meaning must be, 'and a present it is impossible to bring.' The sense required is 'and there is no present to bring,' for which we must read either תשורה להביא (Ex. 17, 1), or ומים אין לשחות (Gen. 2, 5. Nu. 20, 5. 2 Ki. 19, 3: *Lex.* 34<sup>b</sup> top). The latter is the natural correction to make here.

[תשורה] only here: comp. the use of the cognate verb שור Is. 57, 9. The passage may be illustrated from 2 Ki. 4, 42 (the gifts offered to Elisha).

8. [נמצא] *there is found*, idiom. for *there is here* (21, 4), or *there is present* (13, 16); cf. *Lex.* 594<sup>a</sup>.

[ונתתי] Read ונתת with LXX, Th. We. Kp. etc.: the pf. with *warw* conv. with the force of a precativ or mild imperative, as Jud. 11, 8: *ch.* 20, 25; 25, 27 al. (*Tenses*, § 119 δ).

9. An explanatory gloss, the proper place of which is evidently after v. 11, where הראה first occurs in the narrative.



[יקרא] *used to be called*: GK. § 107<sup>e</sup>.

[לפנים] So Ruth 4, 7 (probably a similar gloss); Jud. 1, 23.

11. [המה עליהם . . . והמה מצאו] Where, in this idiom (see *v.* 5), the subject of the two verbs is the *same*, the pron. is repeated: as Gen. 38, 25; Jud. 18, 3. Hence 2 Ki. 10, 13 for ויהוא read והוא (connecting 12<sup>b</sup> with 13<sup>aa</sup>. וימצא, suggested in Kittel, would not here be a Heb. construction).

12. [יש] So, alone, in answer to a question, 2 Ki. 10, 15. Jer. 37, 17<sup>+</sup>. Cf. *Lex.* 441<sup>b</sup> a.

[הנה לפניך מהר עתה כי היום] LXX *ἰδοὺ κατὰ πρόσωπον ὑμῶν· νῦν διὰ τῆς ἡμέρας κτλ.*, whence We., developing a suggestion of Lagarde<sup>1</sup>, restores הִנֵּה לְפָנֶיכֶם עֲתָה כִּהְיוֹם 'lo, he is before you: now, just at present, he is come to the city,' etc. In support of this restoration, We. remarks (1) that the *sing.* לפניך agrees ill with *v.* 12, in which the pl. is used throughout: (2) against MT. מהר, that no reason appears why Saul should *hasten*, if Samuel had just come into the city—not, as has been supposed, from some journey, but—from the neighbouring במה (where he had recently been, *v.* 23, and given instructions—אשר אמרת אליך—to the cook). The superfluous הר in MT. We. plausibly explains as a remnant of the 'explicit' subject הראה, which had been inserted by a scribe as a subj. for לפניכם (though, when the noun to which הנה refers has immediately preceded, the pron., whether הנה הוא or (rare) הִנֵּה, is not unfrequently omitted; cf. 15, 12, 16, 11, 30, 3, 16: *Tenses*, § 135. 6, 2). כִּהְיוֹם will have the same force as in *v.* 13<sup>b</sup>, where it is likewise rendered διὰ τῆς ἡμέρας by LXX. The expression recurs Neh. 5, 11, and means *at once, just now*, the force of יום, as in כיום 2, 16, being forgotten.

13. [בן] often answers to כ in comparisons (*Lex.* 486<sup>a</sup>); but to express correspondence in *time*, it is very rare. Cf. Hos. 6, 3, as emended very plausibly by Giesebrecht, בְּנִשְׁתַּחֲרָנִי בֶן נִמְצְאָהוּ.

[כי הוא] 'for *he* . . .' Notice the emphatic pronoun.

[כִּי־אֶתּוֹ כִּהְיוֹם תִּמְצָאֵן אֹתוֹ] 'for *him* just now—you will find him,' the first אֹתוֹ not being subordinated directly to the verb, but being resumed

<sup>1</sup> *Anmerkungen zur Griech. Uebersetzung der Proverbien* (1863), p. iii (לפנים) (לפנים מהר for הראה).

in **אתו** at the end, which thus becomes the direct accusative. The case is but an extension of the principle which is exemplified in Gen. 13, 15 **לך אתהנָה** **כי את כל הארץ . . .** for all the land . . . , to thee will I give it; 21, 13; *ch.* 25, 29 and often (*Tenses*, 197. 6). The resumption only happens to be rare when the first object is a *pronoun*: but see 2 Ki. 9, 27 **גם אתו הכהו** Him also, smite him! 'To omit [as Th. would do] one of the two **אתו** borders on barbarism' (We.). Klo. Bu., however, regard the first **אתו** as an error for **עתה** (cf. *v.* 12).

14. **ויעלו העיר** The city itself then was on an elevation: and the **במה** on a still higher elevation outside it (**לעלות הבמה**<sup>b</sup>): conversely, it is said, *v.* 25 **וירדו מהבמה העיר**).

**בתוך השער** Probably this is an ancient error for **בתוך העיר** 'in the middle of the *gate*:' this agrees better both with *v.* 18 and with the language of this verse (Saul and his servant were *coming in*, and Samuel was *going out* to meet them).

15. **וי"י גלה** An example of the manner in which the pluperfect tense is expressed in Hebrew. By the avoidance of the common descriptive tense **ויגל** (i.e. lit. 'and Y. *went on to uncover*') the connexion with what precedes is severed, and the mind is left free to throw back the time of **גלה** to a period prior to the point which the narrative itself has reached. So regularly, as 14, 27. 25, 21. 28, 3; II 18, 18 etc. (*Tenses*, § 76 *Obs.*; GK. §§ 106<sup>f</sup>, 142<sup>b</sup>). For **גלה את און פ'**, cf. 20, 2. 12. 13. 22, 8. 17. II 7, 27.

16. **בַּעַת מחר** 'at the time to-morrow' = when to-morrow has come. So II 20, 12. Ex. 9, 18. 1 Ki. 19, 2. 20, 6. 2 Ki. 7, 1. 18. 10, 6<sup>+</sup>. Cf. Gen. 18, 10. 14. 2 Ki. 4, 16. 17<sup>+</sup> **בַּעַת חַיָּה** i.e. (probably) 'at the time, (as it is) reviving' = in the returning year. **מחר** must not in these phrases be regarded as a *genitive*, since **בַּעַת** has the art. In full, they would be **בְּהַיּוֹת הַעַת חַיָּה** (Hitzig on Job 39, 17).

**נָגִיד** 'prince,' lit. *one in front, leader*: used often in the more elevated prose (especially in the prophetic utterances in Sam. and Kings) for the chief ruler of Israel (10, 1. 13, 14. 25, 30. II 5, 2. 6, 21. 7, 8. 1 Ki. 1, 35. 14, 7. 16, 2. 20, 5; cf. Is. 55, 4).

16<sup>b</sup>. **את־עָמִי עָמִי** (Ex. 3, 7): no doubt, rightly.

**כִּי בָאָה וְג'** Gen. 18, 21.

17. **עָנָה** as Jud. 18, 14. Is. 14, 10 al., to *answer*, not some-

thing which has been said, but as the situation may require or suggest (*Lex.* 773<sup>a</sup>).

[אשר אמרתי אליך] 'as to whom I said unto thee, This one,' etc.; cf. *v.* 23<sup>b</sup>.

[יעצר] here only in the sense of *coercere imperio*: cf. עָצַר Jud. 18, 7 (in a passage, however, where the text is very suspicious).

18. אֶת שְׂמוּאֵל 'drew near to' is evidently the sense that is intended, which אֶת *with* will scarcely express. No doubt both here, *ch.* 30, 21, and Nu. 4, 19 (as Jud. 19, 18<sup>b</sup> after הָלַךְ), אֶת is merely an error for אֵל.

19. [וְאָכְלָתָם] LXX καὶ φάγε, i.e. וְאָכְלָתָּ (or וְאָכְלָתָּ).

20. [הַיּוֹם שְׁלֹשֶׁת יָמִים] 'to-day, three days' (read with We. Bu., GK. § 134<sup>m</sup>, יָמִים), i.e. *for* three days, (Anglice) *three days ago*. Cf. 30, 13 הַיּוֹם שְׁלֹשָׁה, where יָמִים is omitted.

לָהֶם . . . [וְלֹאֲתָנוֹת לָהֶם] resumes לֹאֲתָנוֹת upon exactly the same principle as that explained in the case of the accus. on *v.* 13: cf. Gen. 2, 17 (מִן). II 6, 23 (ל). 2 Ki. 22, 18 (אֵל): *Tenses*, § 197 *Obs.* 1.

[אֶל-תִּשָּׁשׁ וְג'] The tone is drawn back by אֶל- (*Tenses*, § 70), as it is (GK. § 72<sup>t</sup>) by the *waw* consec.; cf. II 17, 16 אֶל-תִּלָּךְ. Ex. 23, 1. The idiom, *set the heart (mind) to (on)*, as II 13, 20 al. Cf. *Lex.* 523<sup>b</sup> (3 c), 524<sup>b</sup> (3 c); and on 4, 20.

[וְלָמִי וְג'] Rightly rendered by LXX, Vulg. καὶ τίτι τὰ ὀρατὰ τοῦ Ἰσραὴλ; et cuius erunt optima quaeque Israel? RV. *and for whom is all that is desirable in Israel?* חֲמֹדָה is used in the same concrete sense as in Hag. 2, 7 וּבָאוּ חֲמֹדֵת כָּל הַגּוֹיִם (where note the *plural* verb) 'and the desirable things (i.e. costly offerings: see Is. 60, 5 *end*) of all nations shall come,' etc. But perhaps both there and here it is better to point חֲמֹדָתָה (ptcp. pass.).

21. [אֲנִכִּי] *mil'el* (GK. p. 60n.), on account of the pause (see on 1, 15).

[בְּמִקְטָנִי שְׁבִטִי בְּנִימִין] בְּמִקְטָנִי should be logically בְּמִקְטָנִי, or rather (Ehrlich) בְּמִקְטָנִי. The plural may be due to the illogical attraction of שְׁבִטִי (read as שְׁבִטִי).

<sup>1</sup> So in the one passage in which the *st. c.* of קָטָן occurs, 2 Ch. 21, 17. Ehrlich maintains that קָטָן and קָטָן cannot be used promiscuously, but that קָטָן is the form out of pause, קָטָן the form in pause (cf. GK. § 29<sup>n</sup>). It is true, קָטָן is always found with *athnah* and *soph-pasuq*, and קָטָן is always found with a conj. accent: but with the smaller disj. accents the pointing varies: thus we have קָטָן

[שָׁבֵטִי בְּנִימִין] 'Unquestionably an error for 'שָׁבֵט ב' (Keil). However, curiously enough, the same expression occurs Jud. 20, 12 בְּבֵל שָׁבֵטִי בְּנִימִין. We. Stade (p. 204) propose in both cases to point שָׁבֵטִי, thinking that 'perhaps the archaic form of the *st. c.* (GK. § 90<sup>1</sup>) should be here restored;' but this is hardly probable. With the passage generally, cf. Jud. 6, 15, where Gideon expresses, or affects, similar modesty.

[הַצְעִירָה] = *the smallest*: GK. § 133<sup>2</sup>.

22. [לְשִׁכְתָּהּ] See on 1, 18. We should expect לשִׁכְתָּהּ.

[בְּרֹאשׁ] *at the head or top*: 1 Ki. 21, 9. 12. קְרוּאִים = those *invited* to a feast, as 1 Ki. 1, 41. 49; cf. קרא *ib.* 9. 10.

23. [מִנָּה] See on 1, 4.

24. [וְהָעֲלִיָּה] There are three cases in which ה has apparently the force of the relative<sup>1</sup>; (1) with a verb, (a) where the construction depends upon the consonants. This is well substantiated for *late* Hebrew (Ch. Ezr.), 1 Ch. 26, 28. 29, 8 al.: but the one example in middle Hebrew, Jos. 10, 24<sup>2</sup>, is so isolated that it rests probably upon a textual corruption (הַלְלִים might easily be restored): (b) where the construction depends solely upon the punctuation, chiefly in the 3rd sing. fem. perf. *Qal* (as הִבָּאָה Gen. 18, 21; 46, 27 הִשְׁמָה Is. 51, 10<sup>3</sup>), or in the 3rd sing. masc. perf. *Nif.* (as in הִנּוּלֵדְלוּ Gen. 21, 3; הִנּוּרָאָה 1 Ki. 11, 9). Whether this punctuation represents a genuine tradition is extremely questionable: had ה been in use in earlier Hebrew with the force of a relative, it is strange that it should appear once only with 3 pl.: its restriction to cases in which a different accent (הִבָּאָה) or punctuation (הִנּוּלֵדְלוּ, הִנּוּרָאָה) would give rise to the regular construction<sup>3</sup>, and the fact that the Massorah itself does not

16, 11 al., but קָטְנָן 20, 2 al.; קָטְנָן II 9, 12<sup>+</sup>, but קָטְנָן *ch.* 5, 9. 20, 35. 22, 15 al.; and קָטְנָן Est. 1, 5<sup>+</sup>, but קָטְנָן *ch.* 25, 36<sup>+</sup>. If the *normal* form were קָטְנָן, it is strange that we should find always the *fem.* קָטְנָנָה, the *pl.* קָטְנָנִים, and before a *sf.* the form קָטְנָנִים.

<sup>1</sup> Comp. *Ew.* § 331<sup>b</sup> (1) and *note*: GK. § 138<sup>1, k</sup>.

<sup>2</sup> For Jer. 5, 13 (Hitzig, Graf, Keil) is very uncertain; either דִּבֶּר is a subst. (*Ew.* § 156<sup>a</sup>; GK. § 52<sup>o</sup>), or, more probably, דִּבְרָה should be read.

<sup>3</sup> See, e.g. Is. 51, 9 הַמַּחֲצֵבֶת; Gen. 48, 5 הַנּוֹלִידִים לוֹ. And so in Ez. 26, 17 הַחֲלָלָה, read as הַחֲלָלָה, may be the ptcp. *Pu'al* without מ, like אֲפָלָה Ex. 3, 2 etc. (*Ew.* § 169<sup>d</sup>; GK. § 52<sup>3</sup>).



point consistently (see e.g. הַבָּאָה Gen. 46, 26 al.; הַנְּרָאָה Gen. 12, 7, 35, 1), make it highly probable that the anomaly in these cases is not original, and that in fact ה as a relative is unknown to classical Hebrew. (2) Before a preposition—as in the Gk. idiom τὸ ἐπ' αὐτῆς—it occurs here alone in the OT., though combinations of the type אֲשֶׁר עָלֶיהָ are of constant occurrence. The usage here is thus doubly exceptional, and entirely unsupported by precedent or parallel. Under the circumstances it can scarcely be doubted that Geiger (*Urschrift*, p. 380) is right in reading וְהָאֵלֶּיָּה and the *fat tail* (Ex. 29, 22 and elsewhere in the ritual laws of P). The אֵלֶּיָּה is the fat tail of certain breeds of sheep<sup>1</sup> (commonly known as 'Cape sheep'), and is still esteemed a delicacy in the East: when dressed and served at table it much resembles marrow (the writer has seen and tasted it in Syria). The allusion in the *v.* will thus be to certain choice pieces reserved specially (*v.* 23<sup>b</sup>) for those honoured with a place בְּרֹאשׁ הַקְּרוּאִים<sup>2</sup>.

[וַיֹּאמֶר] The subj. is Samuel, not the cook.

וְנִי לְמוֹעֵד וּנִי] 'because unto the appointed time [hath it been] kept for thee, saying, I have invited the people.' לֹאמֵר is construed with שְׁמוֹר freely, κατὰ σύνεσιν: cf. Ex. 5, 14 (where the subject of the preceding verb is not that implied in לֹאמֵר). The sense thus obtained, however, is not good; and הוּא is desiderated after שְׁמוֹר (though see GK. § 116<sup>s</sup>; שְׁמוֹר, or (GK. § 144<sup>d</sup>) שָׁמַר, for שְׁמוֹר would also be an easy emendation). It can thus hardly be doubted that there is some corruption in the text (especially in לֹאמֵר הָעַם קְרָאתִי). נִשְׂאָר also does not mean 'reserved' (Ew.), but *left over*. V. 13 however suggests that Samuel and Saul did not take their meal after the others had finished, but that the other guests waited to begin their meal until Samuel had arrived: what we expect, therefore, here is a 'polite invitation to Saul, as the guest of honour, to begin the meal;' the others would then begin theirs. Sm. Now. suggest, for הַנֶּשֶׂאָר, הַנֶּשֶׂאָר, the *flesh* (of

<sup>1</sup> Comp. the notice in Hdt. 3. 13; and see in the *Jewish Encycl.* xi. 250 an illustration of such a sheep, with a small cart supporting the long and heavy 'fat tail.'

<sup>2</sup> The shoulder and the 'fat tail' are still the pieces offered by the fellahin of Palestine to the guest whom they desire to honour (*ZDPV.* vi. 98, cited by Nestle, *Marginalien*, 1893, p. 13 f.).

flesh prepared for the table, Ex. 21, 10.  $\psi$ . 78, 20), and Sm. Bu. Now., for  $\text{שָׂמור}$  אַחֲרָנוּ (אַחֲרָנוּ Gen. 32, 5, or אַחֲרָנוּ Gen. 34, 19), or אַחֲרוֹ; Sm. Now. also follow Bu. in reading  $\text{לֶאֱכֹל עִם הַקָּרָאִים}$  for  $\text{לֵאמֹר}$  הָעַם קִרְאָתִי: we then get, 'Behold, *the flesh* is set before thee! Eat! for *we* (or *they*) have tarried for thee unto the appointed time, *that thou mayest eat with them that are invited.*' But 'the flesh is set before thee' is rather a bald and graceless invitation; and אַחֲרָ always (even in Gen. 32, 5, where it is opposed to נִרְתִּי) has the idea of tarrying *later* than is usual, or might be expected; though suitable, therefore, with מוֹדֵהמוֹעֵד (II 20, 5), would it be suitable with 'to the appointed time?' Nothing preferable to  $\text{לֶאֱכֹל עִם הַקָּרָאִים}$  has been suggested: but in the earlier part of the verse, it would be a smaller, and perhaps a sufficient, change to read, for הַנִּשְׁמָר, הַנִּשְׁמָר 'that which has been kept (reserved)' (see v. 23<sup>b</sup>), and for שְׂמֹר, as suggested above, נִשְׁמָר or נִשְׁמָר<sup>1</sup>.

25–26. וַיִּשְׁכְּמוּ וַיִּשְׁכְּמוּ עַל הַנֶּגֶב: LXX καὶ διέστρωσαν τῷ Σαουλ ἐπὶ τῷ δώματι, καὶ ἐκοιμήθη = וַיִּשְׁכְּבוּ עַל הַנֶּגֶב וַיִּשְׁכְּבוּ (Pr. 7, 16) וַיִּרְבְּדוּ. The sequence in MT. is so bad (וַיִּדְבֵּר and וַיִּשְׁכְּמוּ both being premature, when וַיִּקְרָא וְג' follows) that there can be little doubt that this is the true reading: 'And *they spread a couch* for Saul on the house-top, and *he lay down*,' to which Samuel's *calling to* Saul on the house-top in the morning (v. 26 וַיְהִי וְג') forms now a natural and suitable sequel.

27. כִּיּוֹם = *first of all* (before going on): cf. on 2, 16.

10, 1. אַתְּ-פָּרֵהשָׁמֶן] Cf. 2 Ki. 9, 1. 3.

כִּי הֲלוֹא כִּי] 'Is it not that?' = 'Hath not?' is shewn by II 13, 28

<sup>1</sup> Ew. on the basis of LXX παρὰ τοὺς ἄλλους suggested for  $\text{מִשְׁאָר}$  הָעַם,  $\text{לֵאמֹר}$  הָעַם = 'above the rest of the people (whom) I have invited,' which We. is disposed to acquiesce in, though it is true that  $\text{שָׂאָר}$  is not a word found elsewhere in the best Hebrew *prose* style (Ch. Ezr. Neh. Est., and of course in *Isaiah*); and the omission of  $\text{אֲשֶׁר}$  before הָעַם is questionable (on 14, 21). LXX for קִרְאָתִי have ἀπόκλιξε *nip off* (= מִלֵּךְ Lev. 1, 15; 2 Ki. 6, 6; קָטַף Ez. 17, 4. 21), whence Th. suggests קָרַעְתִּי *cut off!* (*Anglice* Help yourself!), cf. Job 33, 6 קָרַעְתִּי גַם אֲנִי. But it is not probable that a word so rare in Heb. as קָרַע (and usually occurring in a different application— $\text{יִקְרַע עֵץ}$ ) would have been used in this sense. It must however be admitted that in post-Bibl. Hebrew קָרַע is used of *cutting up* food into pieces: see Levy, *NHWB*. s. v. LXX εἰς μαρτύριον of course presupposes nothing different from מוֹעֵד, which the translators elsewhere connected wrongly with עוֹד: cf. σκηνὴ τοῦ μαρτύριου for אֹהֶל מוֹעֵד.

to be a good Hebrew expression: but the long addition preserved in LXX and Vulg. has every appearance of being original. The insertion would read in Hebrew thus: הָלוֹא [מִשְׁחָךְ יָי לָנִיז עַל-עַמּוֹ עַל-יִשְׂרָאֵל וְאַתָּה תַעְצֹר בָּעַם יָי וְאַתָּה תוֹשִׁיעַנִי מִיַּד אוֹיְבָיו וְהִדְלָךְ הָאוֹת] כִּי מִשְׁחָךְ יָי עַל נַחֲלָתוֹ לָנִיז: The circumstantiality of the account is here not out of place: the express mention of the signs at an earlier stage of the instructions to Saul than *v.* 7, is what might be expected: and the omission of the clause in MT. may be readily explained by the supposition that a transcriber's eye passed from the first מִשְׁחָךְ יָי to the second. So Dr. Weir.

2. עַם] = *close to, near*: Gen. 25, 11. 35, 4. II 19, 38 al. As Jer. 31, 15 shews, Rachel's grave must have been very near Ramah, i.e. the Ramah of Is. 10, 29, now *er-Rām*. *Er-Rām* is 5 miles S. of Bethel, which, according to Jos. 18, 13 (P), was on the N. border of Benjamin: but at this time, it seems, Ephraim extended further to the S. (see esp. Jud. 4, 5). In Gen. 35, 20. 48, 7 לְחַם בֵּית הוּא identifying Ephrath with *Bethlehem*, is either a gloss (so Dillmann and most commentators), or (Delitzsch on Gen. 35, 20) embodies a different tradition.

נָבֹל בְּנִימִן] the Northern border: cf. on 9, 5.

בַּצִּלְחָה] The word arouses suspicion. The locality intended seems to be so accurately defined by עַם קְבֵרַת רָחֵל, that we are surprised at a closer definition following, especially in such an obscure form; for, as צִלְחָה possesses no meaning, it cannot designate any particular spot near Rachel's grave, at which the men were to be met. LXX have *ἀλλομένων μεγάλα*. *Ἀλλομένων* = צִלְחָה (see *v.* 6): but though צִלְחָה may be rendered (metaph.) *leap upon*, צִלְחָה absolutely cannot express the idea of *leaping*. *μεγάλα* does not occur elsewhere in LXX in an adverbial sense (We.); so probably here it is nothing but a Hebrew word written in Greek letters, and transformed into something significant in Greek<sup>1</sup>. Many MSS. after *Βενιαμειν* insert *ἐν Σηλω* (= בַּצִּלְחָה) *ἐν Βακαλαθ*; Lucian's recension after *Βενιαμιν* and before *ἀλλ. μεγ.*

<sup>1</sup> Cf. 1 Ki. 18, 32 *θάλασσαν* from תַּעֲלָה; Am. 3, 12 *ἱερεῖς* from עֲרִישׁ (as Jerome, cited by Field, points out); Jer. 8, 7 *ἀγροῦ*; 34, 5 *ἕως ἄδου κλαύσονται*. For other examples, see the Introduction, § 4. 1a b; Thackeray, *Gramm. of OT. Greek* (1909), p. 37 f.

adds *μεσημβρίας* [as though *בצל צה* = *in umbra sereni*: hence Vulg. *meridie*]. All these are evidently different attempts to render or represent the five consonants which stand now as *בצלצה*: but they throw no light either upon the word itself or upon the original reading which may underlie it.

[את דברי האתנות] = *the matters = the concern* of the asses: cf. על דבריכם Dt. 4, 21. Comp. Delitzsch or Cheyne on *ψ*. 65, 4. But דבר (LXX *ῥῆμα*) would be more natural.

[ורא] The pf. and ו consec., with a frequentative force (*Tenses*, § 113. 4 a; GK. § 112<sup>m</sup>), after a bare perfect (GK. § 112<sup>b</sup>). וראי (Bu. al.), following נטש, is no improvement: we should need וראי הוא (Jer. 48, 11); the cases noted in GK. § 116<sup>s</sup> are different.

3. [וזלף] To *pass on*. Elsewhere only in poetry, as a poet. syn. of עבר, to *come* (or *pass*) *on*, usually with some swiftness or force: of a flood, Is. 8, 8; a tempest 21, 1; a breath, Job 4, 15; of the Chaldaean conqueror compared to a wind, Hab. 1, 11; of God, Job 9, 11. 11, 10; of days passing quickly away like skiffs down a stream, Job 9, 26. The word is hardly one that would be expected here: and Ehrlich would read for it והלכת.

[עלים] Bethel (2890 ft.) was itself on a hill; and the plateau on which the hill stands is considerably higher than most of the surrounding country. 'To God,' Bethel being an ancient sacred place.

[שלשת כבורות לחם] בָּכָר is *fem.* (Ex. 29, 23 al.); and though a fem. numeral is found here and there with a fem. noun (as Gen. 7, 13. Job 1, 4: GK. § 97<sup>c</sup>; König, iii. 322), it is probably best to restore with We. שָׁלֵשׁ. Klo. Bu., remarking that two out of three loaves would be a large proportion to give as a present, would read (after LXX *ἀγγεῖα*) בָּלוֹיִי *baskets* (Am. 8, 1); Sm. would read בָּלִי (9, 7).

4. [ושאלו לך לשלום] and shall ask thee with regard to welfare,—a common Heb. expression (17, 22. 25, 5. Gen. 43, 27 al.). Why the direct object is introduced by ל, is not apparent: perhaps (cf. König, iii. § 327<sup>k</sup>) from assimilation to לשלום.

[שתי לחם] the fem. שתי may be on account of בָּכָרוֹת understood<sup>1</sup>;

<sup>1</sup> Which Klo. Bu. Dh. would even insert here, after LXX *δὺς ἀπαρχὰς ἀπραν*, i.e., it is supposed, בָּכָרוֹת, misread בָּכָרוֹת; but בָּכָרוֹת is nowhere else misrendered *ἀπαρχαί*.



or, as לחם is elsewhere construed as a masc. (עשרה לחם 1 Ki. 14, 3. חמשה לחם *ch.* 21, 4; cf. עשרה אנשים, שני אנשים: GK. § 97<sup>b</sup>), שני should perhaps be restored.

5. [נבעת האלהים] identical, as the נציב פלשתים shews, with the נבע (נבעה) of 13, 3; and most probably the older name, marking it as an ancient holy place, of 'Gibeah of Saul.' *Rām-Allah*, 7 miles N. of Tell el-Fûl (suggested in *H. G.* p. 250), is much too far to the north. On אחר כן, see GK. § 29<sup>g</sup>.

[נציב] LXX, Pesh. Vulg. express a singular; and, as the sing. occurs also 13, 3. 4, נציב should in all probability be read accordingly here. The accidental transposition of two contiguous letters is not unfrequent in MT.: in the *Ochlah we-Ochlah*, § 91, there is a list of sixty-two such transpositions which have been corrected by the Massorah. Some few of the corrections may be questioned: but the majority are certainly authorized (e.g. והימשי Jud. 16, 26; שומע Jer. 17, 23; היאתון Ez. 40, 15; הילכות Pr. 31, 27 cannot be original readings). As to the meaning, נציב has the sense of *pillar* in Gen. 19, 26, of *prefect* or *deputy* in II 8, 6. 14. 1 Ki. 4, 19; possibly also it might be used to denote a *post* or *garrison*, like מצב 13, 23. Which of these senses it has here, it is difficult to say; versions and commentators are equally divided. (a) LXX here (one rendering<sup>1</sup>) has ἀνάστημα, i.e. prob. a *pillar* erected as a symbol or trophy of Philistine domination: so (prob.) Pesh., and amongst moderns Th. Bö. We. (b) Vulg. has *statio*, i.e. a military post, or garrison: so EVV. Ge. Ke. (c) Targ. has אסטרטני (i.e. στρατηγοὶ) both here and 13, 3. 4 (likewise in the *plur.*): similarly Ew. Gr. Sm. Bu. Now., only reading as a sing. נציב (*prefect, officer*). On the whole (the sense *statio* being not otherwise substantiated), (c) is probably to be preferred.

It appears from this verse that a large area of Central Palestine was now in the hands of the Philistines.

[ויהי וג'] The jussive is unexpected. In II 5, 24 (= 1 Ch. 14, 15), Ruth 3, 4 it can be explained as expressing a command: but that is not the case here; and it is better to suppose it to be an error

<sup>1</sup> In the other rend. the word is simply transliterated Νασειβ, as in 13, 3. 4.

for וְהָיָה (Sm.). In 1 Ki. 14, 5<sup>b</sup> read וְהָיָה. The explanation in GK. § 112<sup>z</sup> is artificial, and not probable.

[וְהָיָה מִתְנַבְּאִים] a circumstantial clause, describing the condition in which the prophets would be as they came down from the בָּמָה: cf. Jer. 38, 22 וְהָנָה אָמְרָת = *they saying* (*Tenses*, § 160; GK. § 141<sup>e</sup>).

The word, which is in the reflexive conj. and a denominative, denotes to *play* or *act* the prophet, viz. by manifestations of physical excitement—not unlike those exhibited by the dervishes of the present day in the East<sup>1</sup>—such as are more evidently described, on the second occasion when Saul is seized by the contagious frenzy, 19, 20 ff. So 1 Ki. 22, 10 Aḥaz and Jehoshaphat were sitting in the gate of Samaria וּבֹל הַנְּבִיאִים מִתְנַבְּאִים לִפְנֵיהֶם comp. (of the prophets of Baal) *ib.* 18, 29. From this peculiarity, the prophet is sometimes described mockingly as מְשַׁנֵּעַ 2 Ki. 9, 11. Hos. 9, 7; cf. Jer. 29, 26.

6. [וְעָלָה] the same word *v.* 10; Jud. 14, 6. 19. 15, 14 (of Samson); *ch.* 11, 6; 16, 13 (David); also 18, 10, where the subject is רִיחַ אֱלֹהִים, but the direction in which the inspired activity displays itself is different.

[וְהִתְנַבְּאָתָה] for וְהִתְנַבְּאָתָה; cf. *v.* 13. See GK. § 75<sup>aa</sup>.

7. [וְהָיָה . . . עֲשֵׂה] would be resumed normally by וְעָשִׂיתָ, or תַּעֲשֶׂה (the latter less usual in ordinary prose). The uncommon imper. was chosen, no doubt, as more forcible: cf. Dt. 6, 10-12<sup>a</sup>.

8. [תִּבְאֵנָה] So Jer. 9, 16. Est. 4, 4. *ψ.* 45, 16<sup>+</sup>. The more usual form is תִּבְאֵנָה (11 times), or (Gen. 30, 38) תִּבְאֵנָה; GK. § 76<sup>g</sup>.

[אֲשֶׁר תִּמְצָא יָדְךָ] The same idiom in *ch.* 25, 8. Jud. 9, 33<sup>b</sup>. Qoh. 9, 10.

8. *Introduction to first account of Saul's rejection* (13, 7<sup>b</sup>-15<sup>a</sup>).

‘And thou shalt go down before me to Gilgal; and, behold, I am coming down to thee to sacrifice . . .: seven days shalt thou wait, until I come to thee, and declare to thee what thou shalt do.’ . . . וְהָנָה is a circumstantial clause (cf. Jud. 9, 33) and subordinate to וְיִרְדָּתָה, throwing the idea which it introduces into relief, and giving it greater prominence than it would otherwise have: then *b* is supplementary to *a*, defining more closely what Saul is to do at Gilgal until Samuel meets him there<sup>2</sup>.

<sup>1</sup> Comp. Lane, *Manners and Customs of the Modern Egyptians* (ed. 5, 1871), ii. 151-154, 174 f., 179 f.; W. R. Smith, *Prophets of Israel*, pp. 86, 390 f. (<sup>2</sup>391 f.).

<sup>2</sup> Keil's construction of this verse is illegitimate. The verse refers evidently to

[וירדת] The Gilgal here meant is the one in the Jordan-valley (*Jiljul* or *Jiljul'ye'h*), near Jericho, 600 ft. below the Medit. Sea, and consequently some 3350 ft. below Gibeah; hence 'go down.'

9. [והיה] See on 1, 12. Due probably to a scribe, who judged in error, from the tense of the preceding verses, that another future was still to follow: *ויהי* is the tense which *ought* to be used, and which ought, no doubt, to be restored.

[כהפנתו שכמו] Cf. הפנה ערף (in flight), Jer. 48, 39.

[הפך] For the constr., cf. Zeph. 3, 9.

10. [שם] redundant before הנבעתה. Read with LXX (*ἐκεῖθεν*) מִשָּׁם, i.e. either the place where Saul parted from Samuel, or the place mentioned in v. 3 f., the account of how the first two signs (vv. 1-4) came to pass, having fallen out of the narrative after v. 9. The 'Gibeah' will be the 'Gibeah of God' of v. 5.

[והנה . . . לקראתו] So (without a verb) II 15, 32; I Ki. 18, 7; Pr. 7, 10.

11. [ויהי כל יורעו . . . ויראו] Exactly so, II 2, 23<sup>b</sup> ויעמדו . . . ויהי כל הבא, and analogously, with *והיה*, of *future* time, Nu. 21, 8 al., and of reiteration in the past, Jud. 19, 30. כל יורעו is a ptcp. absol. 'and it came to pass, *as regards* all that knew him, that,' etc.: cf. GK. § 116<sup>w</sup>; *Tenses*, § 121, *Obs.* 1. For מואקמול, see GK. § 20<sup>b</sup>.

13, 8-14, whereas, in the Book of Samuel as we have it, Samuel and Saul appear together at Gilgal *earlier*, viz. on the occasion 11, 14 f. Keil therefore, seeking to exclude a reference to this occasion, and to interpret the verse as referring only to the subsequent one, presses the circumstantial clause introduced by *והנה*, saying that this presupposes that the preceding words 'And thou shalt go down before me' express merely a *condition*, in view of which, when it is satisfied, Samuel instructs Saul how to act. He construes, therefore: 'And if thou goest down before me to Gilgal, and lo, I come down to thee, etc., then thou shalt wait seven days until I come to thee,' etc. *והנה*, however, cannot influence the sense of what precedes; and (what is more important) *וירדת* followed by *תוחל* cannot express a *condition*. Had *וירדת* expressed a (virtual) condition, it must have been followed by *וְהִוָּחֵלָתָּ* (so regularly, as 19, 3; Num. 14, 15 etc.: *Tenses*, § 149): *שבעת ימים תוחל*: being attached *ἀσυνδέτως*, shews that the preceding clause is *complete in itself*, i.e. that *וירדת* expresses a positive command, and not a condition. The clause *וְנִי* expresses what is to be done by Saul not necessarily immediately after 7<sup>b</sup>, but as soon after it as is convenient. The collision with 11, 14 f. arises from the fact that this part of the Books of Samuel is composed of sources originally distinct: 10, 8 and 13, 7<sup>b</sup>-15<sup>a</sup> are thus related to one another, but stand out of connexion with 11, 14 f.

[נָבֵא] Prob. the ptcpl., *was prophesying*, with הוּא omitted after הֵנָּה (*Tenses*, § 135. 6, 2; GK. § 116<sup>a</sup>).

[מֵהִיזָּה הִיא] *What, now, has happened to . . . ?* זה strengthens and gives point to מֵהִיזָּה; so Gen. 27, 20. Jud. 18, 24 al.; similarly in מִי זֶה, לְמֵהִיזָּה. Comp. in Arabic مَاذَا صَنَعْتَ: and see especially Fleischer, *Kleinere Schriften*, i. 355 f. (who adduces from Arabic usage reasons in support of this explanation of the idiom); Lane, *Arab. Lex.*, s. v. 13, p. 948. Briefer explanations will be found in GK. § 136<sup>c</sup>; Ew. §§ 183<sup>a</sup>, 325<sup>a</sup>.

12. [וּמִי אֲבִיהֶם] 'But who is *their* father?' i. e. is *their* father more likely than Qish to have had a son a prophet? Prophetic inspiration is no hereditary possession; and it is not more remarkable in the case of Saul, than in the case of any other member of the troop of prophets. Against the easier, but weak, reading of LXX, Pesh. אֲבִיהוּ, see We.

[הִיחָה] for the fem. (= *it*), cf. II 3, 37. Jos. 11, 20. 1 Ki. 2, 15: GK. § 144<sup>b</sup>.

13. [הַבִּמָּה] With הַבִּמָּה we should have expected וַיַּעַל for וַיָּבֵא; the conversation, vv. 14-16, is also more likely to have taken place in a private house than on the Bamah. Hence We. and most read: לְבֵיתָהּ for הַבִּמָּה. Ehrl. objects that אֶל בֵּיתוֹ or (v. 26. 23, 18) לְבֵיתוֹ, not הַבֵּיתָהּ, is said of a person going to his *own* house. However, in Gen. 43, 26 we have וַיָּבֵא יוֹסֵף הַבֵּיתָהּ; and וַיָּבֵא הַבֵּיתָהּ here would be not so much *his* house, as *the* house, as opposed to the street (cf. Jud. 19, 15. Jos. 2, 18), where Saul had been playing the prophet. Bu. Dh., after LXX εἰς τὸν βουνόν, read (see v. 5. 10) הַגִּבְעָה: but that seems to have been reached in v. 10.

14. [כִּי אֵין] See on 9, 4.

16. [אֲשֶׁר אָמַר שְׁמוּאֵל] A misplaced gloss, not expressed by LXX. EVV. conceal the awkward and unnatural position of the words: cf. their rendering of Ex. 14, 9.

10, 17-27<sup>a</sup>. *Saul chosen by lot as king (sequel to 8).*

17. [הַמְצַפָּה] *Nebi Samu'el*: see on 7, 16.

18. [אֲנִי] emphatic, as II 12, 7.

[הַלְחָצִים] construed with הַמְּמַלְכֹת κατὰ σύνεσιν; cf. Jer. 11, 2. 26, 2.

19. [וְאַתָּם] 'And ye' (emph.),—in spite of what I have done.



אשר הוא מושיע לכם] 'who is a saviour to you.' *הוא* after the relative sign, before a ptc. or adj., as Gen. 9, 3 *אשר הוא חי*. Nu. 9, 13. 14, 8. 27. 35, 31. Dt. 20, 20 *אשר היא עשה*. Jer. 27, 9. Hag. 1, 9. Ruth 4, 15: similarly Ez. 43, 19. So also in Aramaic, *די אנן* Dan. 7, 17; and in Targg., as II 20, 19. 24, 17. Is. 42, 18<sup>1</sup>.

כי [ותאמרו לו כי with the direct narration, as 2, 16 MT. (where see note). Several MSS. LXX, Pesh. Vulg. express לא (as 8, 19 MT., 12, 12 MT.), in which case כי will, of course, = *but*. Either reading is admissible, but לא is more pointed and forcible.

התציבו לפני י"י Take your stand, present themselves: cf. Jos. 24, 1.

אלפים] not 'thousands' (EVV.), but tribal subdivisions, *clans*; cf. 23, 23. Jud. 6, 15. Mic. 5, 2.

20. וילכר viz. by lot: cf. 14, 14<sup>+</sup>. Jos. 7, 16-18.

21. המטרי] LXX adds *καὶ προσάγουσι τὴν φυλὴν Μανασσὶ εἰς ἄνδρας* i.e. *וַיִּקְרַב אֶת־מִשְׁפַּחַת הַמְּטָרִי לְנִבְכָּרִים* (see Jos. 7, 17), which is required by the sense.

22. *הבא עוד הלם איש*] 'Is there still (i.e. besides ourselves) any one come hither?' The people are in despair; and they inquire whether there is yet any one amongst them, of whom they are not aware. LXX, however, have *Εἰ ἔρχεται ὁ ἀνὴρ ἐνταῦθα*; and it is true, as We. remarks, that the answer 'Lo, *he* is hidden,' etc., agrees better with the question, 'Is *the* man come hither (*הבא הלם האיש*)?' than with 'Is there still *a* man come hither?' Of course, with *האיש*, *עוד* must be omitted. There are several cases in MT. of an article having accidentally dropped out, some (e.g. 14, 32) being already noted by the Massorah (*Ochlah we-Ochlah*, No. 165; or the Mass. Magna on II 23, 9).

אל הכלים] אל, on account of the motion implied in *נחבא*: 'he hath hidden himself *in among* the baggage.' Cf. Jer. 4, 3<sup>b</sup>.

24. *הראיתם*] When *ראיתם* is coupled with the *ה* *interrog.*, the *ר* is regularly doubled (as signified by the *dagesh dirimens*): so 17, 25. 2 Ki. 6, 32: GK. §§ 22<sup>s</sup> (20<sup>b</sup>), 100<sup>l</sup>.

[יחי המלך] The same formula as II 16, 16. 1 Ki. 1, 25 al.

<sup>1</sup> Comp., in Phoenician, Cooke, *NSI*. 27, 2 . . . *אש הא שת* (= Heb. *אִשֶּׁר הָיָא . . . שָׁנָת*). And so also in Arabic (Qor. 2, 58. 43, 51) and Ethiopic (Gen. 5, 32. 14, 2 etc.).

25. [בספר] = 'in a scroll,' in accordance with the principle explained on 1, 4. So, with the same word, Ex. 17, 14; Nu. 5, 23; Jer. 32, 10. Job 19, 23. Comp. GK. § 126<sup>a</sup>; and on 19, 13.

[וינח ונ'] Ex. 16, 33 ויניח אתו לפני יי' 34.

26. [החיל] LXX *νιοὶ δυνάμεων* i.e. בני החיל = the men of valour (see Jud. 21, 10). בני has accidentally fallen out: חיל means not a mere 'band of men' (AV.), but a military host—a sense that is not here appropriate. בני חיל denotes not merely men of valour, but men morally brave, loyal, and honest (Ex. 18, 21. 25): here the בני חיל and the בני בליעל of v. 27 stand in evident contrast to one another.

27<sup>a</sup>. [זה] *contemptim*: cf. 21, 16. 1 Ki. 22, 27.

[מנחה] of presents offered to a superior, as Jud. 3, 15. 2 Ki. 8, 8 f.

10, 27<sup>b</sup>—11, 13. (14.) 15. *Saul 'does as his hand finds' (9, 7), wins a success against the Ammonites, and is made king at Gilgal by the people with acclamation (sequel to 9, 1—10, 16).*

27<sup>b</sup>. [ויהי כמחריש] MT. may to a certain extent be defended by the use of 'היה כ' in Gen. 19, 14<sup>b</sup>. 27, 12. Nu. 11, 1. II 4, 10, though it is found mostly in connexion with בעיני, which justifies and explains the כ. LXX join the words to 11, 1, rendering *καὶ ἐγενήθη ὡς μετὰ μῆνα* i.e. ויהי כְּמַחֲרֵשׁ. This is preferable to MT. The combination of כ with a prep. is most uncommon (see on 14, 14): but it occurs with מן in a phrase so remarkably similar to the present one as fully to justify it here: Gen. 38, 24 ויהי כמשלש חדשים and it came to pass *after about* three months.

11, 1. [יבש גלעד] The name יבש still clings to *Wādy Fabis*, which falls into the Jordan from the East, 9 miles S. of Beth-shean: but the site of the ancient town itself is uncertain. Robinson and others have identified it with *ed-Deir*, on the S. side of *Wādy Yabis*, 6 miles E. of the Jordan; but *Miryamin*, 2 miles NW. of *ed-Deir*, on the hills on the N. side of the *Wādy* seems better to agree with Eusebius' description of it (*Onom.* 268, 81 f.) as 7 miles from Pella, on the road leading to Gerasa (see *DB.* and *EB.* s.v.).

2. [בזאת] pointing forwards to בנקור: 'On condition of this will I conclude a covenant with you, on condition of the boring out to you,' etc.; so Gen. 34, 22. 42, 15. 33. Ex. 7, 17. Is. 27, 9. The ל of

reference, as Gen. 17, 10. 34, 22; Lev. 26, 5. 26; Dt. 23, 3<sup>b</sup>. 4<sup>b</sup>; 1 Ki. 14, 13 (comp. on 2, 33): *Lex.* 512<sup>b</sup> (5 a).

[אכרות] ברית being understood, as 20, 16. 22, 8.

[בנקר] sc. הנוקרים: GK. § 144<sup>d</sup>, e, and on *ch.* 16, 4 (EVV. of course paraphrase). The same verb, also of boring out an eye, Pr. 30, 17, and (Pi.) Jud. 16, 21.

[וישמתי] The fem. suffix = *it*: see GK. § 135<sup>p</sup>.

3. [הרף לנו] See on 15, 16.

[ואם אין מושיע אתנו] The ptc. in the protasis, as Gen. 24, 42 f., Jud. 11, 9 al. (*Tenses*, § 137).

[ויצאונו אליך] ויצאו of going out to surrender, as Is. 36, 16 אלי. 2 Ki. 24, 12 (with על = אל). For גבעת שאול, see on 9, 1.

7. [וינתחה לעצמה] . . . וישלחה בבל גבול ישראל. 7. Jud. 19, 29. וינתחה לעצמה is to divide by joints, esp. for sacrifice, Lev. 1, 6. 1 Ki. 18, 23.

[המלאכים] LXX מלאכים is better.

[ואחרי] אחרי is far more frequently said in such phrases: yet see 12, 14; and *Lex.* 29<sup>b</sup>.

[פחד יהוה] the awe or terror of *Yahweh*: cf. Gen. 35, 5 (תַּתַּת אֱלֹהִים).

[ויצאו] LXX ἐβόσαν, a mistranslation of וַיִּצְעֲקוּ: so Jud. 7, 23. 24. 12, 1; and even for נועקת 18, 23: cf. ἀνεβόσαν 2 Ki. 3, 21; ἀνέβησαν (corrupted from ἀνεβόσαν), *ch.* 13, 4. Jud. 10, 17; ἀνέβη (cod. Al. ἀνεβόσαν) for וַיִּצְעֲקוּ 14, 20. וַיִּצְעֲקוּ is probably to be restored here, וַיִּצְאוּ having been suggested (Bu.) by the preceding יָצָא.

[כאיש אחד] a frequent expression: II 19, 15. Nu. 14, 15. Jud. 6, 16. 20, 1. 8. 11. Ezr. 3, 1 = Neh. 8, 1†.

8. [בזק] now *Ibzik*, 11 miles SW. of Beth-shean, and just opposite to W. Yabis.

[ואיש יהודה] ואיש construed collectively, as often in this and similar phrases, e.g. 9<sup>a</sup>. 13, 6. 14, 22. 17, 2 etc.

9. [ויאמרו] Read with LXX ויאמר.

[תשועה] relief, deliverance: see on 14, 45 (ישועה).

[בהם] Better, with Qrê and 34 MSS., בָּהֶם: cf. Gen. 18, 1. II 4, 5.

11. [עמון] LXX, Pesh. express בני עמון, in agreement with the all but universal custom of the OT. writers<sup>1</sup>. Except once in poetry (ψ. 83, 8), the Ammonites are always known either as בני עמון, or

<sup>1</sup> Nöldeke, *ZDMG.* 1886, p. 171.

<sup>1</sup>בני מואב. On the other hand, עמונים (rarely, and mostly late) never occur; בני אדם occurs once, *ψ*. 137, 7.

‘And it came to pass, as regards those that were left, that they were scattered.’ An unusual construction: cf. however, 10, 11. II 2, 23: *Tenses*, § 78 *note*; GK. § 116<sup>w</sup>.

12. האנשים . . . האמר [מי] 'Who is he that saith, Shall Saul reign over us? give up the men that we may slay them.' A particular case of the idiom which may be most simply illustrated by Jud. 7, 3 **מִי יִרָא וְחָרַד יָשֹׁב** 'Who is fearful and trembling? let him return' etc. = '*Whoso* is fearful and trembling, let him return' etc. In this idiom **מי** invites attention to a person of a particular character, in order afterwards to prescribe what he is to do (or what is to be done to him), or to state how he will fare. As in the example quoted, by a slight change of form in the sentence, **מי** may be represented by *whoso*: but it is really a more expressive, less ordinary usage than that of *whoso*, *whosoever* in English. Other examples: Ex. 24, 14; 32, 33; Dt. 20, 5. 6. 7. 8; Jud. 10, 18; Is. 50, 8 *bis*; Jer. 49, 19; and followed by an imperative, Ex. 32, 24 **לְמִי זֶהב הַתְּפָרָקוּ** 'Who has gold? Strip it off you!' cf. 26 **מִי לַיהוָה אֵלַי** 'Who is for Yahweh? (Come) to me!' **ψ. 34, 13 f.**<sup>2</sup> Comp. *Lex.* 567<sup>a</sup> g.

The sense of the words is indicated by the tone in which they are uttered—either affirmatively, in a tone of irony, or, more probably, interrogatively. So not unfrequently in Hebrew, as Gen. 27, 24 **אָתָּה זֶה בְּנִי** ; 1 Ki. 1, 24 ; 21, 7 **אָתָּה עָתָה תַעֲשֶׂה מְלוּכָה** ; ch. 21, 16. 22, 7. II 16, 17. Comp. on 16, 4. 25, 11 and II 11, 11 ; and GK. § 150<sup>a</sup>.

13<sup>b</sup>. II 19, 23.

15. [זבחים שלמים] So Ex. 24, 5. The words are in apposition, the second having the effect of *specializing* the sense expressed by the first: *Tenses*, Appendix, § 188. 1; GK. § 131<sup>b</sup>.

<sup>1</sup> Except once in late Hebrew, 2 Ch. 20, 1.

<sup>2</sup> Not to be confused (as is done by Delitzsch on  $\psi$ . 25, 12) with the use of מו in  $\psi$ . 15, 1. 24, 8. 10. Is. 33, 14. 63, 1 where the answer to מו is a *substantive*, not a verb, and *describes the character* of the person asked about. This usage is a figure peculiar to poetry, which, as the examples shew, is not the case with that explained in the text.



12. *Samuel's farewell to the people* (sequel to 7, 2-17; 8; 10, 17-27<sup>a</sup>).

12, 1. Cf. for the phrases 8, 7. 22. It is evident that two accounts of the appointment of Saul as king, written from different points of view, though fitted together so as to supplement one another, have been combined in our present Book of Samuel. 9, 1-10, 16 (in which nothing is said of the unwillingness of Yahweh to grant a king) is continued by 10, 27<sup>b</sup> (LXX). 11, 1-13. 15 (note in particular the connexion between 10, 7 *do that which thine hand shall find* and 11, 5 ff.) and *ch.* 13: the sequel of *ch.* 8 on the other hand is 10, 17-27<sup>a</sup> and *ch.* 12. The former narrative, with its greater abundance of details, is the earlier and more original: the latter in its main elements exhibits literary affinities with the Hexateuchal source E<sup>1</sup>, but it has probably in parts been expanded by a subsequent writer, whose style and point of view resemble those of the redaction of the Book of Judges, and to whom may be attributed, for instance, parts of *ch.* 12, especially the allusion in *v.* 12 to *ch.* 11 (which is in fact a contradiction, for the attack of Nahash was not the occasion of the people's asking for a king). The verse 11, 14 in the form in which it now appears seems intended to harmonize the two accounts, by representing the ceremony at Gilgal as a *renewal* of Saul's appointment as king. The differences in style between the two narratives are very noticeable.

2. מתהלך לפניכם] used here in a neutral sense: see on 2, 30.

3. עשקתי . . . רצותי] The two words appear often in parallelism, as Dt. 28, 33. Am. 4, 1. עשק is *to oppress*, in particular by defrauding a labourer or dependent of his due.

כפר . . . בו] כפר is the *price of a life*, the money offered for the life of a murdered man to appease a kinsman's wrath (cf. *DB.* iii. 129). The imposition of a כפר is permitted in the oldest legislation (Ex. 21-23) in a particular case of *homicide* (21, 30); but as compensation for a *murder* (the Gk. *ποινή*), the payment of it is (in the Priests' Code) strictly prohibited (Nu. 35, 31 ולא תקחו כפר לנפש רוצח אשר

<sup>1</sup> Budde, *ZATW.* 1888, pp. 231-236 (= *Richter and Samuel*, 1890, pp. 180-185), who, however (see the last paragraph on p. 248), does not claim to shew that the writer is *identical* with that of E. Comp. *LOT.* 167-168 (edd. 6-8, 177-178).

למות). In the sense of an equivalent for a life conceived as forfeited, it occurs  $\psi$ . 49, 8. Is. 43, 3. In Am. 5, 12 the nobles of Samaria are denounced as  $\text{לִקְחֵי כֶּפֶר}$ . This being the uniform usage of the word, it follows that what Samuel here repudiates is that he has ever as judge taken a money payment on condition of acquitting a murderer brought before him for justice.

$\text{וְאֵעַלִים עֵינַי בּוֹ}$  [‘that I might (*Tenses*, § 63) hide my eyes in it.’ The sense of the metaphor is obvious: comp.  $\text{כֶּסֶת עֵינַיִם}$  Gen. 20, 16. LXX, however, has  $\text{ἐξίλασμα καὶ ὑπόδημα}$ ;  $\text{ἀποκρίθητε κατ' ἐμοῦ, καὶ ἀποδώσω ὑμῖν}$  i.e.  $\text{כֶּפֶר וְנַעֲלִים עֵינַי בּוֹ}$ . The ‘pair of sandals’ is chosen by Amos (2, 6. 8, 6) as an example of a paltry article, for the sake of which the Israelite of his day would ‘sell the poor:’ and Sir. 46, 19 (in the praise of Samuel, with plain allusion to this passage),  $\text{καὶ πρὸ καιροῦ κοιμήσεως αἰῶνος ἐπεμαρτύρατο ἔναντι κυρίου καὶ χριστοῦ Χρήματα καὶ ἕως ὑποδημάτων ἀπὸ πάσης σαρκὸς οὐκ εἴληφα καὶ οὐκ ἐνεκάλεσεν αὐτῷ ἄνθρωπος}$ , has been held to shew (as the author—see the Prologue—wrote in Hebrew and was conversant with the OT. in Hebrew) that the reading existed in his day not merely in the LXX, but in the Hebrew text of Samuel. The objection to this view is that  $\text{כֶּפֶר}$  and  $\text{נַעֲלִים}$  do not agree very well together, and the sense required is ‘or even a pair of sandals’ (so Th.: *und* (wären es auch nur) *ein Paar Schuhe* ?), which is hardly expressed by the simple copula: it may be questioned also whether a pair of sandals (which is mentioned by Amos as something insignificant) would be a bribe likely to be offered to a judge. The recently recovered Heb. text of Ecclus. (see Strack’s *Die Sprüche Jesus’, des Sohnes Sirachs*, 1903) has the same reading (בו) (כופר ונעלם ממִי לקח) תִּי וכל אדם לא ענה בו; but neither this nor the LXX is proof that it was the original Heb. reading here. But  $\text{עֵינַי בּוֹ}$  is a good antecedent to  $\text{וְאֵשִׁיב לָכֵן}$ ; and Bu. may be right in supposing it to have *fallen out* after  $\text{עֵינַי בּוֹ}$ .

$\text{וְאֵשִׁיב לָכֵן}$  must mean, ‘and I will restore it to you;’ for ‘and I will answer you’ (We.) the classical expression would be  $\text{וְאֵשִׁיב דְּבַר אַתְּכֶם דְּבַר}$  (e.g. Nu. 22, 8), with an *accus.* of the person, and omission of  $\text{דְּבַר}$  only in poetry (as Job 13, 22), and in the late passage 2 Ch. 10, 16 (דְּבַר of 1 Ki. 12, 16 omitted). In another late book  $\text{הֵשִׁיב אֵל}$  occurs in the same sense: Est. 4, 13. 15. Cf. *Lex.* 999<sup>b</sup>.

5. [ויאמר] sc. האומר (on 16, 4). LXX, Pesh. Tg. Vg. would hardly render otherwise than by a plural, even though they read the verb in the singular: still the sing. is unusual: hence the note ויאמרו סביר, i.e. ויאמרו *is thought or supposed* (to be the true reading). ויאמרו is also found in 19 MSS. In the Massoretic apparatus published by Jacob ben Ḥayyim in the large Rabbinical Bible edited by him in 1525, the note סביר occurs on about 190 passages<sup>1</sup>. Dr. Ginsburg in *The Massorah*, ii. (1883), 324-327 (arranged by books), 327-329 (arranged alphabetically), adding the סבירין noted in other MSS., was able to raise the number to about 240; and now, he states<sup>2</sup>, he has collected altogether as many as 350. According to the common opinion the note points to a *conjectural* reading<sup>3</sup>, which might be expected, from analogy, or from the context, to occur, but does not occur actually in the Massoretic text: but some scholars<sup>4</sup> are of opinion that these notes refer to the readings of actual MSS., not indeed agreeing with the MT., but preferred by the author (or authors) of the notes in question. The two explanations are not inconsistent with each other; but if the latter be true, the value of the notes will be the greater, as many will then embody evidence as to the readings of Codices now no longer extant. Its probability, however, can only be tested by a systematic examination of all the סבירין that occur, and estimate of their value in individual cases. Both Heb. MSS. and Versions not unfrequently (but not always) agree with the reading suggested by a סביר: but this is not proof that manuscript authority is actually referred to by it. Examples: on Ex. 26, 31 יעשה (in the Rabbinical Bibles) occurs the note סבירין תעשה ב', i.e. twice תעשה

<sup>1</sup> Only a section of these are noted in ordinary editions of the Hebrew Bible. The full Massoretic apparatus (on other matters as well as on this) is contained only in the large Rabbinical Bibles. The notes relating to the סבירין, published by Jacob ben Ḥayyim, are collected and explained, and the passages referred to given, in Frensdorff's *Massoretisches Wörterbuch* (1876), pp. 369-373.

<sup>2</sup> *Introduction to the Hebrew Bible*, 1897, pp. 193, 194 f.

<sup>3</sup> See e.g. Elias Levita's *Massoreth ha-Massoreth* (1538), in Dr. Ginsburg's edition (text and translation), London, 1867, pp. 225-227.

<sup>4</sup> Ginsburg in the *Transactions of the Society of Biblical Archaeology*, 1877, p. 138, and *Introd. to the Heb. Bible*, 1897, p. 187 ff.: Grätz, *Die Psalmen* (1882), pp. 115-117; comp. Geiger, *Urschrift* (1857), p. 253 f.

would be expected for יעשה, and a reference is added to Ex. 25, 39. In both passages, the context would favour the second person; and this is read in 26, 31 by 6 MSS. LXX, Pesh., and in 25, 39 by 3 MSS. Sam. and Pesh. (LXX omits). But each case must be examined upon its own merits: the correction suggested by the note is not always supported by the Versions, nor is it always in itself necessary<sup>1</sup>. The note in many cases relates to the number of a verb: thus, where MT. has יבוא, the pl. יבאו is eight times suggested, where it has יבאו, יבא is fourteen times suggested<sup>2</sup>. ויאמר for ויאמר, as here, is suggested eleven times besides (see the Rabb. Bibles on Jud. 11, 15): viz. Ex. 14, 25. Nu. 32, 25. Jud. 8, 6. 11, 15. ch. 16, 4. 19, 22: 1 Ki. 20, 3. 2 Ki. 9, 11. Hos. 12, 9. Zech. 6, 7<sup>3</sup>. The reader may examine these passages and consider in which of them the correction appears to him to be necessary<sup>4</sup>. The סביר must be carefully distinguished from the קרי: in no case does it direct the suggested alternative to be *substituted* in reading for that which is written in the text. It is true, however, as Ginsburg shews<sup>5</sup>, that a reading which by one School of Massorites is called a סביר, is by another School sometimes called a *Qrê* (as במ for בה in Is. 30, 32), and that it may even be the recognized 'Oriental' reading (as Nu. 11, 21 לכם for להם; 1 S. 18, 25 כי for כי, —in both cases with the support of Western MSS.).

List of סבירין in I-II Sam. as given in Ginsburg's *Hebrew Bible* (ed. 1, 1894):—

I 1, 28 גם (for ווגם). So 2 Rabbinical quotations (Aptowitzer, II, p. 3).

2, 13 (ed. 2, 1911, and *The Massorah*, but not in ed. 1) את for מן [7 MSS.

De Rossi, 1 Baer (cod. Erf.). Pesh. Targ. read מאת; see note *ad loc.*].

<sup>1</sup> In some cases certainly the correction rests upon a false exegesis, as when בָּה for בּוּ is suggested in Ex. 4, 17; Dt. 24, 7: in other passages the opinions of commentators differ; Ez. 2, 9, for instance, Cornill accepts בָּה, Hitzig and Smend defend בּוּ.

<sup>2</sup> See, on the passages, Frensdorff's note, p. 370 f.

<sup>3</sup> Only eleven passages are cited, though the number (elsewhere, as well as on Jud. 11, 15) is stated as *twelve*. It is thought that Jud. 11, 19 may be the omitted passage: see Frensdorff, *l. c.* p. 370. In the lists in Ginsburg's *Massorah*, ii. pp. 325, 328, the twelfth passage is given as Jos. 24, 21.

<sup>4</sup> Comp. also the notes on many of the סבירין cited above.—On I 27, 6 it is said סביר in Jer. 5, 2 for לָבֵן: so, probably rightly, 16 MSS., the St. Petersburg cod. of A. D. 916, and Pesh.

<sup>5</sup> *Introd.*, p. 187 ff.

<sup>6</sup> Not in *The Massorah*.



- 2, 20<sup>1</sup> (ed. 2) למקומם for למקומם. So 10 MSS.<sup>2</sup> + 2 on marg., and Pesh.  
 12, 5<sup>b</sup> ויאמרו. So 18 + 1 (Appendix, De R.) MSS. LXX, Pesh.  
 8 מצרימה. So 1 MS. Ginsb., 1 Kennicott, and 1 Rabb. quotation.  
 16, 4 ויאמרו. So c. 30 MSS., and 2 Rabb. quotations.  
 4 הַשָּׁלֹם<sup>1</sup>. So 1 MS. (Kenn.).  
 20 וַיִּשְׁלַח<sup>1</sup>. No MS.  
 18, 14 בכל (for לבל). So 18 MSS., and many Rabb. quotations.  
 25 כי אם (for כי). The Oriental reading. Also 9 MSS., and 3 Rabb. quotations.  
 19, 10 ההוא. 2 MSS. Gi., 5 Kenn.  
 22 ויאמרו (2<sup>o</sup>). No MS.  
 20, 8 עם (for על). 2 MSS. Kenn. (K. 154 = G. 1).  
 25, 23 ארצה. So 7 MSS.  
 27 הביאה<sup>1</sup>. So 25 + 1 (App.) MSS. The Orient. קרי (Baer, 105, 118).  
 27, 6 על-כן (for לכן). 1 MS. (Gi.).  
 II 3, 22 באו<sup>1</sup>. 2 MSS. Kenn. (K. 154 = G. 1).  
 29 ועל. So 10 MSS.  
 35 ויבאו. 2 MSS. Kenn.  
 6, 11 בבית<sup>1</sup>. No MS.  
 13, 20 בבית<sup>1</sup>. No MS.  
 14, 19 יש (for אש). 3 MSS. Kenn.  
 17, 19 פי (for פני). So 10 MSS.  
 18, 29 השלום<sup>1</sup>. So 15 MSS. De R. (in 3 the ה deleted) + 3 Gi.  
 19, 8 כי אם (for כי). 1 MS. (Gi.).  
 9 ויבאו (for ויבא, sc. העם). 1 MS. Gi., 5 Kenn.  
 22, 44 עמי for עמים (ψ. 18, 44 עם). So 4 MSS. + 2 Gi., and LXX.

6. יהוה] LXX Μάρτυς Κύριος = ער י"ו, certainly rightly.

עשה] A difficult and anomalous use of עשה. The explanation which is best in accordance with the general use of the verb is that of Keil: *made* Moses and Aaron to be what they were as leaders of men, the word being used not in a physical sense, but morally, of the position taken by them in history. (Ges. rendered *constituit, appointed*; but עשה has this sense only when it is followed by a word implying office or function, as *to make* priests, 1 Ki. 12, 31; *to make* (or *set up*) אוב וירענים 2 Ki. 21, 6: similarly II 15, 1 *to establish* chariots and horses.)

7. אשפטה] The Nif., properly reflexive, as נסתר *to hide oneself*, acquires sometimes a *reciprocal* force, as נשפט *to judge one another*,

<sup>1</sup> Not in *The Massorah*.

<sup>2</sup> MSS. are cited from De Rossi, except where otherwise stated.

i.e. to plead or dispute together in judgement; so נֹכַח to set right one another, i.e. to argue or reason together (Is. 1, 18): נֹעֵץ to counsel one another, i.e. to take counsel together (1 Ki. 12, 6 and often): cf. GK. § 51<sup>d</sup>.

וְאֶזְרִיחָה לָכֶם LXX prefix καὶ ἀπαγγελῶ ὑμῖν = וְנִשְׁפָּטִי אִתּוֹ שָׁם מַעְלוֹ Ez. 17, 20 is construed with an accus. in Ez. 17, 20 אשר מעל בי במעלו (so 9 MSS.) or על מעלו (so 1 MS.) should be read in Ez., and here the words expressed by LXX should be supplied. צָדָקוֹת is, no doubt, a reminiscence of Jud. 5, 11.

8. [בְּאִשֶּׁר . . . וַיִּזְעָקוּ] as 6, 6<sup>b</sup>.

וַיַּעֲנוּ מִצְרַיִם LXX add καὶ ἐταπείνωσεν αὐτοὺς Αἴγυπτος = וַיִּכְנְעוּ Th. We.: see Ex. 1, 12. Dt. 26, 6. II 7, 10 Hebrew and LXX). The words are needed on account of the following וַיִּזְעָקוּ: a copyist's eye passed from the first מִצְרַיִם to the second.

וַיִּשְׁבּוּ expresses just what Moses and Aaron did not do. LXX κατέκτισεν, Pesh. וַיִּשְׁבּוּ, Vulg. collocavit = וַיִּשְׁבּוּ (the subject being God). The unpunctuated וַיִּשְׁבּוּ has been filled in wrongly in MT.

9. [וַיִּמְכֹּר] This figure is used first in the 'Song of Moses,' Dt. 32, 30: and adopted thence by the Deuteronomic redactor of the Book of Judges, who uses it often in the frame-work into which he fits the narratives incorporated by him in his Book (Jud. 2, 14. 3, 8. 4, 2. 10, 7 [rather differently in the *older* narrative 4, 9]). Chapters 7, 8, 12 of 1 Sam. have affinities in style with the redactional elements of the Book of Judges.

[וַיִּשְׂר צָבָא חֲצֹר] LXX express שָׂר צָבָא יִבִּין מֶלֶךְ חֲצֹר, which is more in accordance with Hebrew usage.

10. [וַיֹּאמֶר] Here, where וַיִּזְעָקוּ closely precedes, the sing. is corrected by the Massorah into the plural ('וַיֹּאמְרוּ').

11. [בֶּרֶךְ] No judge or deliverer of this name is elsewhere mentioned. Ewald regarded בֶּרֶךְ as an abbreviation of עֶבְרֵן Jud. 12, 13 ff.: but some better known hero is likely to have been referred to. LXX, Pesh. have בָּרַק. Baraq, it is true, is mentioned in Judges before Gideon; but between Gideon and Jephthah no suitable name can be suggested: and the order in v. 9 is not chronological. Targ. and Jews explain of Samson, treating בֶּרֶךְ fancifully as = בֶּן דָּן.

[ואת שמואל] Pesh. and Lucian שמשון : probably a correction. The passage, of course, does not report the *ipsissima verba* of Samuel: the speech is the work of the narrator, and indeed, in this part, appears to have been expanded by a later editor, who has forgotten that it is Samuel himself who is speaking. The allusion is to the success narrated in *ch.* 7.

[בטח] An accus., defining the *state*, 'in confidence, security:' GK. § 118<sup>a</sup>. So Dt. 12, 10; and in poetry Dt. 33, 28. Pr. 1, 33 al.: but לִבְטָח is the usual expression (Lev. 25, 18. 19. Jud. 18, 7. 1 Ki. 5, 5 al.).

12. [ותאמרו לי] LXX, Pesh. omit לי. לא כי = *Nay, but* as 2, 16 Qrê; II 16, 18. 24, 24 al.

13. [אשר בחרתם אשר שאלתם] Cf. 8, 18: שאל is used of the request for a king in 8, 10. Nevertheless אשר שאלתם appears here to be superfluous, and is probably to be omitted with LXX.

[שאלתם] GK. §§ 44<sup>d</sup>, 64<sup>f</sup>.

14. The whole verse consists of the protasis, ending with an aposiopesis. (אחר or) היה אחרי = *to follow after*, as Ex. 23, 2. II 2, 10. 1 Ki. 12, 20. 16, 21. Thenius is bold enough to affirm that אחר היה is 'not Hebrew,' and accordingly would insert הולכים before אחר after LXX: not only, however, is this needless in itself, but, as We. remarks, the *position* of πορευόμενοι in the Greek shews that it merely represents a corruption of אלהיכם.

15. [והיתה יד י' בכם] Cf. Ex. 9, 3. Dt. 2, 15. Jud. 2, 15.

[ובאבותיכם] Since 'and against your fathers' gives an unsuitable sense, and the passages in which ו means, or appears to mean, *as*<sup>1</sup> are dissimilar, there is no alternative but to accept LXX יִבְמְלִיכֶם in place

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<sup>1</sup> In the formulation of proverbs, where the relation *from which* the comparison is deduced stands in the second place (rare): Job 5, 7 For man is born to trouble and sparks fly upwards (i.e. both effects happen similarly); 12, 11. More commonly the opposite order is employed: Pr. 25, 25 Cold waters to a thirsty soul and good news from a far country; 26, 3. 14 A door turns upon its hinges and a sluggard upon his bed; 27, 21: cf. ψ. 19, 5 MT. (*Lex.* 253<sup>a</sup>j). Even supposing that the passage could, on other grounds, be treated as an example of the first of these usages, the same verb *will be* must obviously govern both clauses: the substitution of *it was* in the second clause destroys entirely the *parallelism of idea* upon which the idiom itself essentially depends.

of ובאבותיכם: the mention together of 'you' and 'your king' agrees both with *v.* 14 and *v.* 25<sup>b</sup>. MT. will be a *lapsus calami*, perhaps due to a reminiscence of *vv.* 6-8.

16. עֲשֵׂה] 'is about to do.' The *fut. instans* (on 3, 11).

17. קלות] 'voices,' viz. of Yahweh, in accordance with the Hebrew conception of a thunderstorm (*ψ.* 18, 11-14): so Ex. 9, 23. 28 al.: cf. *ψ.* 29 throughout.

לְשַׁאל] *in regard to asking*: in our idiom, 'in asking' (though שֶׁאֵל would never be used in Heb.). So *v.* 19, and often, as 14, 33. Gen. 18, 19. 2 S. 13, 16; cf. GK. § 114<sup>o</sup>.

20. אַתֶּם] emphatic: 'ye, indeed, have done this evil: only (אך) do not go further, and turn aside from Yahweh into idolatry.'

21. כִּי] Intrusive and meaningless: cf. the similar untranslatable כִּי in 2 Ch. 22, 6 (2 Ki. 8, 29 rightly מִן). The word is not represented in LXX. Ehrlich, however, remarks that כֹּר אַחֲרֵי is nowhere said; and suggests that כִּי may be a mutilated fragment of לֹא־כֵת, —with כֹּר, as Dt. 11, 28. 28, 14.

הֶתָּהוּ] The primary idea of הֶתָּהוּ is difficult to seize; but probably the ideas associated with it were those of *formlessness, confusion, unreality, emptiness*: in the Versions it is mostly represented by *κεῖόν, οὐδέν, μάταιον, inane, vacuum, vanum*. It thus denotes the *formlessness* of the *primaeval earth* (Gen. 1, 2 'and the earth was *formless* and empty'), and of a land reduced to a *formless chaos* (Jer. 4, 23: cf. Is. 34, 11),—in each of these passages being parallel to בָּהִי *emptiness*: in Job 26, 7 (נִטָּה צֶפֶן עַל תְּהוֹ) *empty space*; it then comes to mean *empty, unsubstantial, unreal*, and is used of a *groundless* argument or consideration (Is. 29, 21 וַיִּטּוּ בְּתֵהוּ צִדִּיק), of *moral unreality*, or *falsehood* (Is. 59, 4 תֵּהוּ עַל בְּטוֹחַ), of something *unsubstantial* (Is. 40, 17 וַיִּשְׁפְּטֵי אֶרֶץ בְּתֵהוּ עֵשָׂה, 23 מֵאַפְסִים וַתֵּהוּ נְחִשְׁבוּ לֹא); and so here of *idols*; cf. Is. 41, 29 רוּחַ וְתֵהוּ נִסְבִּיהֶם 'their molten images are wind and *hollowness*,' 44, 9 וַיֵּצֵרִי כִפְסָל בְּלִים תֵּהוּ, with 'profit not' in the following clause, exactly as here. See further *Lex.* s.v.

אֲחֵרֵי לֹא יוֹעִילוּ] Jeremiah's expressions are similar: 2, 8 אֲחֵרֵי לֹא יוֹעִילוּ הַלֹּבֵנוֹת (cf. *v.* 11); 16, 19 הַבָּל וְאֵין בָּם מוֹעִיל (cf. also Is. 44, 9. 10. 57, 12—all of false gods or idols).

22. שְׁמוֹ הִגְדוּל] Jos. 7, 9: also Jer. 44, 26. Ez. 36, 23.



הואיל] 'hath *willed*:' see on II 7, 29.

23. אָנכִי] *A casus pendens*: cf. Gen. 24, 27. Is. 45, 12<sup>b</sup>; GK. § 135<sup>g</sup>.

מִחַטָּא] The inf. after לִי חֲלִילָה, expressing the act deprecated, is regularly construed with מִן, Gen. 18, 25, 44, 7. *ch.* 26, 11: not 'Far be it (lit. *Ad profanum* sit: see *Lex.*) from me that I should sin!' but 'Far be it *for* me! so that I should not sin (lit. *away from* sinning).' מִחַטָּא is parallel with מִחַטָּא, and dependent like it upon לִי חֲלִילָה.

דֶּרֶךְ הַטּוֹב] Comp. 2 Ki. 20, 13 שֶׁמֶן הַטּוֹב (but Is. 39, 2 הַשֶּׁמֶן הטוב); Jer. 6, 20 קִנְיַן הַטּוֹב. See above on 6, 18. But there is no reason why here we should not punctuate בְּדֶרֶךְ (Klo. Bu. Sm. Now.; GK. § 126<sup>a</sup>).

24. יִרְאֵי] for יִרְאֵי, as Jos. 24, 14. ψ. 34, 10. See GK. § 75<sup>oo</sup>.

הַגָּדֹל] the 'inwardly transitive' or 'internal' Hif'il (GK. § 53<sup>d</sup>) hath *shewn* or *exhibited* greatness. With עַם, as ψ. 126, 2, 3.

25. תִּסְפּוּ] shall be *swept away* (not 'consumed,' EVV.): cf. 26, 10. 27, 1. Gen. 19, 15. Nu. 16, 26.

13; 14. *The Philistines in the heart of the Israelite country: Saul and Jonathan's successes against them: concluding summary of Saul's other wars, and notice of his family (sequel to 9, 1—10, 16; 10, 27<sup>b</sup>—11, 15).*

13, 1. בֶּן שָׁנָה] בֶּן שָׁנָה in accordance with Hebrew idiom can mean only *a year old* (Ex. 12, 5 and often). And so Lucian's recension of LXX *νὶδς ἐνιαυτοῦ Σαουλ*<sup>1</sup>; Symm. (with an explanatory ὡς) *νὶδς ὡς ἐνιαύσιος*; Targ. כֶּבֶד שָׁנָה דְּלִית בֵּיהּ חוּבִין שְׂאוּל כֶּד מֶלֶךְ as a child a year old, in whom are no sins, was Saul when he became king (!).





In form, the verse is of the type followed regularly by the compiler of the Book of Kings in stating the age of a king at his accession, and the length of his reign (e.g. 1 Ki. 14, 21. 16, 11. 22, 42, etc.: similarly

<sup>1</sup> Explained by Theodoret (quoted in Field's *Hexapla*, ad loc.) in the sense of Symm. and the Targ.: Πῶς νοητέον τό, νὶδς ἐνιαυτοῦ Σαουλ ἐν τῷ βασιλεύειν αὐτόν; 'Ὁ Σύμμαχος οὕτως ἐξέδωκεν' νὶδς ὧν (al. ὡς) ἐνιαύσιος ἐν τῷ βασιλεύειν αὐτόν. Δηλοὶ δὲ τοῦτο τὴν ἀπλότητα τῆς ψυχῆς ἣν εἶχεν ὁ Σαουλ ἡνίκα τῆς βασιλείας τὴν χειροτονίαν ἐδέξατο. Ταύτη δὲ οὐκ ἐπὶ πλείστον ἐχρήσατο, κτλ. On the version of Symmachus, as exhibiting the influence of current Jewish exegesis, see especially Geiger's essay on this translator in the *Jüdische Zeitschrift*, i. (Breslau, 1862), p. 49 ff.; and cf. HEXAPLA in the *Dict. of Christian Biography*, iii. 20.

II 2, 10. 5, 4): no doubt therefore the number denoting Saul's age was originally intended to have a place between בן and שנה, although, for some reason, the text as it stands is deficient<sup>1</sup>. In clause *b*, also, שתי שנים can hardly be correct: to say nothing of the fact that the history seems to require a longer period, שתי שנים (in spite of נָשִׁים) is not said in Heb. for 'two years': we have indeed שְׁנַיִם II 2, 10. 2 Ki. 21, 19 (= 2 Ch. 33, 21)+; but the regular expression is שְׁנָתַיִם (Gen. 11, 10. II 14, 28. 1 Ki. 15, 25. 16, 8 al.). If with Keil we suppose עשרים<sup>2</sup> to have fallen out, the form of שתי שנים must be supposed to have been altered, and we must restore, in accordance with usage, עשרים ושנים. The entire verse is not represented in LXX, and it is quite possible that it is only a late insertion in the Hebrew text,—originally perhaps a marginal note due to one who desiderated in the case of Saul a record similar to that found in the case of subsequent kings.

2. [שלשת אלפים מִיִּשְׂרָאֵל] 'LXX, Syr. express *men* after 3000.

<sup>1</sup> Three or four MSS. of LXX read *ὡς ἀπὸς τετρακοντα ἔτων*: but in view of the age at which Jonathan, almost immediately after Saul's accession, appears, a higher figure seems to be required.

<sup>2</sup> Not, as Keil writes, כ. There is no ground for supposing (as is sometimes done) that in ancient times numerals were represented in Hebrew MSS. by the letters of the alphabet. If the numerals were not written in full, but expressed by symbols, the ancient Hebrews, it is reasonable to suppose, would have adopted a system similar to that in use amongst their neighbours, found equally in Phoenician, Palmyrene, Nabataean, and Old Aramaic inscriptions, and used also in Syriac. This system may be seen exemplified in detail in Euting's *Nabatäische Inschriften aus Arabien* (1885), p. 96 f., in the Table attached to Plate LXXIV of the *Facsimiles of Manuscripts and Inscriptions (Oriental Series)*, published by the Palaeographical Society under the editorship of Professor W. Wright (London, 1875–83), or in Lidzbarski, *Nordsem. Epigraphik* (1898), p. 198 ff., and the Table at the end of his Atlas of Plates. These Tables shew in what manner symbols which at first sight appear distinct, are in reality connected with one another by intermediate links. The first ten numerals in Phoenician are I, II, III, IV, V, VI, VII, VIII, IX, X; 20 is  or H; 21 is  or IH; 30 is  H; 40 is HH; 90 is  HHHH, etc. The notation by means of letters of the alphabet is found on Phoenician coins (but not the earliest), on the coins of Simon Maccabaeus, and since mediaeval times has been in general, though not universal, use (not, for example, in the Epigraph of the St. Petersburg MS. of A.D. 916, or in the Epigraphs of many other MSS.).

Perhaps אִישׁ has dropped out after אֲלֵפִים on account of its resemblance to מִיִּשְׂרָאֵל in מִיִּשׁ (Dr. Weir).

[במכמש] Michmas (Is. 10, 28), now *Muḥmās* (1980 ft.), was 2 miles NE. of Geba' (see the next note but one), from which it was separated by the upper part of the valley, which a little lower down begins to have steep rocky sides, called now the *Wādy eṣ-Suwēnīt* (see p. 106).

[הר בית-אל] *the hill-country* of Bethel, now *Beitîn*,  $4\frac{1}{2}$  miles NW. of Michmas. The road from Muḥmās makes an ascent of 900 ft. through Dêr Diwān (2370 ft.) to Beitîn (2890 ft.).

[בנבעת בנימין] Read בְּנֶבֶעַת בְּנִימִין, as *v.* 16. *Gibeah* (see on 9, 1) was the modern *Tell el-Fîl*, 3 miles N. of Jerusalem: *Geba'* (which Is. 10, 29 shews was distinct) was the modern *Jeba'* (2220 ft.), on the south side of the Pass of Michmas (13, 16. 14, 5), 3 miles NE. of Gibeah; and the two places, owing to the similarity of their names, are several times confused in MT. נבע בנימין recurs 1 Ki. 15, 22.

3. [נציב] See on 10, 5.

[ובנבע] Read with LXX, Targ., בְּנֶבֶעַת: see 10, 10 (cf. 6).

[ישמעו העברים] *Let the Hebrews hear!* viz. the news, and the order, implied in the proclamation, to come and join Saul in the war, which of course must now follow. *V.* 4 then describes how the report spread among the people, and induced them to respond to Saul's invitation. But לֵאמֹר פָּשְׁעוּ הָעִבְרִים is strange in *Saul's* mouth: and LXX express לֵאמֹר פָּשְׁעוּ הָעִבְרִים 'saying, The Hebrews *have revolted*' (2 Ki. 1, 1). This, if correct, will of course be in its proper place after וישמעו פלשתים in *a*, and וישאול תקע בשופר בכל הארץ will connect, and connect well, with *v.* 4 (see Jud. 6, 34<sup>b</sup>). So substantially We., who, however, instead of assuming a transposition of the words from clause *a*, regards their incorrect position as indicating that originally they were a marginal gloss. This conclusion, however, is not necessary (Sm. Bu. Now.).

4. [נבאש ב'] lit. *made itself malodorous against* (= was in bad odour with): so II 10, 6; sq. את (with, i.e. towards) II 16, 21.

5. [שלישם] The number of chariots is disproportionately large: no doubt שְׁלִשָּׁם is an error for שְׁלִשֶּׁת (so LXX (Luc.) and Pesh.).

[כחול וג'] Jos. 11, 4. Jud. 7, 12.

[לרב] *in regard to muchness*: ל, as often, introducing the *tertium comparationis* (Lex. 514 e, b); cf. Gen. 41, 19. Ex. 24, 10.

[ויעל] from the low-lying Philistine plain; presumably up the Vale (עמק) of Aijalon, past the two Beth-horons (on *v.* 18), and across the elevated plateau on which Bethel stands (G. A. Smith, *H. G.* 250; cf. 251, 210 f., 291).

[קדמת בית-און] Beth-aven was W. (NW.: see the Map) of Michmas, near Ai, E. (SE.) of Bethel (Jos. 7, 2), and the N. border of Judah ran up from it to Bethel (Jos. 18, 12 f.); but its exact site is not known.

6. [ראו] the plur. after the collective איש is in itself unexceptionable (Jud. 9, 55. 15, 10. 20, 17. 20<sup>b</sup>. 33. 36<sup>b</sup>. 48. 2 S. 20, 2<sup>b</sup>: but LXX have the sing. in 9, 55. 20, 33. 36<sup>b</sup>. 2 S. 20, 2<sup>b</sup>); but LXX εἰδεν presupposes ראה, and this is supported by the following צר לו. The sing. after the collective is also very common: Jud. 7, 23. 24<sup>b</sup>. 12, 1. 20, 20<sup>a</sup>. 41 (*ter*). 21, 1. 1 S. 14, 24. 17, 25 al. (but LXX have the plur. in Jud. 7, 23. 20, 20<sup>a</sup>. 41, second and third times).

[ובחורים] *Thistles* (2 Ki. 14, 9) are unsuitable: read with Ewald (*Hist.* iii. 44 [E. T. 31]), Th. We. etc. נִבְחוּרִים, as 14, 11. Caves abound in the rocky sides of the lower part of Wādy eṣ-Ṣuwēnīt.

[צריח] Only besides in Jud. 9, 46. 49, of some part of the temple אל ברית, in which the Shechemites took refuge, and which was burnt upon them, though what part precisely is not clear. In Arabic صَرْح means a *tower* or *lofty building* (Qor. 40, 38), خَرْج (with خ) a *narrow excavation for the body at the bottom of a grave* (Moore, *Judges*, p. 266)<sup>1</sup>: the former suggests an idea which is here not probable; but if צָרִיחַ had some less special sense than خَرْج, such as *under-ground cavity*, it would suit at least this passage.

7<sup>a</sup>. [ועברים] We.'s objections to עברים are well-founded. The word does not express 'some of the Hebrews;' and as *v.* 7 carries on the thought of *v.* 6, there is no ground for the *repetition* of the subject עברים, and its emphatic position before the verb: a verb coordinate

<sup>1</sup> Also used similarly in the Nabataean Inscriptions (Barth, *ASL.* July, 97, 273) found at Madāim-Ṣāliḥ by Mr. Doughty (No. 8, lines 4, 5), and (re-)edited by Euting, *Nabatäische Inschriften* (1885), of a *sepulchral chamber*: see No. 15 (= Cooke, *NSI.* No. 91), line 4 מְרִיחָא וְחִלְקָהּ and מְרִיחָא וְחִלְקָהּ 'מן מְרִיחָא מְרִיחָא וְחִלְקָהּ' and to Arisoxe belong two-thirds of the tomb, and the *sepulchral chamber*; and her share in the niches is the east side, with the niches there,' etc.; with Nöldeke's note, p. 55. See also Cooke, No. 94, 1 (from Petra).



with *ויעברו* *v. 6* is what would be expected. For *ויעברו* *אתהירדן* he conjectures accordingly, with but slight changes, *ויעברו מַעְבְּרוֹת הַיַּרְדֵּן* 'and they passed over the fords of Jordan.' This is a decided improvement, except that *ויעברו* should be *ויעברו*. This, however, lessens the similarity to *ויעברו*: hence Klo.'s clever suggestion *רב* *ויעברו* for *ויעברו* is probably best: 'and much people passed over Jordan' (so Bu. Sm.). For the frequent confusion of *ב* and *מ* in old Heb. MSS., see *Intro.*, § 5. 2.

*7<sup>b</sup>-15<sup>a</sup>. First rejection of Saul at Gilgal (comp. 10, 8).*

*7<sup>b</sup>. בגלגל* See 10, 8.

*חררו אחרי* [pregnantly (cf. *חרר לקראת* 16, 4, אל Gen. 42, 28) = *followed him trembling*. We conjectured plausibly *מֵאַחֲרָיו*, which is also expressed by Luc. (*ἀπὸ ὀπισθεν αὐτοῦ*): trembled from after him = forsook him trembling: so Now. Dh. Bu., however, prefers MT., pointing out that *מֵאַחֲרָיו* is tautologous with 8<sup>b</sup>.

8. *וייחל* The Kt. is *וַיִּיחַל* (*Nif.*) as Gen. 8, 12 (not the *Piel* *וַיִּיחַל*, which is confined to poetry). The Qrê is *וַיִּיחַל* (*Hif.*), as 10, 8; II 18, 14.

*אשר שמואל* [אשר שמואל] is good Aramaic, but *אשר* is not good Hebrew, in the sense 'of Samuel.' A verb has dropped out. *יער* or *יער* (see II 20, 5) is suggested by Ges. (*Lg.* p. 851) and Keil: *יער* (Gen. 21, 2) or *אמר* (ib. 22, 2<sup>b</sup>), the latter of which might easily fall out after *אשר*, is expressed by LXX, Targ.: but the word which might drop out most readily is *שם* (see Ex. 9, 5) before *שמואל* (so 5 MSS.); so also Dr. Weir. *Comp. Ew.* § 292<sup>b</sup> note.

*ויפן* The Hif. of *פון* is always *causative*, except here, Ex. 5, 12. Job 38, 24. Probably Qal should be read each time, i. e. here *יָפַן*.

*מיעליו* [from beside, from with: so 2 Ki. 25, 5 with the same verb. Cf. 28, 14 footnote; *Lex.* 759<sup>a</sup>.

11. *כי* [recitativum: see on 2, 16.

*נפין* Nif. from *פָּצַן*, which does not occur, but is assumed to be a parallel form of *פָּיַן*: GK. § 67<sup>dd</sup>. But probably *נָפַן* (Nif. from the ordinary form, *פָּיַן*) should be read. Notice the emph. *ואתה*.

*מכמש* [not at Michmas (on 1, 24), but to Michmas, implying motion.

12. ירדו] Gilgal (10, 8) being in the Jordan-valley, some 2600 ft. below Michmas (vv. 5. 11).

וַיִּתְּנֵם] GK. § 54<sup>k</sup>.

13. כִּי עַתָּה] כִּי עַתָּה as a rule introduces the apodosis after לוֹ (e.g. Nu. 22, 29: *Tenses*, § 144), עַתָּה having the force of *in that case*: and hence Hitzig, We. Bu. etc. would point here לֹא שְׁמַעַת (so II 18, 12; 19, 7) for לֹא שְׁמַעַת. This is preferable, though not perhaps *necessary*; for עַתָּה might presumably refer to a condition *implied*, without being actually expressed. Cf. Ex. 9, 15 where, though the context is differently worded, עַתָּה equally refers to a condition which must be inferred from v. 14: 'For *in that case* (viz. if such had not been my purpose), I should have put forth my hand, and smitten thee and thy people,' etc.; and Job 3, 13.

א] = עַל, which would be more usual: comp. 2, 34. 3, 12. 5, 4. 6. 6, 15. 14, 34 (contrast 33). 16, 13 (contrast 10, 6). 23 (עַל 16). 17, 3. 51. 18, 10. 19, 9. 16. 20, 25 (by the side of עַל). 22, 13 (עַל 8). 27, 10 (אֵל after עַל twice). II 2, 9 (thrice אֵל followed by thrice עַל in the same sentence), 6, 3. 8, 7 etc.: 20, 23<sup>a</sup> (23<sup>b</sup> and 8, 16 עַל). 24, 4. So sometimes in other books, esp. in Jeremiah. Cf. *Lex.* 41<sup>a</sup>.

עַל where אֵל would be more usual is less common: but see on 1, 10 and add II 14, 1. 17, 11.

14. אִישׁ כְּלָבָו] So Jer. 3, 15†, of the ideal rulers of the future: וַנִּתֵּן לָכֶם רֵעִים כְּלָבִי.

15. וַיַּעַל] See on v. 12; and cf. Jud. 2, 1. After מִן הַגִּלְגָּל something appears to have dropped out of the narrative. In v. 4 Saul is at *Gilgal*, and remains there during the scene 9-14; in v. 16 he appears suddenly abiding (וַיֵּשֶׁב) at *Gibeah*. A clause describing his departure from *Gilgal* and arrival at *Gibeah* is thus desiderated. LXX has such a clause, continuing, viz. after מִן הַגִּלְגָּל [<sup>1</sup> εἰς ὁδὸν αὐτοῦ<sup>1</sup>, καὶ τὸ κατὰ-  
λίμμη τοῦ λαοῦ ἀνέβη ὀπίσω Σαουλ εἰς ἀπάντησιν ὀπίσω τοῦ λαοῦ τοῦ πολεμιστοῦ. αὐτῶν παραγενομένων ἐκ Γαλγάλων] εἰς Γαββα Βενιαμιν, κτλ. This may be accepted in substance, though not quite in the form in which it here appears. (1) לָרָבוּ following, as it would do וַיַּעַל,

<sup>1</sup> These words do not stand in Tisch.'s text, but they form part of the text of B, and are printed in Dr. Swete's edition. We.'s conjecture, therefore (made in 1871), that 'εἰς ὁδὸν αὐτοῦ has probably fallen out,' is entirely confirmed.

would give rise to a phrase not in use (וילך לדרבו is always said). (2) εἰς ἀπάντησιν ὀπίσω represents a non-Hebraic combination (though adopted, without misgiving, by Th.). (3) αὐτῶν παραγ., if it represents, as it seems to do, הָם בָּאִים must be followed by ושאול פקר, not as MT. by ויפקד שאול (so always: see *Tenses*, § 169). The following text will satisfy the conditions of Hebrew style: ויקם שמואל ויעל מן-הגלגל [וילך לדרבו: ויתר העם עליה אחר ששאל לקראת <sup>1</sup>עם or אנשי] גבעת בנימין וג'. The omission in MT. is evidently due to the recurrence of מן-הגלגל.

16. The Philistines had expelled Saul from Michmas (*v.* 5<sup>b</sup>; cf. *v.* 2), and he had retired to Geba', where Jonathan already was (*v.* 2).

17. [המשחית] So 14, 15. Probably a technical expression, denoting (*ZAW.* 1907, 59) the part of an army employed in ravaging and destruction: cf. esp. Jer. 22, 7 (cutting down trees); also 46, 22. Ez. 9, 1<sup>b</sup>. 21, 36. *Ew.* (*Hist.* iii. 33 *n.*) compared الْمُغِيرُ, of a *body of raiders* (Lane, 2307).

[שלשה ראשים] as three columns, an accus. defining the manner in which המשחית issued forth: *Ew.* § 279<sup>c</sup>; GK. § 1184. Cf. 2 Ki. 5, 2 ויצאו נדודים וארם came out as marauding bands.

[אחד] the numeral without the art., being definite in itself: see GK. §§ 126<sup>a</sup>, 134<sup>1</sup>; and cf. on 1, 2. Notice the frequentative יפנה.

[עפרה] According to Jerome, 'Ophra was 5 miles E. of Bethel, whence it has been generally identified with *et-Taiyibeh* (2850 ft.), 4 miles NE. of Bethel (2890 ft.), and 5 miles to the N. of Michmas (1980 ft.). Cf. Jos. 18, 23; and on II 13, 23.

[ארץ שועל] LXX Σωγαλ. Unknown.

18. Upper Beth-horon, now *Bêt-'ûr el-fôka* (2020 ft.), was 10 miles, as the crow flies, W. of Michmas. Lower Beth-horon, now *Bêt-'ûr el-tah̄ta* (1310 ft.), was 1 $\frac{3}{4}$  miles WNW. of Upper Beth-horon. The 'way' to Beth-horon from Michmas would be to the NW., past Dêr Diwân (2370 ft.), up to Bethel (2890 ft.,—900 ft. above Michmas), and then on to the west.

[הגבול] The north border of Benjamin ran up from Jericho to

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<sup>1</sup> אנשי) המלחמה or עם is a phrase that occurs in Joshua, but not elsewhere in I-II Sam. This, however, is not decisive against its originality here.

near Ramah (on 10, 2); so it would pass, presumably, near Michmas<sup>1</sup>. But דרך 'the way to,' suggests a particular place, not a line; and הנשקף (*that leans out over*: see Nu. 21, 20. 23, 28) would be more naturally said of a height than of a border. LXX Γαβεε points to הַגְּבֵעָה 'the hill' (not the place of that name); and this ought probably to be read, with הַנִּשְׁקָף for הנשקף. The 'wilderness' meant will be that consisting of the hills and wādys sloping down eastwards into the Jordan-valley (see the next note): cf. Jud. 20, 47 'into the wilderness, to the crag of Rimmon' (3½ miles N. of Michmas).

גַּי הַצְּבָעִים] the *Ravine of the Hyaenas*. The Wādy eṣ-Ṣuwênīt (see on v. 2), at about 5 miles below Michmas, on the SE., runs into W. Fārah, and 2 or 3 miles below the point of juncture, there is a valley called *Wādy Abu-Ḍabā'*, running from the SW. into W. Fārah. This, however, seems an insignificant valley: perhaps (Buhl, *Geogr.* 98) גַּי הַצְּבָעִים was the ancient name of W. Fārah itself (which to the east of this point is now known as W. Kelt). There is a road, about 2 miles north of W. Fārah (see the large PEF. Map), leading straight down from Michmas into the Jordan-valley, which may be the road here meant. The גִּבְעָה (or rather גִּבְעָה) may have been a hill near this road, overlooking W. Fārah or W. Kelt. Cf. *H. G.* p. 291 n.

19. יִמְצָא] frequentative, just as (e.g.) Gen. 31, 39.

... כִּי אֵמַר פֶּן] the same idiom, implying always that steps are taken to prevent what is feared from taking place, 27, 11. Gen. 31, 31 (comp. 26, 7). 42, 4. Ex. 13, 17. ψ. 38, 17 al.

אֵמַר] Qrê אמרו. See *Ochlah we-Ochlah*, No. 119<sup>2</sup>, where eighteen cases of an omitted ו at the end of a word are enumerated, several (e.g. Jud. 21, 20. 1 Ki. 12, 7) similar to this. See further in the Introduction, p. lxii f.

20. וַיִּירָד] Point rather, with Klo., וַיִּירָד, with a freq. force (on 1, 3), in agreement with יִמְצָא v. 19, and וְהִיתָה v. 21.

הַפְּלִשְׁתִּים] LXX εἰς γῆν ἀλλοφύλων. Ought we not to read אֶל הַפְּלִשְׁתִּים (from יִשְׂרָאֵל) or possibly [so Bu. Sm.] אֶרְצָה? (Dr. Weir.)

<sup>1</sup> 2 Ki. 23, 8 'from Geba' to Beer-sheba' implies that Geba' was on the N. border of the Southern Kingdom; cf. Zech. 14, 10.

<sup>2</sup> Or, in the Rabbinical Bibles, the Mass. magna on 1 Ki. 1, 1, or the Final Massorah, letter ו, No. 18.



[מַחֲשֵׁתוֹ] LXX render this by δρέπανον, Pesh. by ܡܚܡܡܐ (ox-goad), both words being used in *v.* 21 to represent הַרְבֵּן. Probably, therefore, דרבנו should be read here for מַחֲשֵׁתוֹ. The two verses will then agree in the implements enumerated; and the repetition of almost the same word (מַחֲשֵׁתוֹ, מַחֲשֵׁתוֹ) in one and the same verse will be avoided. Symm. δίκελλα, *mattock* (so EVV.).

21. [הַפְצִירָה בַּיָּם] These words are hopelessly corrupt. They are rendered conventionally *bluntness of edges*: but (1) the plur. of פה is elsewhere פיות; (2) the meaning *bluntness*, viewed in the light of the sense which the root פצר elsewhere expresses, is extremely doubtful<sup>1</sup>; (3) the construction is grammatically inexplicable (הַפְצִירָה for פְּצִירָה). הַפְצִיר הַיָּם (inf. *Hif.* with the force of a noun—rather הַפְצִיר, Ew. § 156<sup>e</sup>), suggested by Keil, would lessen the grammatical anomaly, but does not really remove the difficulty which the words present. LXX ὁ τρυγητὸς for הַפְצִירָה presupposes almost the same word (הַבְצִיר); but their rendering of the clause καὶ ἦν ὁ τρυγητὸς ἑτοιμος τοῦ θεριῖεν supplies no basis for a satisfactory restoration of the text. AV. *file* is derived immediately from the Jewish commentators, Rashi, and David Kimchi: its ultimate source is merely the conjectural rendering of Targ. Pesh. (שׁוֹפִינָא).

[וּלְשֵׁלֶשׁ קֶלְשֹׁן] Another *crux*. קֶלְשֹׁן occurs in the Targ. of Qoh. 12, 11 (= Heb. מִשְׁמְרוֹת): but possibly it may be only borrowed from the present passage: it is not cited as occurring elsewhere in Aramaic, or post-Bibl. Hebrew. Still the root (see Levy) has in Aramaic the sense of *being thin* (hence Nu. 7, 13 Ps.-Jon. a silver charger דְּגִילְרָא קְלִישׁ of *thin* plate), so there remains the possibility that קֶלְשֹׁן may have been in use to denote a *fine point*. In that case שְׁלֵשׁ קֶלְשֹׁן will be a sort of compound = *tridens*. But such a compound in Hebrew is by no means free of suspicion; and we expect naturally to find a reference to the same implements that are named *v.* 20. LXX saw in the words the high price which the Philistines

<sup>1</sup> The combination of פצר with فطر to *cleave*, hence as applied to a sword, to *hack*, سَيْفٌ فُطَّرَ a *hacked* i.e. blunted sword (Schultens, *Opp. Min.*, p. 168), is altogether questionable, the interchange of consonants being against rule (פצר should correspond to an Arabic فطر, not فطر; see the list of examples in *Tenses*, Appendix, § 178).

exacted for sharpening the tools of the Hebrews: τὰ δὲ σκεύη (= אֲתִים in v. 20) ἦν τρεῖς σίκλοι εἰς τὸν ὀδόντα, i.e. בְּשִׁלְשָׁה שֶׁקֶלִים לְשֵׁן. This reading will of course presuppose that the corrupt words הַפְצִירָה פִּים expressed originally the idea of sharpening:—‘And sharpening used to be obtained for the mattocks and for the coulter *at three shekels a tooth*,’ etc. But אֲתִים and מַחֲרִשֹּׁת are not constructed with teeth: and the price stated appears to be incredibly high.

: הִדְרָבָן (Bomberg, Ginsb. Kit.)] הִדְרָבָן (Baer, with Qimḥi, p. 99). The דִּ is peculiar; but in spite of the following ב (not פ), *dor-*, not *dā-rē*, is intended: GK. § 9<sup>v</sup>. On the form, GK. § 85<sup>u</sup>; Stade, § 52<sup>a</sup>; and comp. קִרְבָּן *qorbhān* Ez. 40, 43 (Baer, Gi. Kit.); אֶרְבָּן *Est.* 8, 6 (*st. c.*).

22. וְהָיָה וְהָיָה would be expected (cf. on I, 12); and perhaps וְהָיָה is an error for it, due to the preceding וְהָיָה.

מַלְחָמָה] the form is cstr. Probably מַכְמִשׁ should follow; so LXX.

23. The garrison of the Philistines moved from Michmas itself (v. 16) to the ‘Pass of Michmas,’ i.e. to the point on the north edge of W. eṣ-Šuwênîṭ, where the ‘pass’ across (not *down*) the Wādy began (see the Map; and cf. on I, 4, 5).

מַצֵּב] LXX ὑπόστασις, attempting, no doubt, to render etymologically. However, ὑπόστασις was used by Sophocles in the sense of ἐνέδρα (Hatch, *Essays in Biblical Greek*, 1889, p. 88).

14, 1. וְהָיָה הַיּוֹם] See on I, 4.

הַלֹּץ] ‘*off*—i.e. *on*’; see the note on v. 4—*this side-across* (or *this opposite side*).’ הַלֹּץ *this* recurs 17, 26; 20, 19 LXX; Jud. 6, 20; 2 Ki. 4, 25; 23, 17; Zech. 2, 8; Dan. 8, 16†: cf. הַלֹּץ Gen. 24, 65; 37, 19†; הַלֹּץ Ez. 36, 35†. All are akin to the common Arabic اَلَّذِي *who, which* (*Lex.* 229<sup>b</sup>: Wright, *Arab. Gramm.* i, § 347; *Compar. Gramm.*, p. 117). Everywhere else, however, the noun to which הַלֹּץ is attached has the art.: hence (Bu.) we ought perhaps to read either מֵעֵבֶר הַלֹּץ (cf. v. 4), or מֵעֵבֶר הַמַּעְבֵּר הַלֹּץ ‘*across this pass*.’

2. וַיֵּשֶׁב] *was abiding*,—at the time. Notice the ptc.

בַּקֶּצֶה] ‘at the *outskirts* (lit. *extremity*) of:’ so 9, 27. Nu. 11, 1. 20, 16 al. It is a pity that the obscure archaism ‘in the uttermost part of’ has been retained in RV.

הַגְּבֵעָה] Read גִּבְעָה: see 13, 16; and cf. 14, 5.

4. הַמַּעְבְּרוֹת] the form is absolute (Jos. 2, 7), not (Sm.) construct.

‘מהעבר וג’ עבר = *side*, as *v.* 40. Ex. 32, 15 משני עבריהם *on their two sides*. מן, as constantly, in defining position, lit. *off*,—in our idiom, from a different point of view, *on* (*Lex.* 578b). מזה . . . מזה the repetition has the effect of placing the two identical words in contrast with each other: hence they acquire the sense ‘off *here* . . . off *there*.’ So often, as 17, 3; 23, 26 מצד ההר מזה . . . מצד ההר מזה. II 2, 13; Nu. 22, 24 גדר מזה וגדר מזה. 32, 19<sup>1</sup>; and similarly (in Ezek. only) מפה . . . מפה (Ez. 40, 10 al.); and in analogous expressions (e.g. זה . . . זה = *hic* . . . *ille*). Render, then, ‘on the side, off here . . ., on the side, off there’ = ‘on the one side . . ., on the other side.’

5. LXX ὁδὸς can only be a corruption of ὁδοὺς (cf. in *v.* 4 the second version καὶ ὁδοὺς πέρρας ἐκ τοῦτου): hence the Gk. text here must have sustained a double corruption; first, ὁδοὺς must have been changed (by accident or design) into ὁδός, and then the *genders* must have been altered designedly to agree with it. With שֵׁן, cf. the Fr. *dent*, of a pointed rock, or mountain top (as in ‘Les Dents du Midi,’ opposite to Montreux).

On the Pass of Michmas, see especially Dalman’s articles, *ZDPV.* xxvii. (1904), 161 ff., xxviii. 161 ff. (with several corrections of the first), containing minute descriptions of the position of Jeba’ and Michmas, of the Pass, and other subordinate routes, between them, and of Wādy eṣ-Ṣuwēnî<sup>2</sup>. In these articles Dalman places *Bozeṣ* and *Seneh* at *d, c* on the Map, where the sides of the Wādy begin to be steep, but are not yet as precipitous as they become further down the valley. Now, however (*Palästina-Jahrbuch*, 1911, p. 12), he places Bozeṣ more than a mile further down the Wādy, at *el-Hōṣn et-tahtāni* (see the Map, Plate V at the end of *ZDPV.* xxviii);—i. e. the ‘Lower fortress,’ a block of hermits’ caves with windows in the cliffs,—at the NW. end of a gully running into the Wādy on the N.; and Seneh at the peak *Kurnet Challet el-Hayy*, on the opposite side of the Wādy, supposing the Philistine post to have been at *el-Merjameh*, nearly a mile SE. of *el-Miḡṭara*. At the mouth of W. Rahab—seemingly close by *el-Hōṣn et-tahtāni*—there is (Rawnsley, *PEFQS.* 1879, 122 = *PEF. Memoirs*, iii. 142) ‘a tooth of rock that, like a tower on a bracket, hangs in mid air at the angle of the rock cliff;’ and Conder (*PEFQS.* 1881, 253; cf. *T. W.* 255 f.) supposes Jonathan to have climbed up the rocks near here. Dalman now agrees with Rawnsley in making him climb up a gully a little further to the S., viz. W. *Abu Ja’d* (= Rawnsley’s Sh’ab el-Huti, i. e. *She’b el-Huṭi*: *ZDPV.* xxviii. 167): but *d, c* would seem to suit the terms of 13, 23. 14, 5 better than either of these suggested sites. See further the *Addenda*.

<sup>1</sup> Comp. the writer’s *Deuteronomy*, p. xliii note.

<sup>2</sup> Properly *eṣ-Suwēnîṭ* (‘of the little acacias’), but pronounced now (Dalm. *ZDPV.* xxviii. 162, cf. 174) *eṣ-Ṣuwēnîṭ*. For a fuller description of the Wādy, see *ibid.* 161 ff.

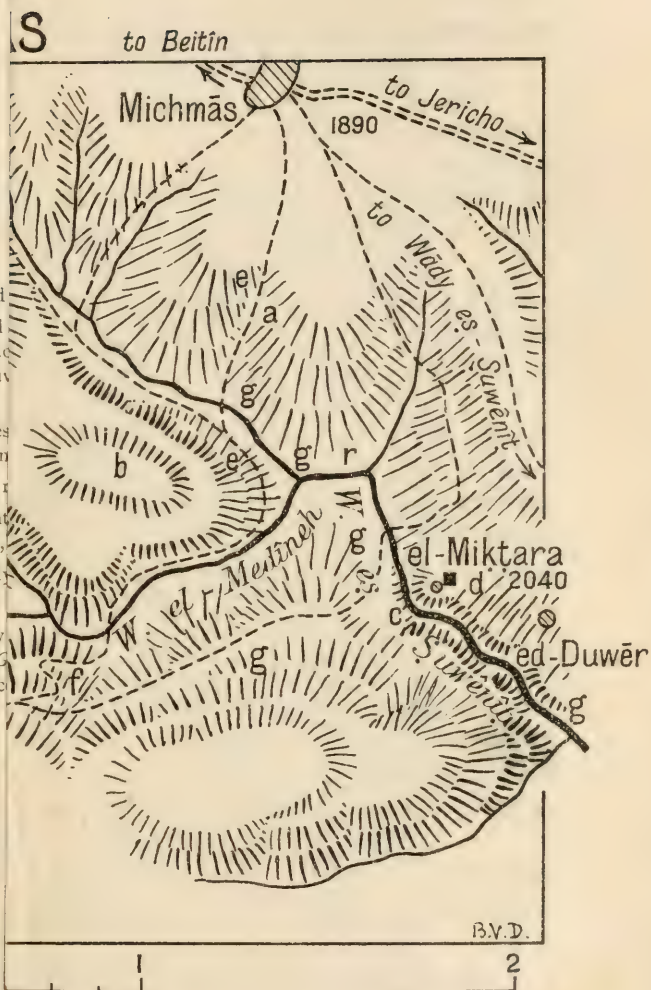
a, b. Bozēz and  
c, d. Bozēz and  
1904. (Dalman ne  
down Wādī eṣ-Šuv  
p. 106.)

e, g, g, g. Pres  
Michmās for passen

e, f, e. Shorter  
f. Steep descent  
'Wādī of the City,

r. Rās el-Wādī  
Šuwēnīt).

(Reproduced, by  
the end of *ZDMG*  
made in accordance  
revision.











[מצוק] was *fixed firmly*, or was a *pillar* (2, 8). But the word seems superfluous (contrast clause <sup>b</sup>); and it is probably only a corrupt anticipation of מצפון.

[מול] *in front of*, on the same side with: Jos. 8, 33 *in front of* the two mountains; Ex. 18, 19 *in front of* God, i.e. representing Him. See W. A. Wright, in the *Journal of Philology*, xiii. 117-120.

6 resumes v. 1, after the intervening parenthetical particulars.

[יעשה] עשה is used here absolutely, in the full and pregnant sense which it sometimes has, esp. in poetry: 1 Ki. 8, 32 ועשית *and act*, Jer. 14, 7 עֲשֵׂהָ לַמֶּעַן שִׁמְךָ, ψ. 22, 32 בי עשה, 37, 5 al. (*Lex.* 794<sup>a</sup> 4). Jud. 2, 7, which has been compared, is quite different: עשה there has an object, אשר, referring back to יהוה כל מעשה יהוה.

[מעצור] Not as עצר 9, 17; but in the sense of *constraint, difficulty*: 'There is no difficulty to Yahweh, in regard to saving (either) with many or with few.' Cf. for the thought 2 Ch. 14, 10. 1 Macc. 3, 18 (cited by Th.).

7. [נטה לך] The reflexive לך, as elsewhere (e.g. Dt. 1, 7. 40), with verbs of motion. A difficulty in MT. arises however from the use of נטה; for in II 2, 21 על ימינך או על שמאלך נטה it preserves its usual force of *incline*, which here seems not to be suitable. LXX express עשה כל אשר לבבך נטה לו do all *unto which* thine heart (i.e. mind) *inclineth*: cf. נטה with לב Jud. 9, 3. 1 Ki. 11, 9.

[כלבבך] Cf. ψ. 20, 5 יתן לך כלבבך. But here also a phrase, which in this connexion is more idiomatic, is suggested by LXX ἰδοὺ ἐγὼ μετὰ σοῦ, ὡς καρδιά σοῦ καρδιά μου, i.e. פִּלְבִּי לְבָבִי (so Ew. Th. We. Bu. etc.).

8. [הנה אנחנו עברים] Notice the idiom. use of the ptc., more delicate and expressive than the Engl. 'we will pass over.' Comp. similar sentences in Jud. 6, 37 (also followed by אם); Gen. 24, 13 and 43 (followed by והיה).

9. [אם כה יאמרו] The כה, pointing onwards, is idiomatic: see Gen. 31, 8. II 15, 26. דמם and עמד are synonyms, as Jos. 10, 13 יורם השמש וירח עמד (cf. דום<sup>b</sup> 12).

[תחתיו] idiomatically = *in our place, where we are*: as Jos. 6, 5 ויעמדו איש תחתיו will fall *in its place*; Jud. 7, 21 ויעמדו איש תחתיו and they stood each *in his place*; Hab. 3, 16 ותחתתי ארגו = and I tremble *where I stand*; Is. 25, 10. Cf. *Lex.* 1065<sup>b</sup> 2 a.



10. נתנם ] *will have given them* : 20, 22 ; II 5, 24.

11. [הנה עברים וג'] 'Behold Hebrews coming out,' etc. העֲבָרִים (see Kitt.) *the mice*—a term of contempt (cf. Judith 14, 12 Vulg.)—was proposed by Hitzig (*Gesch. Isr.*, p. 135), and is favoured by Bu. ; but it is not probable.

12. [המצבה] Read הַמִּצֵּב, as elsewhere in *chs.* 13–14 : LXX Μεσσαφ.

13. [ויפלו] LXX ויפנו (cf. Jud. 20, 42). Against this, see We.

[ממותח] intensive, as 17, 51. II 1, 9. The Philistines fell down, smitten by Jonathan's sword ; and his armour-bearer, as he went along, *despatched them* after him. The ptc. represents vividly the armour-bearer's activity on the occasion.

14. [כבחי וג'] 'as it were within half a furrow, (of) an acre of field.' צמר as Is. 5, 10<sup>1</sup>. If the text be correct, we must imagine the narrator to be thinking of a field, of a size such as the expression צמר שדה would suggest : he says, then, that in a space equal to about half the distance across it, the twenty men were slain. צמר שדה defines in effect the *length* of the מַעֲנֶה, and is hence construed in apposition with it (on the principle explained in *Tenses*, § 192 : cf. עשרים אמה מִכָּף עֲשָׂרִים אמה). Nevertheless the MT. excites suspicion, if only by the combination of כ and ב in כבחי<sup>2</sup>. LXX has ἐν βολίσι<sup>3</sup> καὶ κόχλαξιν τοῦ πεδίου = השדה וב? בחצים. However, if the words

<sup>1</sup> The area which a צמר of oxen could plough in (presumably) a day.

<sup>2</sup> Which elsewhere occurs *only* in the expression כבראשנה (five times), and in כבתחלה once (Is. 1, 26), in parallelism with כבראשנה. קמן occurs (including 10, 27) three times (the third passage is כמפני חרב Lev. 26, 37). As an ordinary rule, such combinations are avoided in classical Hebrew (GK. § 118<sup>a-w</sup>). Even כעל = *as upon* occurs only in the latest Hebrew, ψ. 119, 14 ; 2 Ch. 32, 19 : and in a different sense, as a strengthened כ, Is. 59, 18 (first time ; the second occurrence must be corrupt) ; 63, 7<sup>+</sup>.

<sup>3</sup> Tisch.'s text adds καὶ ἐν πετροβόλοις. But on this We.'s acute note, written in 1871, deserves to be transcribed. Comparing LXX with MT., he wrote : 'The first letter of MT. כ is not expressed in LXX, the following five agree, but are combined to form one word (בַּחֲצִים) : at the end of the verse LXX agrees also in שרה. It remains to refer, if possible, ענה צמר and καὶ ἐν πετροβόλοις καὶ ἐν κόχλαξι to a common source. When the six letters on the one side and the six words on the other are compared, and when further the meanings of the two principal words in the Greek are taken into account, it is natural to suppose ἐν πετροβόλοις (= אבני קלע Job 41, 20) to be a gloss explanatory of κόχλαξιν *pebbles* (1 Macc. 10, 73), which appear here strangely as a weapon.' We.'s

contain some notice of the *weapons* used, they are certainly out of place at the end of v. 14, and (We.) will be a gloss on v. 13, intended to explain, in view of 13, 22, what weapons the armour-bearer could have had; under the circumstances, also, pebbles, at any rate, do not appear likely to have been employed. On מוענה, the *furrow* (cf. ψ. 129, 3), at the end of which the ploughman turns, see Dalman, *ZDPV*. 1905, p. 27 ff. Dalm. regards צמר שרה as an explanatory gloss. מַעְנָא still means a *furrow* in Palestine: the average length of one seems to be (p. 31) 20-30 yds., so that half a furrow would be 10-15 yds.

15. 'במחנה וג' [in the camp, and (so LXX) on the field, and among all the people,' i.e. in the camp (13, 17), among the men posted in the fields around, and among the people generally: even the garrison (13, 23) and the ravaging band (13, 17) trembled as well.

'ותהי וג' [and it [GK. § 144<sup>b</sup>] became a trembling of God,' i.e. the affair resulted in a general panic. הררת אלהים denotes a terror without adequate apparent cause, and therefore attributed to the direct influence of God. Comp. the later Greek use of πανικὸν (from Πάν: see Liddell and Scott, s. v.). Cf. 11, 7 יהוה פחד יהוה, Gen. 35, 5 תפת אלהים; also 2 Ki. 7, 6; Ez. 38, 21 LXX (לכל־הָרָדָה for הררי חרב). Whether רגז is hyperbolic, or denotes an actual earthquake, is uncertain: רעש is the word regularly used to express the latter idea.

[חררת] from חָרַדָה: the dagesh is abnormal (GK. § 95<sup>e</sup>).

16. [הצפים לשאול] GK. § 129<sup>b</sup>. Saul's watchmen, or scouts, would follow what was taking place on the other side of the valley.

[בנבעת] Read בְּנִבֵּעַ: see 13, 16, and cf. 14, 2. 5.

והלם [והנה ההמון נמוג וילך והלם] is untranslatable. AV. 'and they went on *beating down*' connects the word with הלם *to hammer* (so Targ.): but besides the word being unsuitable, and one never used in such a connexion, the construction is an impossible one (the inf. abs. would be required: וילך הלך והלם). LXX has καὶ ἰδοὺ ἡ παρεμβολὴ τεταραγμένη ἔνθεν καὶ ἔνθεν, i.e. והנה המחנה נמוג הלם והלם, which yields a thoroughly satisfactory sense. וילך is a corruption of הלם:

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reasoning was sound: ἐν πετροβόλοις, as is now known (see Nestle's collation of Tisch.'s text with A, B, S, published in 1879, or Swete's edition), forms no part of the text of either A or B.

and the meaning is that the camp *melted away*, i.e. was disorganized, and dispersed in alarm<sup>1</sup>, *hither and thither*, i.e. in every direction.

17. [מעמנו] Cf. II 1, 2. Gen. 26, 16 (*Lex.* 87<sup>a</sup>, 768<sup>b</sup>).

18. [הנישה ארון אלהים] We must certainly read, with LXX, הנישה-נא לי 30, 7. הנישה האפור 23, 9. cf. *v.* 3, and especially 23, 9. הנישה האפור (so also Dr. Weir; and now Bu. Sm. etc.). The ephod, not the ark, was the organ of divination; and, as the passages cited shew, הניש is the word properly applied to bringing the ephod into use.

ובני ישראל [כי היה ארון האלהים . . . . .] ובני ישראל is here untranslatable, ו never having the force of a preposition such as עם, so as to be capable of forming the predicate to היה. Read, after LXX, כי הוא<sup>2</sup> היה נשא האפור ביום ההוא לפני ישראל.

19. [עד דבר] עד דבר would be in accordance with Ex. 33, 22. Jud. 3, 26. Job 7, 19. Jon. 4, 2 (*Lex.* 724<sup>b</sup>). עד דבר (Sta. Bu.) is not possible: with עד we should require either (disregarding the disj. accent on ויהי) ויהי שאול עד דבר (cf. 18, 9), or, more idiomatically (without ויהי), עדנו מרבר (or ושאול עדנו מרבר): *Lex.* 729<sup>a</sup>.

וילך, the subject having preceded, as 17, 24. Gen. 30, 30. Ex. 9, 21 al. (*Tenses*, § 127 a; GK. § 111<sup>b</sup>). But Klo.'s הלך is attractive.

וילך הלך ורב Exactly so Gen. 26, 13; Jud. 4, 24; II 5, 10 (= I Ch. 11, 9); 18, 25.† Cf. GK. § 113<sup>u</sup>. But the *adjectives* are peculiar; and analogy (6, 12<sup>a</sup>) would strongly support an *inf. abs.* in each case.

20. [חרב איש ברעהו] viz. in consequence of the panic: cf. Jud. 7, 22. Ez. 38, 21<sup>b</sup> (especially with the reading noticed above, on *v.* 15).

21. [סביב וגם המה להיות] On this passage, see *Tenses*, § 206 *Obs.* להיות is in itself defensible grammatically ('Now the Hebrews had been

<sup>1</sup> Unless, indeed, as We. suggests, נמוג has here the sense of مَاج in Arabic (Lane, 2743; Ex. 15, 15 Saad.; Qor. 18, 99 and we shall leave them on that day بَعْضُهُمْ يَمْوجُ فِي بَعْضٍ part of them *surgings* upon the other: 10, 23; 24, 40 al. مَوْج waves), viz. *swaying* or *surgings* as the waves of the sea. So Bu. Sm. Now.; cf. Moore, *Judges*, p. 141; and it is true, to *shake* (lit.) or *be agitated*, *perturbed*, would suit nearly all the occurrences of נמוג, and is often the sense expressed by LXX.

<sup>2</sup> *avtòs* LXX. In the *causal* sentence, the subject of the verb is slightly emphatic; and hence the explicit pron. is suitable, if not desiderated: see 9, 13; Gen. 3, 20; Jos. 17, 1; 24, 27; Jud. 14, 3 she (and not another); Jer. 5, 5; 34, 7; ψ. 24, 2; 25, 15; 33, 9; 91, 3; 103, 14; 148, 5; Job 5, 18; 11, 11; 28, 24; Hos. 6, 1; 11, 10; 13, 15 al.

to the Philistines as aforetime, in that they went up with them to the camp round about; but they also *were for being*,<sup>1</sup> etc., i.e. they accompanied the Philistines into the camp, but afterwards prepared to desert), though this would be the one passage in which the inf. with ל would be used of *past* time in early Hebrew; and the verse appears to describe a *fact*, rather than an *intention* (להיות). LXX, Vulg. for המה וגם סביב have ἐπεστράφησαν καὶ αὐτοί, *reversi sunt ut essent*, i.e. (Th. We. etc.) סָבְבוּ גַם הֵמָּה; and, for כַּתְמוֹל, ἐχθές, *heri*, i.e. (as Bu. points out; cf. 10, 11) מֶאֱתָמוֹל<sup>1</sup>: 'Now the Hebrews, who had belonged to the Philistines (viz. as subjects) *aforetime*, they also *turned* to be with Israel,' a reading now generally accepted. If, however, it be adopted, it is almost necessary to suppose that אִשָּׁר has fallen out after וְהַעֲבִירִים (so Bu. Sm. Now. Ehrl.): the omission in *prose* of the relative (except indeed by the Chronicler<sup>2</sup>, whose style is peculiar to himself) is exceedingly rare; and the few passages in which it is omitted<sup>3</sup> read so strangely that it is questionable if the omission is not due to textual error (Gen. 39, 4 בְּלִי-יִשְׁלֹו, contrast vv. 5, 8; Ex. 9, 4 מִכְּלִי-לִבְנֵי יִשְׂרָאֵל; 13, 8; 18, 20; [4, 13 is different;] Jer. 52, 12 (rd. הָעֵמִיד, or, as 2 Ki. 25, 8, עֶבֶד מֶלֶךְ ב'): Ew. § 333<sup>b</sup>; GK. § 155<sup>d</sup><sup>4</sup>). 'עַם יִשְׂרָאֵל אִשָּׁר וְג' The restriction makes it probable that Bu. is right in supposing that אִישׁ has fallen out before יִשְׂרָאֵל.

22. [וַיִּדְבְּקוּ] in *Hif.*: GK. § 53<sup>n</sup>. On the syntax of הדביק to *press close upon*, see on 31, 2. For הדביק אחרי Ehrl. would read דָּלַק אחרי (as 17, 53) = *go hotly after*. This is plausible here and Jud. 20, 45, but difficult in 1 Ch. 10, 2: when we find twice וַיִּדְבְּקוּ אחרי for וַיִּדְבְּקוּ, is it likely that וַיִּדְבְּקוּ would be twice an error for וַיִּדְלְקוּ?

23. [עָבְרָה אֶת-בֵּית-אֵן] *passed over B.*,—עָבַר with אֵת, as Dt. 2, 18. Jud. 11, 29: some MSS., however, have עָד. Beth-aven was a little E. of Bethel (13, 5), 4 miles NW. of Michmas, and 1000 ft. above it.

Luc. reads בֵּית-חֵלֹן. The natural route from Michmas to Aijalon (v. 31)

<sup>1</sup> כַּתְמוֹל (19, 7) is rendered ὁσεί ἐχθές, *sicut heri*.

<sup>2</sup> See LOT.<sup>8</sup>, p. 537, No. 30; and add 2 Ch. 1, 4.

<sup>3</sup> Conjunctive phrases such as מֵאֵן, עַל = עַל-אִשָּׁר = בְּיוֹם II 22, 1 being excepted. The relative is also omitted regularly after אֵיזָה הַדֶּרֶךְ 1 Ki. 13, 12. 2 Ki. 3, 8. 2 Ch. 18, 23. Job 38, 19. 24<sup>+</sup>. And comp. below, on ch. 25, 15 (יָמִי).

<sup>4</sup> Comp. also Jud. 8, 1. 20, 15<sup>b</sup>. ch. 6, 9. 26, 14.



appears to be first up to Bethel (4 miles), then SW. to Bireh (2 miles); after this, to judge from the map, either due W., by a bridle-path across the mountains (8 miles), straight to Lower Beth-horon (1310 ft.),—or, by a better road, first 4 miles SSW. to el-Jib (Gibeon), then 5 miles WNW. to Upper Beth-horon (2020 ft.), 2 miles to Lower Beth-horon (1310 ft.),—and lastly 6 miles down the valley to the SW. to Aijalon (940 ft.). As both Beth-aven and Beth-horon would thus be passed on the way to Aijalon, either reading would suit.

24. וַאִישׁ יִשְׂרָאֵל נָנֵשׁ בְּיוֹם הַהוּא will mean *had been driven, hard-pressed* by the enemy (as 13, 6): but it is not apparent how this condition would be relieved by Saul's measure וַיֹּאמֶר. (The rendering of AV. '*had adjured*,' is contrary to Hebrew grammar.) LXX has here a variant, which, at least to *Ephraim*, seems original, and suits the context. For the words quoted it reads: καὶ πᾶς ὁ λαὸς ἦν μετὰ Σαουλ ὡς δέκα χιλιάδες ἀνδρῶν· καὶ ἦν ὁ πόλεμος διεσπαρμένους εἰς ὄλην πόλιν ἐν τῷ ὄρει τῷ Εφραιμ. Καὶ Σαουλ ἡγνόησεν ἄγνοιαν μεγάλην ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἀρᾶται κτλ., i.e. (as We. rightly restores) וְכָל-הָעָם הָיָה עִם שָׁאוּל וְכָל-הָעָם הָיָה עִם שָׁאוּל בְּיוֹם הַהוּא. Εἰς ὄλην πόλιν is doubtless a doublet of ἐν τῷ ὄρει: for הר confused with עיר see Jos. 15, 10<sup>1</sup>; 2 Ki. 23, 16; 2 Ch. 21, 11; Is. 66, 20 (Trommius): ὄλην is merely amplificatory. נָנֵשׁ is applied to a battle in II 18, 8: שָׁנָה is found in *ch.* 26, 21 (LXX ἡγνόηκα).

'Committed a great error,' however, agrees poorly with the context: in the sequel Saul is in no way condemned, and Yahweh is displeased (*v.* 37) at the curse being unheeded. Klo. conjectured, very cleverly, that ἡγνόησεν ἄγνοιαν was an error for ἡγνόησεν ἀγείαν, which (Bu.) would express נָזִיר הָיָה<sup>2</sup> (cf. Nu. 6, 2 ἀπαγείσασθαι ἀγείαν = נָזִיר לְהָיִי [? לְהָיִי נָזִיר], 3 ἀγνισθήσεται = נָזִיר) *separated a great (ceremonial) separation*, i.e. *imposed a great abstinence*. נָזִיר, and (Nu. 6, 2. 3. 5. 6. 12) הַנָּזִיר, are chiefly (Nu. 6) used of the vow of separation, or abstinence, made by the נָזִיר (the 'Nazirite'), but at least the Nif. נָזַר is used more generally (Lev. 22, 2. Ez. 14, 7. Zech. 7, 3; Hos. 9, 10<sup>+</sup>); and with this reading the meaning will be that Saul, perceiving by Israel's success that Yahweh was with it, laid upon the people, in accordance with the religious ideas of the time, a 'taboo' of abstinence, hoping thereby to secure His continued assistance. The conjecture is clever, but rests (Now.) upon a precarious basis: הַנָּזִיר, also, though it *might* perhaps have borne the meaning supposed, does not actually occur with it.

<sup>1</sup> Though here LXX may have paraphrased, treating הַר יַעֲרִים as = קְרִית יַעֲרִים.

<sup>2</sup> נָזַר נָזַר (Sm. Kenn.) is less probable: this expression is followed, not by a curse, but by a promise dependent on a condition: *ch.* 1, 11. II 15, 8. Gen. 28, 20. Nu. 21, 2. Jud. 11, 20.

[וַיִּשָּׁאֵל] Hif. of אָלָה (for וַיִּשָּׁאֵל) *made to swear*: GK. § 76<sup>d</sup>; more fully König, i. 578 f.

[וַיִּקְמָתִי] in continuation of עַד הָעֶרֶב: *Tenses*, § 115, GK. § 112<sup>w</sup>; similarly Jud. 6, 18; Is. 5, 8.

25. [בָּאוּ] Comp. II 15, 23 וְכָל הָאָרֶץ בּוֹכִים; Gen. 41, 57.

25-26<sup>a</sup>. 26<sup>a</sup> merely repeats 25<sup>a</sup>, though the verses stand too closely together for a resumption to be probable. LXX has καὶ Ἰααλ δρυμὸς ἦν μελισσῶνος κατὰ πρόσωπον τοῦ ἀγροῦ· καὶ εἰσῆλθεν ὁ λαὸς εἰς τὸν μελισσῶνα, καὶ ἰδοὺ ἐπορεύετο λαλῶν. We.'s restoration is remarkably clever: 'Ἰααλ and δρυμὸς are doublets, each corresponding to the Heb. יַעַר. To the same word, however, corresponds in v. 26 μελισσῶν, so that we have here in fact a triplet. Through v. 26, καὶ ἦν μελισσῶν (or καὶ μελισσῶν ἦν) is confirmed as the genuine rendering of LXX, Ἰααλ was added to μελισσῶν, and was afterwards explained by δρυμὸς, μελισσῶν being in consequence changed into the genitive, in order to produce a sentence out of the words καὶ Ἰααλ δρυμὸς μελισσῶν. The text of LXX, as thus restored, would read in Hebrew יַעַר יְהִי עַל פְּנֵי הַשָּׂדֶה. In v. 26<sup>a</sup>, LXX agree with MT., except in expressing דָּבָר for דָּבַשׁ. The connexion leads us in דָּבָר to recognize *bees*, and (observing the י in וַאֲנִי) to read וַהֲנֵה וְהָלַךְ דְּבָרֵי, vocalizing הִלְכְּוּ דְּבָרֵי, or more probably הִלְכְּוּ דְּבָרֵי [its bees had left it<sup>2</sup>]. From the text thus presupposed by LXX, MT. arose as follows. יַעַר, which was ambiguous, was first of all explained by דָּבַשׁ v. 25; afterwards, however, it was forgotten that דָּבַשׁ was only intended to explain יַעַר, and יַעַר, rendered superfluous by the explanatory דָּבַשׁ, and understood in its common sense as *wood*, was detached from its original connexion, and united with the fragments of the variant of 24 *end*, preserved in LXX [καὶ πᾶσα ἡ γῆ ἡρῶστα = וְכָל הָאָרֶץ טַעַם לַחֵם]. In view of the beginning of v. 26, the sentence was thus formed which stands now in MT. as v. 25<sup>a</sup>. דָּבַשׁ for דָּבָר v. 26 is no doubt an accidental corruption, though the fact that דָּבָר as a collective term<sup>3</sup> does not occur elsewhere in the OT., might con-

<sup>1</sup> יַעַר = *honeycomb*, as Ct. 5, 1 יַעַר עִם דְּבָשִׁי.

<sup>2</sup> The sense *stream* postulated by MT. for הִלְכְּוּ is unsupported by analogy.

<sup>3</sup> דְּבָרִים in the *plural* (*bees*) occurs Dt. 1, 44 al.

tribute to the mistranscription.' Read, therefore, for *vv.* 25–26<sup>a</sup>: 'And there was honeycomb upon the face of the field, and the people came to the honeycomb, and lo, the bees had left it: but no man,' etc.

וְאֵין מְשִׁיג יָדוֹ אֶל פִּי הַשִּׁיב is *to overtake, reach, obtain*; with יָד as *subject*, it occurs often in the Priests' Code (e.g. Lev. 14, 21) to express the idea of *the means* of a person *sufficing* to meet some expense. Here Klo. is undoubtedly right in restoring מְשִׁיב: הַשִּׁיב יָדוֹ אֶל פִּי is the usual Heb. phrase for the sense required: see *v.* 27 and Pr. 19, 24. Dr. Weir makes the same suggestion, remarking 'LXX ἐπιπύρεφω as in the next verse:' so also Targ. מְתִיב. Hitzig (on Am. 9, 10) proposed מְנִישׁ.

27. [אוֹתָהּ] Read אוֹתָהּ (on II 21, 1): קָצָה and מָטָה are both masc. (Ehrl.).

[וַתִּרְאֶנָּה] Kt. וַתִּרְאֶנָּה and *his eyes saw*: Qrê וַתִּרְאֶנָּה and *his eyes brightened* (as *v.* 29), i.e. he was refreshed, revived; a metaphor from the eyes brightening after fatigue or faintness: cf. *ψ.* 13, 4; 19, 9 מאִירַת עֵינַיִם (i.e. reviving spiritually). The Qrê is here the more forcible reading, and preferable to the Ktib.

28. [וַיִּזְעַף] so *v.* 31, Jud. 4, 21. 2 S. 21, 13, as if from זָעַף. But the verb is יָזַף: so no doubt the regular form וַיִּזְעַף should be restored (GK. § 72<sup>b</sup>). וַיִּזְעַף הָעָם, however, here interrupts the connexion, and anticipates unduly *v.* 31<sup>b</sup>: either it is a gloss, intended to justify Jonathan's words in *v.* 30, or we should, perhaps, read וַיִּזְעַד בָּעָם and *he straitly charged the people* (cf. Ex. 19, 21. 23; and see on 8, 9).

29. [עָכָר] An ominous word in OT., used of the trouble brought by Achan upon Israel (Jos. 7, 25 יהוה ביום הזה), and by the daughter of Jephthah upon her father (Jud. 11, 25 ואת היית ואח עכרתני יעברך יהוה ביום הזה), and retorted by Elijah upon Ahab (1 Ki. 18, 17 f.). 'Troubled' is not strong enough: the root signifies to *make turbid*, fig. for, *destroy the happiness of, bring disaster on, undo*. Cf. Gen. 34, 30.

הַזֶּה הוּא [מַעֲטֵם דָּבָשׁ] does not belong to דָּבָשׁ (as accents)—for it could not in that case have the art.—but to the definite מַעֲטֵם דָּבָשׁ 'this little honey:' cf. 15, 14 קוֹל־הַצֹּאן הַזֶּה ('this bleating of the sheep'—צֹאן is construed as a *plur.*, II 24, 17); Dt. 29, 20 סֵפֶר הַתּוֹרָה הַזֶּה *this* book of the law; 2 Ki. 6, 32 בֶּן־הַמְרָצָח הַזֶּה *this* son of a murderer.

30. [אֵף כִּי] אֵף = *indeed* . . .! with reference to a preceding sentence, *a fortiori*, the more then . . .! (e.g. Job 4, 19). In כִּי אֵף,

כי merely strengthens אף, 'tis indeed that . . . ! Here כי אף is prefixed (unusually) to the protasis of a hypothetical sentence: 'The more, then, if the people had eaten, . . . . [would they have been refreshed likewise]: for now (עתה = *as things are*, as Job 16, 7) the slaughter (read הפִּיָּקָה) hath not been great among the Philistines.' In LXX clause *b*, however, agrees with the usual type of sentences introduced by כי עתה (Gen. 31, 42. 43, 10: *Tenses*, § 141), לא being omitted, as due to a misunderstanding, as if כי עתה = 'for now,' the sentence will then read: 'The more, then, if the people had eaten . . . , would indeed in that case (עתה = *as things might have been*, as usually in this connexion) the slaughter have been great.'

31. אֵילֹנָה Ayyālōn (Aijalon), now Fālō (940 ft.), was 6 miles SW. of Lower Beth-ḥoron (*v.* 23), down the Vale (עמק) of Aijalon; so the route would be substantially the same as that by which Joshua drove the Canaanites (Jos. 10); see Stanley, *S. and P.* 207 ff.; *H. G.* 210 f. The entire distance from Michmas to Aijalon would be 20-23 miles (see on *v.* 23).

32. וַיֵּעַשׂ Qrê וַיֵּעַשׂ, which (or rather וַיֵּעַשׂ: see on 15, 19) is evidently correct.

וַיֹּאכַל הָעָם עַל הָרֶם A practice, as the present passage shews, regarded with strong disfavour by the Hebrews: forbidden in the 'Law of Holiness' (Lev. 17-26), Lev. 19, 26 וַיֹּאכַל עַל הָרֶם<sup>1</sup>, and censured by Ezekiel (33, 25). עַל in this connexion is idiomatic, and has the force of *together with*: so Ex. 12, 8 וַיֹּאכַל עַל מִצֵּי מִצְרָיִם; Nu. 9, 11 וַיֹּאכַל עַל מִצֵּי מִצְרָיִם וּמִצְרָיִם יֹאכַלְהוּ.

33. בְּנִדְחָם seems to be here 'neither the right verb, nor in the right person' (Bu.). Sm., very plausibly, לְמִנְיָדִים; so Bu. Ehrl.

חֲטִיִּים are *sinning*,—much more expressive than EVV. 'sin.' The form is for חֲטִיִּים, the weak letter א quiescing: GK. §§ 23<sup>c</sup>, 75<sup>oo</sup>.

לֶשְׂאֹל in respect of eating, Anglice, 'in eating.' So above, לֶשְׂאֹל 12, 17. 19, and frequently. For הָלַם LXX has הָלַם: probably rightly.

34. שִׁיחַי GK. § 96. Here only: Dt. 22, 1 שִׁיחַי. From an orig. say or *si'ay*: cf. the Arab. pl. (from *shāt<sup>un</sup>*), *shayh<sup>un</sup>*, *shiyā<sup>un</sup>* etc.

אֵל הָרֶם a clear example of אֵל with the force of עַל.

אֵשׁ שֹׂרֵר בִּירוֹ Some, however, it is natural to suppose, would only

<sup>1</sup> Cf. Gen. 9, 4. Lev. 7, 26. 17, 10. Dt. 12, 16. 23.



have a שֶׁה to bring, in accordance with the option permitted by the terms of the invitation: read accordingly with LXX אִישׁ אֲשֶׁר בִּידוֹ each *that which was* in his hand, which is altogether preferable. For בִּידוֹ cf. Gen. 32, 14; 43, 26 הַמִּנְחָה אֲשֶׁר בִּידָם.

הַלֵּילָה = 'that night,'—a questionable usage: הַלֵּילָה adverbially is elsewhere always either *by night*, or *to-night*, or once (15, 16) *last night*. LXX omits. Klo. Bu. Sm. would read לַיהוָה (cf. Am. 5, 25).

35. The stone was made into an extemporized altar, and the slain animals being consecrated by presentation at it, their flesh could be eaten. See W. R. Smith, *OITC*.<sup>2</sup> p. 250. Clause *b* implies that Saul built subsequently *other* altars to Yahweh.

... אֶתְּוֹ הַחֵל. For the position of אֶתְּוֹ, cf. on 15, 1: comp. also that of לָהֶם Jud. 10, 4. Hos. 13, 2. Job 15, 20; לוֹ II 23, 3; לוֹ Dt. 21, 17; בָּם Jer. 31, 8.

36. נִרְרָה from Beth-horon (cf. v. 23), or some other place in the hill-country, following the Philistines down the Vale of Aijalon.

וַיִּנְבְּזוּ for וַיִּנְבְּזוּהָ GK. § 67<sup>dd</sup>. The ב is partitive (*Lex*. 88<sup>b</sup>), 'plunder among them,' like 'smite among' (v. 31 al.), אָכַל ב', etc.

וְלֹא נִשְׁאַר The jussive is unusual, both in the 1st pers. (*Tenses*, § 46 n.; GK. § 48<sup>g</sup> n.), and after לֹא (cf. Gen. 24, 8; II 17, 12; 18, 14: *Tenses*, § 50 a *Obs.*; GK. § 109<sup>d</sup>). Read prob. נִשְׁאַר.

37. הָאָדָם... הַתְּחִנָּה The repeated question, as in the similar inquiries, 23, 11; 30, 8; II 5, 19.

38. גִּשְׁשִׁי i. e. *gōshū*: so also, anomalously, out of pause, Jos. 3, 9. 2 Ch. 29, 31<sup>+</sup> (cf. גִּשְׁשִׁי Ru. 2, 14<sup>+</sup>), for the normal גִּשְׁשִׁי Gen. 45, 4 al.: GK. § 65<sup>d</sup>.

פְּנֹת] *corners*, hence metaph. of princes, the stay and support of their people: so Jud. 20, 2. Is. 19, 13, where Gesenius compares רִכְּזִי *corner-stone* or *corner-pillar* (e. g. Eph. 2, 20), used Qor. 51, 39 of Pharaoh's nobles, and the pr. n. *Rokn-eddin*, 'Pillar of religion.'

בְּמָה] *wherein*,—as Mal. 1, 6 'wherein have we despised Thy name?' Vulg. expresses בְּמִי, which is preferred by Th. We. Bu. etc., and is certainly more pointed. V. 39 shews that Saul has a *person* in his mind. In the old character י might easily be corrupted to ה.

39. יִשְׁנֹו thrice besides, but a form contrary to analogy: Stade (§ 370<sup>b</sup>), and GK. (§ 1000 *note*) would read יִשְׁנֹו. As חֲטָאָה is fem.,

we ought, however, to have יִשְׁנָה (or יִשְׁנָה): cf. LXX ἀποκριθῇ = יענה (with ה). Why, in these and some other forms, as עֲוֹנִי, אִינִי, the verbal suffix should be used, is uncertain: cf. GK. § 1008.

כי . . . כי The first כי introduces the terms of the oath: the second כי is merely resumptive of the first, after the intervening hypothetical clause. So often, as II 3, 9. Gen. 22, 16 f. (*Lex.* 472<sup>a</sup>).

41. [הבה תמים] AV. 'Give a perfect (lot):' RV. 'Shew the right:' Keil, 'Give innocence' (of disposition, i. e. truth). All these suggested renderings of תמים are without support. תמים is 'perfect,' i. e. in a *physical* sense, of an animal, unblemished; in a *moral* sense, innocent<sup>1</sup>, blameless. הבה תמים might mean 'give one who is perfect:' but this is not the sense which is here required: Saul does not ask for one who is perfect to be produced; and though he might ask for the one who is in the right to be declared, this would be expressed by צריך (Dt. 25, 1; 1 Ki. 8, 32), not by תמים. LXX has for the two words: τί ὄτι οὐκ ἀπεκρίθης τῷ δούλῳ σου σήμερον; ἢ ἐν ἐμοὶ ἢ ἐν Ἰωανθαν τῷ νίῳ μου ἢ ἀδικία; Κύριε ὁ Θεὸς Ἰσραὴλ, δὸς δῆλους καὶ ἐὰν τάδε εἴπῃ, δὸς δὲ τῷ λαῷ σου Ἰσραὴλ, δὸς δὲ ὁσιότητα, whence the following text may be restored: לָמָּה לֹא עָנִיתָ אֶת-עַבְדְּךָ הַיּוֹם אִם יִשְׁבִּי אוֹ בִּיהוֹנָתָן בְּנֵי הָעָזָן הַזֶּה יִי אֱלֹהֵי יִשְׂרָאֵל הֲבָה אֲזַרִּים וְאִם יִשְׁנֹו בְּעַמּוּךָ יִשְׂרָאֵל הֲבָה תָּמִים: The text thus obtained is both satisfactory in itself, and at once removes the obscurity and abruptness attaching to MT. The first clause corresponds with LXX exactly: in the second clause ἐὰν τάδε εἴπῃ δὸς δὲ cannot be followed; but δὸς δὲ (omitted in A) seems to be merely a rhetorical anticipation of the δὸς δὲ following; and considering that LXX render יִשְׁנֹו in v. 39 by a verb (ἀποκριθῇ), there is nothing arbitrary in supposing that τάδε εἴπῃ may represent יִשְׁנֹו here. For אִם יִשְׁבִּי cf. 20, 8. Δῆλοι stands for אֲזַרִּים ch. 28, 6 and Nu. 27, 21 (as δῆλωσις, in Ex. 28, 26. Lev. 8, 8). The cause of the omission in MT. lies evidently in the occurrence of the same word יִשְׂרָאֵל before both לָמָּה and הבה תמים. The restored text (which is now generally accepted by scholars) shews (what has often been surmised independently) that the משפט האזרים והתמים was a mode of casting lots: cf. הפילו v. 42, and note that וילקֹחַ, which

<sup>1</sup> Innocent, that is, not of a particular offence, but generally.

immediately follows in *v.* 41 (but which in MT. stands unexplained), is the word regularly used of taking by lot, 10, 20 f. Jos. 7, 14. 16.

42. After בני LXX has an addition, which in Heb. would be אשר ילכדנו יהוה ימות ויאמר העם אל שאול לא יהיה הדבר הזה ויחזק שאול מהעם ויפילו בינו ובין יונתן בנו. But although its omission could be readily explained by *homoeoteleuton*, its originality is very doubtful: see We. and Now.

43. [טעם טעמתי] 'I did taste:' GK. § 113<sup>n</sup>.

[הנני אמות] 'Here I am; I will die,'—Jonathan thus not complaining of the fate to which he has involuntarily rendered himself liable, but declaring his willingness to meet it. For הנני as an expression of resignation, cf. 12, 3, and esp. II 15, 26; also Gen. 44, 16. 50, 18. EVV., in 'And lo, I must die,' neglect the suff. in הנני.

44. [כה יעשה] LXX adds לי, which at least is a correct explanation of the phrase; the curse being invoked naturally upon *himself*. Possibly, however, this was understood; at least, the phrase recurs 1 Ki. 19, 2 without לי (where LXX similarly μοί). The oath followed by כי, as II 3, 9. 35. 1 Ki. 2, 23. 19, 2.

45. [ישועה] The passage illustrates the *material* sense of the word: so Ex. 14, 13; II 10, 11; and תשועה<sup>1</sup> (the more common word in prose), as Jud. 15, 18; *ch.* 11, 9. 13. 19, 5 al. The root ישע, as Arabic shews, means properly *to be wide, capacious, ample* (e.g. Qor. 29, 56 اَرْضِيْ وَاسِعَةً behold, My earth is broad; Matt. 7, 13 (Lagarde) وَاسِعٌ = πλατεία; 2 Cor. 6, 11 (Erpenius) وَاسِعَةٌ = πεπλάτυνται; Gen. 26, 22; Ex. 34, 24 Saad. وَسَع = (הרחיב): hence הושיע is properly *to give width and freedom to* (opp. הצר), and ישועה is 'safety' in the sense of *space to move in, freedom from enemies or constraint* (opp. צר narrowness, angustiae). Etymologically, then, the idea of the root would be best expressed by *deliver, deliverance*; and in a passage such as II 9 מחר תהיה לכם תשועה this sense appears to be clearly distinguishable. By the Prophets and Psalmists, however,

<sup>1</sup> Formed as though from a root שוע on the ground, probably, of a false analogy. Similarly תרופה, תְּשׁוּאָה, תְּקוּפָה as though from [קוף, שוא, קוף], though the verbs actually in use are נקף, שאה, רפא. Comp. Ol. p. 401; Stade, § 266°.

the idea of *deliverance* or *freedom* which ישועה, חשועה connote, is enlarged, so as to include *spiritual* as well as *material* blessings. These words seldom, if ever, express a spiritual state *exclusively*: their common theological sense in Hebrew is that of a *material deliverance attended by spiritual blessings* (e.g. Is. 12, 2; 45, 17). In some passages, the temporal element in the deliverance is very evident, e.g. ψ. 3, 9 (RV. *marg.* 'Or, *Victory*:' see v. 8); 20, 6 (cf. 7); 28, 8 (note עז and מעוז); 62, 3 (note the parallel figures צורי; משנבי; 74, 12, etc.: cf. חשועה, ψ. 33, 17. 60, 11. The margins in RV. on several of the passages quoted (including those in the historical books) serve as a clue to the manner in which the Hebrew words represented by the English 'salvation' acquired gradually a higher and fuller meaning.

אם יפל משערת ראשו] 'If there shall fall even a single hair of his head to the ground!' שערה is a *single hair*, see Jud. 20, 16 זה כל שער is a *single hair*, see Jud. 20, 16 קולע באבן אלה שערות ולא יחטא unitatis,' Ew. § 176<sup>a</sup>; GK. § 122<sup>t</sup>. So אֶנִּי a *fleet*, אֶנִּיָּה a *ship* (Jon. 1, 3). מן is to be understood here as in מֵאַחֶר אֶחָיִךְ Dt. 15, 7: lit. 'starting from one of thy brethren'<sup>1</sup> = *even* one of thy brethren. This use of מן is elucidated by Arabic: see Ges. *Thes.*, or *Lex.* 581<sup>a</sup> (where illustrations are cited); Ew. § 278<sup>d</sup>; GK. § 119<sup>w</sup> (*note*): also Ewald, *Gr. Arab.* § 577; Wright, *Arab. Gr.* ii. § 48 f b. Comp. Qor. 6, 59 وَلَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا even a *single leaf* (nom. unit.) falleth not without His knowing it.—The proverbial expression itself recurs II 14, 11, and with אם ל for אם 1 Ki. 1, 52.

עם] = *in conjunction with, aided by* (uncommon): cf. Dan. 11, 39.

ויפדו] *redeemed*: literally, by the substitution of another (Ew. *Hist.* iii. 51 [E. T. 36]; We.), or metaphorically? Had the former been the sense intended, the fact, it is probable, would have been stated more circumstantially, instead of its being left to the reader to infer it from a single word. פדה is the technical word used of the redemption of a life that is forfeit; but the redemption may be made by the life of an animal, or by a money payment, Ex. 13, 13. 15. 34, 20, cf. 21, 8. 30 (all JE); Nu. 18, 15. 16 (P).

<sup>1</sup> Or, according to others, a rhetorical application of the *partitive* sense.



47. [ובמלכי LXX ובמלך, probably rightly: see II 8, 3-12.

ירשיע [ירשיע is to pronounce or treat as wicked, i.e. to condemn (Dt. 25, 1); hence MT. has been supposed to mean *condemned in fact* (Keil), *punished*; and in support of this rendering, the analogy of the Syr.  $\text{ܕܢܝܥ}$  prop. to treat as guilty, to condemn, but occasionally used in the sense of  $\text{ܕܢܕܩܬܗ}$  to put to the worse, overcome (Ephr. i. 325; ii. 318; ap. PS. col. 1213), has been appealed to. But such a usage would be quite isolated in Hebrew: and the absence of a suffix or other object to ירשיע is strongly against it here. LXX has ἐσώζετε = יִשְׁעוּ:—‘And wherever he turned *he was victorious*,’ a reading in every way satisfactory and suited to the context. For the sense of the *Nif.* cf. Pr. 28, 18 הוֹלֵךְ תָּמִים יִשָּׁע; Zech. 9, 9 צְדִיק וְנוֹשָׁע lit. just and saved, i.e. successful and victorious. The impff. denote reiteration or habit in the *past*, just as in Pr. 17, 8 etc. they denote it in *present* time. LXX οὖ ἂν ἐστιάφῃ ἐσώζετε: on οὖ ἂν comp. 17, 34 footnote.

48. [ויעש חיל lit. made might, i.e. achieved prowess, performed deeds of valour: Nu. 24, 18. ψ. 60, 14. 118, 15. 16.

שסוה] The ptc. seems intended as a plural: if so, the word affords an example of the very rare form of the suffix 3 masc. הִי after a plural noun: 30, 26 גִּדְּעוּהוּ, Nah. 2, 4 נִבְּוִיָּהוּ, Hab. 3, 10 יִדְּרִי Job 24, 23 עִינִיָּהוּ, Pr. 29, 18 אֲשֶׁרֶהוּ: Stade, p. 20 note, § 346<sup>a</sup> (2), and p. 355; Ew. § 258<sup>a</sup>; GK. § 91; Wright, *Compar. Gramm.* p. 158.

49. [יִשְׁוִי in all probability a corruption of אֲשִׁיו, or אֲשֶׁרֶהוּ, ‘man of Yahweh,’ an intentional alteration of אִשְׁבֹּשֶׁת I Ch. 8, 33, the real name of ‘Ishbosheth,’ altered, as We. says, when the title ‘Baal’ fell into disrepute (see on II 4, 4), ‘theils in אֲשִׁיו von Vernünftigen, theils in איש-בשת von Unvernünftigen.’

LXX Ἰεσοιου (Luc. Ἰεσοιου) presupposes a reading אֲשֶׁרֶהוּ or אֲשִׁיו. Not only are a great many pr. names beginning, as pointed by the Massorites, with י- represented in LXX by Ἰε- (as Ἰερεμίας for יִרְמְיָהוּ, Ἰεσσαι for יִשָּׁי, Ἰεφθαε for יִפְתָּח, etc.), but several pr. names beginning with א are so represented, as Ἰεβοσθε for איש-בשת II 2, 8 al., Ἰεζαβελ regularly for אֵיזָבֶל, Ἰεσηηλ for אֲשֶׁרֶהוּ

<sup>1</sup> Or of אֲשִׁיו, אִשְׁיָהוּ, אִשׁ cannot be derived *phonetically* from אִשׁ, only the reverse change from *yī* to *ʾi* being in accordance with analogy (cf. in Syriac, Nöld. *Syr. Gr.* § 40 C). But if י was pronounced softly (*i*, not *yī*: GK. § 47<sup>b</sup> and *n.*), אִשׁ might be written incorrectly for אֲשִׁי.

Jos. 17, 2, Ἰεθεβααλ for אֶתְבַּעַל 1 Ki. 16, 31, Ἰεμηρ for אֶמְרָר Neh. 7, 61, Ἰεροβααλ (Aq<sup>s</sup>) for אֶרְבֶּאֱל Hos. 10, 14, Ἰεσθεμωη (cod. A) for אֶשְׁתִּמְעֶה 1 Ch. 4, 19, Ἰέσσαι for אֶשִׁי (elsewhere יֶשִׁי) 1 Ch. 2, 13, comp. Ἰεσβααλ for אִישִׁיבֶשֶׁת II 3, 8 in Aq. Symm. Theod., and in II 23, 8 Luc.<sup>1</sup>; and for the term. -ίου for -יָהוּ cf. אֱלִיָּהוּ Ἡλίου or Ἡλίου, בְּנִיָּהוּ Βαναιου, 1 Ki. 2, 35, עֲבֹד־יָהוּ Αβδειου ib. 18, 3 ff.

51. אֶבִּיאֵל [בן אביאל] Read בְּנֵי אֶבִּיאֵל, though the error is as old as LXX. But already Josephus says (*Ant.* vi. 6, 6) Νῆρος καὶ Κεῖσος ὁ Σαούλου πατήρ ἀδελφοὶ ἦσαν υἱοὶ δὲ Ἀβυύλου.

52. אֶרְאֶה [נראה] frequentative: 'and Saul would see, etc., and would take him to him' = and when Saul saw . . . , he used to take him to him (*Tenses*, §§ 120; 148. 1: so II 15, 2. 5 etc.). וַיִּאֲסַפְהוּ is irregular for וַיִּאֲסַפּוּ: see on 2, 16.

### 15. Saul and Amaleq. Second rejection of Saul. (Introduction to history of David.)

15, 1. אֶתִּי שֶׁלַח [אתי שלח] Position as 14, 35 (see note). Gen. 42, 36 אֶתִּי שֶׁבַלְלָתָם Dt. 1, 38 אֶתִּי חֶיָּק 10, 20. ψ. 25, 5 אֶתֶּךָ קוּיָתִי Jer. 4, 22 אֶתִּי לֹא יִדְעוּ 30, 14; also (not at the beginning of a sentence) Gen. 24, 14 אֶתֶּךָ הַכְחָתָּה Jud. 14, 3 אֶתֶּךָ קַח לִי ch. 18, 17. Is. 37, 26 אֶתֶּךָ עֲשִׂיתִי ψ. 27, 4 אֶתֶּךָ אֲבִקֶּשׁ.

For other cases of אֶתִּי, אֶתּוֹ, etc. rendered emphatic by being prefixed to a verb, cp. (a) after וַי, Gen. 12, 12 וְהָרָגוּ אֶתִּי וְאֶתֶּךָ וְיָחִי Lev. 10, 17 . . . וְאֶתֶּךָ נָתַן. 11, 33. Dt. 4, 14. 6, 13 וְאֶתּוֹ תַעֲבֹר 13, 5. 20, 19 וְאֶתֶּךָ תִּכְרַת 2 S. 12, 9 וְאֶתֶּךָ צוּיָתִי לִהְיוֹת נָגִיד עָלַי . . . 1 Ki. 1, 6<sup>b</sup>. 35 . . . וְאֶתּוֹ הָרַגְתָּ בְּחֶרֶב בְּנֵי עַמּוֹן Is. 57, 11 וְאֶתֶּךָ לֹא זָכַרְתָּ and וְאֶתֶּךָ לֹא תִירָאִי: 58, 2. Jer. 9, 2 וְאֶתֶּךָ לֹא יִדְעוּ. 16, 11. 46, 28. Ez. 22, 12 וְאֶתִּי שִׁכַּחְתָּ (cf. 1 Ki. 14, 9). Hos. 2, 15<sup>b</sup>; Lev. 26, 33 וְאֶתְכֶם אֶזְרָה Dt. 4, 20. 6, 32. Ez. 11, 7; Ez. 12, 13. 23, 10. 33, 31; Job 14, 3: (b) Gen. 41, 13 אֶתִּי הָשִׁיב עָלַי בְּנֵי וְאֶתּוֹ תִּלְהֶן Nu. 22, 33: (c) after וּגַם 2 S. 2, 7 וְלֹא אֶתִּי 2 S. 8, 11: (d) after וְלֹא, ch. 20, 9. Is. 43, 22 אֶתִּי וְלֹא כִי אֶתּוֹ אֶהָב 37, 4 כִּי אֶתּוֹ רִאִיתִי צָדִיק Gen. 7, 1 כִּי אֶתִּי מָרְתָּה 1 Ki. 5, 13. Jer. 4, 17 כִּי אֶתִּי מָרְתָּה ch. 21, 10: Jer. 5, 22 כִּי אֶתִּי מָרְתָּה. 7, 19<sup>f</sup>. A pronoun in an emph. position should always be noted by the student.

לְמִשְׁתַּח [sho- (not -shā-): GK. § 9<sup>v</sup>; and for the metheg § 16<sup>f</sup> (δ).

2. פָּקַדְתִּי 'I will visit,' i.e. punish—the pf. (though unusual in

<sup>1</sup> See further examples in the *Supplement*, containing the Proper Names, to Hatch and Redpath's *Concordance to the Septuagint* (1900), p. 77 ff.

prose, except in **נִתְּחַי** as Jud. 15, 3, expressing determination (*Tenses*, § 13; GK. § 106<sup>m</sup>); and **פָּקַד** being construed with an accus. of the sin visited, as Hos. 8, 13 = 9, 9 = Jer. 14, 10. The sense *mark* (RV.), *ansehen* (Keil), is not borne out by usage: **פָּקַד** means to visit *in fact* (Ex. 3, 16. 4, 31), not to observe mentally, or to 'direct one's look at' (Keil).

**וַיֹּאמֶר שִׁימוּ שָׁם** in a military sense, as 1 Ki. 20, 12 **וַיִּשְׁמְרוּ** **עַל הָעִיר**, and **שָׁמוּ** in **ψ.** 3, 7. Is. 22, 7. In Dt. 25, 18 (of the same occurrence) the expression used is **אֲשֶׁר קָרָךְ בְּדֶרֶךְ**.

3. **וְהִחְרַמְתֶּם** LXX, independently of **καὶ Ἱερεῖμ καί**, has two translations of this word, viz. **καὶ ἐξολοθρεύσεις αὐτὸν** and **καὶ ἀναθεματίεις αὐτὸν καί**, both pointing to **לֹא אֲשֶׁר לֹא** (for **עַם**). Though the Hebrew is poor, the combination nevertheless occurs (see on 5, 10), and as the sequel shews that the *nation*, as well as its belongings, was 'banned,' it is best to adopt it.

3<sup>b</sup>. **מֵעוּלָל וְעַד יוֹנָק** 22, 19<sup>†</sup>. **יֶלֶד מֵאִישׁ וְעַד אִשָּׁה** Jos. 6, 21. 8, 25 al. **מֵעוּלָל . . . וְעַד** *from . . . even unto*, i. e. including both, as often.

4. **וַיִּשְׁמַע** The *Piel*, as 23, 8<sup>†</sup>. So 1 Ki. 15, 22 al. the Hif'il.

**בְּטָלָאִים** To be pointed probably **טָלָאִים**, and identical with **טָלָם** in the 'Negeb' of Judah, Jos. 15, 24.

5. **וַיִּירָב** for **וַיִּאָּרַב**, i. e. **וַיִּאָּרַב** GK. §§ 68<sup>i</sup>, 23<sup>d</sup>; Kön. i. 390: cf. **אֶזְרָא** for **אֶזְרָא** Job 32, 11; **לְהַכִּיל** (as generally understood) Ez. 21, 33; **מִזֶּן** Pr. 17, 4. The omission of **א** is somewhat more frequent (though rare even then) in *Qal*: 28, 24 **וַתִּפְּהֶי**; II 6, 1 **וַיִּסָּף** (from **אָסַף**); 19, 14 **וַתִּמְרוּ**; 20, 9 **וַתִּחָזֶן**; **ψ.** 104, 29 **וַתִּסָּף** (from **אָסַף**); GK. § 68<sup>h</sup>.

6. On the Qenites, and their former friendly relations with Israel, see Nu. 10, 29 f. Jud. 1, 16, where Budde (*ZATW.* 1887, p. 101, and in his Commentary on Judges, *ad loc.*) is certainly right in reading, after MSS. of LXX, **אֶת הָעַם** for **אֶת הָעַמְלָקִי**.

**וַיִּרְדּוּ** so **Ⲕ** (= Bomberg's Rabb. Bible of 1525), Kitt.: Baer and Ginsb. **וַיִּרְדּוּ**: cf. Gen. 19, 14 **וַיִּרְדּוּ**; and see GK. § 22<sup>s</sup> (20<sup>e</sup><sup>1</sup>), and the *Addenda*.

<sup>1</sup> Where, in l. 6 of p. 73 of the Engl. translation, insert 'hitherto' (i. e. in previous editions) after 'When we.' In l. 2 also 'a question' would be better than 'doubtful'; for, though the note reads somewhat obscurely, Kautzsch does mean to explain the cases quoted in it by the principle of § 20<sup>f</sup>.

[עמלקי] Except here and *v.* 15 MT. has throughout the chapter עמלק. As the determined noun is needed, it is better in both these passages to read with Luc. עמלק.

[אֶסְפֵּךְ] The *metheg*, shewing the hireq to be long, appears to indicate that the *punctuators* treat the verb as *Hif.* But the *Hif.* of אֶסְפֵּךְ does not elsewhere occur, and the *metheg* rests, no doubt, upon a false theory as to the nature of the word. Read without *metheg*, it will be the impf. *Qal* אֶסְפֵּךְ (as *ψ.* 104, 29), with — shortened to — when the syllable is rendered toneless by the addition of a suffix (so in the *ptcp.* מֵאֶסְפֵּכֶם 2 Ki. 22, 20<sup>1</sup>, אֶסְפֵּךְ *ch.* 24, 5 al.; and in *Pi'el* מֵאֶסְפֵּכֶם Is. 52, 12. אֶסְפֵּכֶם Job 16, 5 etc.). Comp. König, i. 382 f.; GK. § 68<sup>b</sup>. אֶסְפֵּךְ, as Jud. 18, 25. *ψ.* 26, 9. Ehrl. suggests אֶסְפֵּךְ (Gen. 18, 23. 24).

[ואתה] Note the emph. pronoun.

[קיני] Read either קין (as Nu. 24, 22. Jud. 4, 11), or (LXX) הקיני (as *v.* 6<sup>a</sup>, 27, 10. 30, 29).

7. [מחילה בואך שור] On Shur, see *DB.* s.v. It appears to have denoted the district on the NE. border of Egypt, which gave its name to the מדבר שור Ex. 15, 22. Where חוילה was is uncertain. In Gen. 2, 11. 10, 29. 25, 18 the name most probably denotes a region in the NE. of Arabia, on the W. coast of the Persian Gulf; in Gen. 10, 7 it may denote the Ἀβαλίται, on the African coast, a little S. of the Straits of Bāb el-Mandeb: but even a region in the NE. of Arabia is too remote to define the starting-point of the defeat inflicted by Saul upon the Amaleqites. Either חוילה is here the name of a place in or near the country of Amaleq, otherwise unknown, or we should simply (with We.) restore מִטְלָם (*v.* 4): 'the error may have arisen through a reminiscence of Gen. 25, 18,' where the phrase occurs, closely resembling the one here, מחילה עד שור אשר על פני מצרים, but where חוילה, as has just been said, appears from the context to denote a place more distant than is suitable here.

[על פני] *in front of*, in geographical descriptions, commonly means *to the east of* (*Lex.* 818<sup>b</sup>): so Gen. *l. c.* 1 Ki. 11, 7.

9. [המשנים] Explained by Kimchi (*Book of Roots*, s.v.) in the sense

<sup>1</sup> In the parallel passage, 2 Ch. 34, 28 (Baer and Ginsburg, but not B, Kittel), in exactly the same phrase, אֶסְפֵּךְ is pointed as here, with *metheg*, i.e. as an impf. *Hif.*!



of שְׁנִיִּים מִבְּטָן, i.e. young of a second birth, such as had the reputation of being superior to firstlings (see Tanhūm, quoted by Roed. in the *Theol.* p. 1451<sup>a</sup>). So Roed. himself (p. 1451<sup>b</sup>), and Keil. But the text reads suspiciously, and the position of עַל before הַכְּרִים (instead of before the *pair* of similar delicacies הַמְּשִׁנִּים וְהַכְּרִים) suggests error. We. for הַכְּרִים וְעַל הַמְּשִׁנִּים would read הַשְּׂמִנִּים וְהַכְּרִים 'and the best of the flocks and the herds, (even) the fat ones (comp. Ez. 34, 16), and the lambs,' etc., which undoubtedly forms a better Hebrew sentence, and nearly agrees with the rendering of Pesh. Targ. (וְשִׁמְנִיָּא וּפְטִימִיָּא), neither of which, at least, appears to have had either מְשִׁנִּים or עַל before הַכְּרִים. הַכְּרִים are mentioned in terms implying that they were a delicacy in Am. 6, 4; Dt. 32, 14.

מִלְאָכָה means *business, occupation* (Gen. 39, 11), and so *property* on which a person is occupied, Ex. 22, 7. 10: here and Gen. 33, 14 specially of property consisting in cattle (cf. מִקְנֶה). נִבְוָה is a grammatical *monstrum*, originating evidently in the blunder of a scribe. The text had נִבְוָה וְנָמָס: the scribe began by error with the *second* word, wrote the first two letters נִבְ, then discovered his mistake, but not wishing to make an erasure, simply added the letters בְּוָה. (There are similar *monstra* in Ez. 8, 16. 9, 8.) The words present, however, other difficulties. אָתָּה, resuming כָּל הַמִּלְאָכָה, is indeed defensible by Dt. 13, 1. 14, 6. Ps. 101, 5 al. (*Tenses*, § 197. 1, 2): and for the change of gender there are at least parallels which can be adduced (e.g. 1 Ki. 19, 11: see GK. § 132<sup>d</sup>; ψ. 63, 2 בארִץ צִיָּה וְעִיף with Hitzig's note<sup>1</sup>); but the use of נָמָס is very strange (lit. *melted away* = diseased, consumptive?). The Versions all express a synonym of נִבְוָה—LXX καὶ ἐξουθενούμενον, Pesh. ~~ܢܒܘܐ~~, Targ. ~~ܢܒܐܝܪ~~, Vulg. *et reprobum*: and there can in fact be no reasonable doubt that וְנִבְאָסָת must be restored, either for וְנָמָס אָתָּה or for וְנָמָס alone (retaining אָתָּה<sup>2</sup>). Indeed, AV. RV. appear both to have adopted implicitly this emendation; for 'refuse' is no rendering of נָמָס, though it obviously expresses נִבְאָס (Jer. 6, 30 *marg.*) or

<sup>1</sup> 'The fem. termination of the adj., once used, can in a way operate forwards, so that the second adj. is left in the simplest, most immediate form.'

<sup>2</sup> Which is expressed by Pesh. Targ. LXX (Luc.), Vulg., and as stated above is fully defensible.

נִמְאָקָה. The omission of the art. with the ptcp., after a subst. defined by it, is a further difficulty. The text as it stands expresses the sense 'But all the מלאכה, *being* common<sup>1</sup> (lit. *despised*) and refuse, they banned<sup>2</sup>:' but this contradicts the context; for *some* of the מלאכה was good, and was spared. The sense demanded by the context, viz. 'but *such* of the מלאכה *as* was common and refuse they banned,' requires either the *presence* of the art. in both cases, or its *absence* in both.

11. מאחרי] *Lex.* 30<sup>a</sup>.

12. וישכם . . . לקראת. In thorough analogy with Hebrew usage (see on 6, 13). LXX, Vulg. express וילך, which Th. declares to be a 'necessary' insertion: but the renderings of these versions are merely accommodations to the idiom of a different language. See besides Ct. 7, 13 נשכימה לברמים; and Ges. *Thes.* p. 1406<sup>b</sup> (referred to by We.).

[הכרמל] 'The garden-land' (Is. 10, 18 al.),—the word, like other proper names with the art. (as הגבעה), retaining its appellative force. It was a place in the 'hill-country' of Judah (Jos. 15, 55; see v. 48), mentioned also in *ch.* 25, 2 ff.; now *el-Kurmul*, 7 miles S. of Hebron.

[והנה] without the suffix, as 16, 11. But the ptcp. מציב 'is setting up' does not agree with the sequel (which states that Saul had *left* Carmel): and doubtless הציב 'hath set up' must be read (so LXX ἀνέστανεν).

[יד] lit. *hand*, i. e. sign, monument, trophy of the victory: II 18, 18.

[וירד הגלגל] Cf. on 10, 8.

14. [הזה] See on 14, 29. The correction הזה (*ZAW.* 1895, p. 317) is unnecessary.

<sup>1</sup> 'Vile' (EVV.), unless understood in the old sense of the word (*common, looked down upon*; Lat. *vilis*), is too strong, as it is also in Jer. 15, 19. Lam. 1, 11 EVV., and in AV. of Job 40, 4. Phil. 3, 21. See the writer's *Jeremiah*, p. 362; *Minor Prophets*, vol. ii (Nahum to Malachi), in the *Century Bible*, p. 25.

<sup>2</sup> So ψ. 18, 18; 92, 12 בְּקָמִים עָלַי מְרַעִים against those who rise up against me (as) evil doers; 143, 10 רוּחַ טוֹבָה thy spirit (being) good; Jer. 2, 21<sup>b</sup> (but rd. גֹּפֶן); Ez. 24, 13; Hag. 1, 4 (cf. GK. § 126<sup>i</sup>). The adj. without the art. forms a species of predicate: cf. on 2, 23. (II 6, 3<sup>b</sup> is corrupt: but even were it not so, the grammatical rendering 'drave the cart, being a new one' would be consistent with the context, which, in the case of the phrase here, is just what is not the case.)

15. אשר אשר is a *link*, bringing the clause which it introduces into relation with what precedes: here the relation is a causal one, *in that, forasmuch as*: 20, 42. 26, 23<sup>b</sup>. Gen. 30, 18. 31, 49. 34, 13 (cf. on II 2, 5): elsewhere, אשר may be resolved into the expression of a consequence, *so that*, as Gen. 13, 16; 22, 14; 1 Ki. 3, 12. 13; 2 Ki. 9, 37.

16. הרף Dr. Weir thus appositely illustrates the usage of this word: 'Dt. 9, 14 ומני ואשמירם ch. 11, 3 שבעת ימים. II 24, 16 הרפו ורעו 46, 11 הרף מאף 8, 37. הרף ירד.'

הלילה the night (that is just past) = *last* night. Elsewhere always of the *coming* night, as Gen. 19, 5; 30, 15 etc.: comp. on 14, 34.

ויאמר Qrê ויאמר, a necessary correction. The opposite of the variation noted on 13, 19. See *Ochlah we-Ochlah*, No. 120 (eleven instances of ו at the end of a word כתיב ולא קרי cited: among them Jos. 6, 7; 9, 7; 1 Ki. 12, 3. 21; 2 Ki. 14, 13).

17. 'Though thou art little in thine own eyes, art thou not head of the tribes of Israel? And Yahweh hath anointed thee to be king over Israel' (i. e. thou art in a position of authority, and oughtest to have restrained the people).

18. והחֲרַמְתָּהּ but v. 20 הִחַרְמֹתִי. In the pf. Hif. of verbs *primae gutt.*, ו־ of 1 and 2 ps. is changed to ו־ after *waw* consec., whether the tone is thrown forward by the *waw* or not: so הִאֲבֹרֶתָ Job 14, 19, but וְהִאֲבֹרֶתִי Lev. 23, 30 and often; הִאֲבֹלֶתִי Ex. 16, 32, but וְהִאֲבֹלֶתִי Is. 49, 26; הִחֲקֹתִי Is. 45, 1, but וְהִחֲקֹתִי Ez. 30, 25; הִעֲלִיתָנוּ Nu. 20, 5, but וְהִעֲלִיתָם Ex. 13, 19: and, with no change in the place of the tone, הִעֲבֹרֶתִיךָ Is. 43, 23, but וְהִעֲבֹרֶתִיךָ Jer. 17, 4; הִעֲלִיתָ Ex. 33, 1, but וְהִעֲלִיתָ Dt. 27, 6; הִאֲבֹלֶתִיךָ Ez. 16, 19, but וְהִאֲבֹלֶתִיךָ Is. 58, 14; הִעֲמִדְתִּיהוּ 1 Ch. 17, 14. And so often elsewhere: cf. Böttcher, ii. 380 f.; GK. § 63<sup>o</sup>.

עד כלותם אתם 'Until they consume them' cannot be right. Either עד בְּלוֹתָךְ (Jer. 9, 15 = 49, 37) must be read (with LXX, Pesh. Targ.), or אתם must be omitted (with the Vulg.), as having arisen by some confusion out of the preceding אתם. עד בְּלוֹתָם 'until (one, people: strictly הַמְבֹלָה; see on 16, 4) consume them' is the more idiomatic usage: 1 Ki. 22, 11 וְיִבְלֹתָם עַד-בְּלוֹתָם; ψ. 18, 38.

19. ויָחַטַּת for ויָחַטַּת from עוֹט: GK. § 72<sup>ff</sup>; Stade, § 549<sup>f</sup>. Cf. 14, 32.

20. אשר] stands as the equivalent of כי, after ראה 18, 15; after ירע Ex. 11, 7. Ez. 20, 26 (unusually in Ezek.; see Hitz.). Qoh. 8, 12; after השביע 1 Ki. 22, 16; and = כי *recitativum* (2, 16), as here, II 1, 4 (cf. 2, 4). Neh. 4, 6 (most probably)<sup>1</sup>. Cf. GK. § 157<sup>c</sup>.

22. להקשיב] The inf. cstr. with ל, as the subj., as Is. 10, 7<sup>b</sup>; ψ. 118, 8, 9; Qoh. 7, 2, 5; Pr. 21, 9 פנת נג מאשת טוב לשבת על פנת נג מאשת טוב מרונים ובית חבר (contr. 25, 24).

23. מרי] 'oftenest in Ezek. (2, 5 etc. מה מרי המה). Is. 30, 9 את-מריך ואת-ערפך הקשה (כי בית מרי המה). Is. 30, 9 עם מרי הוא בני מרי Nu. 17, 25 Dt. 31, 27 (Dr. Weir).

אין] The fundamental idea of אין is apparently what is *valueless and disappointing*: and it denotes, according to the context, (1) *calamity, misfortune* (as ψ. 55, 4. Am. 5, 5); (2) *naught-y conduct, naughtiness*, a term of disparagement for wickedness, as פעלי און ψ. 5, 6 and often; and (3) *worthlessness, a thing of nought*, esp. an *idol*, as Is. 66, 3 'he that burneth incense is no better than מְבַרֵךְ אֵינֶן he that blesseth an idol'; cf. Zech. 10, 2 'the teraphim דברו און speak worthlessness' (see further *Lex.* 19<sup>b</sup>-20<sup>a</sup>; *Parallel Psalter*, Glossary, p. 449 f.). 'Idols and teraphim,'—the general and the particular,—form, however, an unequal pair; Symm. has ἡ ἀνομία τῶν εἰδωλῶν, which points to עֲזֹן תַּרְפִּים; and Klo. Sm. Bu. Now. Ehrl. are probably right in reading this.

תרפים] 19, 13. 16. Gen. 31, 19. 34. 35. Jud. 17, 5. 18, 14. 17. 18. 20. 2 Ki. 23, 24. Ez. 21, 26. Hos. 3, 4. Zech. 10, 2†.

הַפְצִיר] in pause for הַפְצִיר, as constantly in verbal forms, as וַיִּלְךָ, הָשָׁב, הָתָן (Is. 18, 5), etc., and occasionally in nouns, as מְבַאֵל Is. 7, 6 for מְבַאֵל (cf. Ezr. 4, 7), נְשִׁיר Jer. 22, 14, קִפְרָר Ob. 20, אֶצֶל Zech. 14, 5, אֶצֶל 1 Ch. 8, 38 (v. 37, out of pause, אֶצֶל): Ew. § 93<sup>a</sup>, Stade, § 107<sup>a</sup>, GK. § 29<sup>a</sup>. הַפְצִיר is the abs. inf. Hif. almost with the force of a subst.: cf. הִשְׁמִיר Is. 14, 23, הִשְׁקִט Job 6, 25, הִמְשִׁיל 25, 2 (Ew. § 156<sup>c</sup>). The form, with a substantival force, is rare in Biblical Hebrew; but one nearly the same (הִבְכֵּר) is common in

<sup>1</sup> In late Hebrew אשר appears as = *quod* with greater frequency: Dan. 1, 8 *bis*, Qoh. 5, 4. . . טוב אשר (contrast Ru. 2, 22 כי). 7, 29, 9, 1; and especially in Est. Neh. (*passim*).



the Mishnah: Siegfried and Strack, *Lehrbuch der Neuhebräischen Sprache* (1884), § 55<sup>b</sup>.

The word is, however, a suspicious one. פצר is to *push* or *press upon* (Gen. 19, 9), or to *urge* by persuasion (Gen. 19, 3. 33, 11. 2 Ki. 2, 17. 5, 16); and does not occur elsewhere in the Hif.: if correct, הפצר can mean only to *display pushing* (the 'internal Hif.,' GK. § 53<sup>d</sup>), i. e., in the inf., *forwardness, presumption* (not 'stubbornness,' EVV.). Klo. suggests רע הפין *evil desire*, which Bu. adopts; but this is a poor parallel to מרי, and cannot be said to be satisfactory.

יומאסך in answer to כי, as v. 26. Hos. 4, 6 edd. (but Baer, Gi. Kitt. !); cf. Nu. 14, 16. Is. 45, 4. 48, 5 al.: *Tenses*, § 127 γ; GK. § 111<sup>h</sup>.

ממלך 'from king' = 'from being king:' cf. the fuller form in 26<sup>b</sup>, and the alternative מַמְלֶךְ in 8, 7. 16, 1. So מִמְּבִירָה 1 Ki. 15, 13. יַחַת מַעַם Is. 7, 8 etc. (*Lex.* 583<sup>a</sup> (b),—towards the bottom).

28. ממלכות The usual word is מַמְלָכָה: but the form מומלכות (from [מַמְלֶךְ]) occurs besides II 16, 3. Hos. 1, 4. Jer. 26, 1. Jos. 13, 12. 21. 27. 30. 31<sup>+</sup>. Cf. מלאכות Hag. 1, 13<sup>+</sup> from מלאך: Stade, § 304<sup>e</sup><sup>1</sup>. We., observing that the form never occurs in the *absolute* state, questions the originality of the pronunciation expressed by the *plena scriptio*, and would restore everywhere מומלכת.

מעליך *from off thee*: 1 Ki. 11, 11<sup>b</sup>, in the same expression (applied to Solomon). For the figure, cf. על Is. 9, 5.

29. נצה ישראל] Probably *the Glory of Israel*. The root נצה appears only in certain derivatives in Hebrew; the manner in which they are related is apparent only in Aramaic. נְצַח in Syriac is properly *splenduit*, hence the adj. נְצִיחָא = λαμπρὸς Apoc. 22, 16; but in the *Pe'al* (= Heb. *Qal*), and more especially in the *Ethpa'el*, it usually appears with the derived sense of *inclaruit, celebris evasit*, and so *victoriam adeptus fuit, triumphavit* (cf. Dan. 6, 4): similarly the subst. נְצִיחָא = *victory* (e. g. Jud. 15, 18 = תשועה), and the corresponding נצחנא in the Targg., as Jud. 7, 18 ונצחנא על ידי גרעון 'and *victory* by the hands of Gideon;' ψ. 35, 23 מרי נצחני 'the lord of my *victory*.' In Heb. נצה has certainly a sense allied to this in the late passages,

<sup>1</sup> On forms in נחת, see GK. §§ 86<sup>k</sup>, 95<sup>t</sup>: more fully Kön. ii. 204-6.

Lam. 3, 18; 1 Ch. 29, 11<sup>1</sup>; and the expression here used is doubtless intended to characterize Yahweh as the *Glory* or *Splendour* of Israel. Similarly the Versions, but leaning somewhat unduly to the special (and derived) sense of *victory*: Pesh. ܡܪܝ ܢܨܚܢܝܐ ܕܝܫܪܐܝܠ the Illustrious or Triumphant one of Israel; Targ. מרי נצחניה דישראל the lord of Israel's victory; Vulg. *Triumphator* (no doubt from Aq. or Symm., though their renderings have not been here preserved): so Rashi נצחנו של ישראל. AV. (from Kimchi וחזקם וכחם) *strength*: but this sense rests upon no philological foundation, and is merely conjectured from some of the passages in which נצח occurs, and where such a rendering would satisfy a superficial view of the context. Ges. Ke. render *fiducia*, comparing نَفَّحَ *purus, sincerus, fidelis fuit* (used of sincerity towards God, Qor. 9, 92, or well-wishing toward men, 28, 11. 19). But it is doubtful if this sense of the Arabic root is sufficiently pronounced and original to justify the definite sense of *confidence* being attached to the Hebrew נצח<sup>2</sup>.

[כי לא אדם הוא להנחם] Cf. Nu. 23, 19. Contrast here *vv.* 11. 35: as Le Clerc (quoted by Th.) remarked long ago, the *narrative* is expressed *ἀνθρωποπαθῶς*, the *prophecy* *θεοπροπῶς*.

32. [מערנה] An (implicit) accus. defining the *manner* in which Agag advanced, i. e. an adverbial accusative: cf. בטח *in confidence* (12, 11 al.), מישור *in uprightness* (poet.): other examples in Ew. § 279<sup>c</sup>, GK. § 1189. The sense, however, is not certain. (a) The most obvious rendering is *voluptuously*: cf. עֲרִינָה *voluptuous*, 'given to pleasures,' LXX τρυφερά, Is. 47, 8. שְׁנֵי עָם עֲרִינִים II 1, 24. ψ. 36, 9 נחל עדניך LXX χειμάρρους τῆς τρυφῆς σου. Neh. 9, 25 וישמינו ויתערנו

<sup>1</sup> The sense of the root in Aram. explains LXX *eis nîkos* for לְנִצָּח in II 2, 26. Am. 1, 11. 8, 7. Jer. 3, 5. Lam. 5, 20 (cf. Hab. 1, 4 RV. *m.*), and τοῦ ταυῆσαι for לְמִנְצָח Hab. 3, 19; and the rend. of לְמִנְצָח in the Psalms (4, 1 etc.) by Aq. τῷ νικῶσι, and by Symm. *ἐπινίκιος*; also of LXX κατέπεν ὁ θάνατος ἰσχύσας for בלע המות לנצח in Is. 25, 8 (Theod. κατέπθη ὁ θάνατος ἐῖς νίκος, exactly as 1 Cor. 15, 54; Aq. also *eis nîkos*), and LXX τοῦ ἐνισχύσαι for לְנִצָּח in 1 Ch. 15, 21, and κατισχύουσίν μου in Jer. 15, 18 for נִצָּח.

<sup>2</sup> נצח in Is. 63, 3. 6 is a different word altogether (though identified by Kimchi, AV.), being connected with the Arab. نَفَّحَ *to sprinkle*; see Ges. *Thes.*; *Lex.* 664.

LXX καὶ ἐτρυφῆσαν<sup>1</sup>. So Targ.<sup>2</sup> Aq. (ἀπὸ τρυφείας, i. e. מַעֲרִינָה), Symm. (ἀβρός), We. But this is not probable in view of the context. (b) Others compare מַעֲרִינָה in Job 38, 31, which can scarcely be explained otherwise than by metathesis from מענדות *bands*: hence, here, in *fetters*. So Kimchi. (c) LXX render τρέμων, whence Lagarde very cleverly, merely by a change of punctuation, suggests מַעֲרִינָה (of the same form as אַחֲרֵינִי *backwards*, קִרְבֵּינִי *mourningly*), *totteringly* (GK. § 100<sup>8</sup>). So Sm. Now. Dh. Ehrlich, probably rightly.

מות [אכן סר מר המות] אכן in an exclamation, with asseverative force, as Gen. 28, 16 במקום הזה אכן יש יי; Ex. 2, 14 אכן נודע הדבר. It is a stronger word than אף, which is also used somewhat similarly (see 16, 6).

מר] a subst. *bitterness*, as Is. 38, 15 על מר נפשי. *is departed, gone by*, as Am. 6, 7 וסר מרוה סרוהים; and Is. 11, 13 of a state of feeling (קנאה). LXX, Pesh. omit סר, expressing merely the platitude, Surely death is bitter!<sup>3</sup> (In LXX εἰ οὐτῶ implies the misreading of אכן as אכן.)

33. [מנשים] Jud. 5, 24.

וישסף] Only here. Aq. Symm. δέσπασεν, Vulg. *in frustra concidit*, Targ. Pesh. פשה; LXX more generally ἔσφαξεν. Of the general sense intended by the narrator there can be no doubt: but whether the word used by him has been correctly handed down may be questioned. Etymologically שסף stands isolated: the Syriac שִׁטַּף *fidit* (Roed. in *Thes.*) does not correspond phonetically. Should we read וישִׁטַּע (Jud. 14, 6 al.)?

34. [עלה] from Gilgal: cf. v. 12 יר.

The חָרָם, referred to in this chapter, is well explained by Ewald in his *Antiquities of Israel*, pp. 101-106 [E. T. 75-78]<sup>4</sup>. The word itself is derived

<sup>1</sup> Comp. מַעֲרִינָה *dainties* Gen. 49, 20. Lam. 4, 5 האכלים למַעֲרִינָה.

<sup>2</sup> מַפְנָקָה (see Dt. 28, 54 Onq.). *Hilari animo* (Ge. Ew. Ke.) gives the word a turn which is foreign to the root from which it is derived. Vulg. *pinguissimus* [*et tremens* of the Clementine text is a doublet, derived from the Old Latin, and omitted by all the best MSS.] is based probably on Symm. ἀβρός.

<sup>3</sup> Targ. בבעו ריבוני מריר מותא takes it as שר; cf. Jer. 6, 28 כלם סרי סוררים = כל רברביהון מרדין (Aptowitzer, II, p. 28).

<sup>4</sup> See also the art. 'Bann' in Riehm's *Handwörterbuch des Bibel. Altertums*<sup>2</sup> (1893); Dillmann's note on Lev. 27, 28 f.; and EB. BAN; DB. CURSE.

from a root which in Arabic means *to shut off, separate, prohibit* (حَرَّمَ), whence the *ḥaram* or sacred territory of the Temple of Mecca, and the *ḥarīm* (حَرِيم), the secluded apartment of the women, applied also to its occupants, i.e. the 'harem'.<sup>1</sup> In Israel, as in Moab, the term was used of separation or consecration to a deity. Mesha in his Inscription (ll. 14-18<sup>2</sup>) states how, on the occasion of his carrying away the 'vessels of Yahweh' from Nebo, and presenting them before his god Chemosh, he 'devoted' 7000 Israelite prisoners to 'Ashtor-Chemosh.' Among the Hebrews, the usage was utilized so as to harmonize with the principles of their religion, and to satisfy its needs. It became a mode of secluding and rendering harmless anything which peculiarly imperilled the religious life of either an individual or the community, such objects being withdrawn from society at large and presented to the sanctuary, which had power, if needful, to authorize their destruction. The term occurs first in the old collection of laws called 'The Book of the Covenant' (Ex. 20, 23—*ch.* 23), Ex. 22, 19 with reference to the Israelite who was disloyal to Yahweh (לֹא־לַיהוָה יָהָרַם לְבָדּוֹ).<sup>3</sup> More commonly we read of its being put in force against those outside the community of Israel: thus it is repeatedly prescribed in Deuteronomy that the cities and religious symbols of the Canaanites are to be thus 'devoted' to the ban; and the spoil of a heathen city was similarly treated, the whole or a part being 'devoted' or 'banned' according to the gravity of the occasion (Dt. 7, 2. 25 f. 20, 16-18). Instances of the *ḥerem*, as exemplified historically, are recorded in Nu. 21, 2f. (after a *vow*). Dt. 2, 34, 3, 6. Jos. 6, 17-19 (the whole spoil was here made *ḥērem* or 'devoted'; a part of this *ḥērem* was afterwards secreted by Achan, as it was reserved by Saul on the occasion to which the present chapter refers). 8, 2. 26 al. Here, it is put in force, exceptionally, against an *external* political enemy of Israel<sup>4</sup>.

לֹא יֵסַף . . . לְרֹאוֹת But see 19, 24. AV. 'departs from its usual fidelity when it softens this absolute statement, and writes that "Samuel came no more to see Saul"' (*OTJC.*<sup>2</sup> 130).

<sup>1</sup> Also حَرَامٌ *ḥarām*, sanctuary (as in the title *Ḥarām 'es-Sherif*, or Noble Sanctuary, applied to the area enclosing the 'Dome of the Rock' at Jerusalem, on which the Temple formerly stood); and مُحَرَّمٌ *muḥarram*, the sacred (first) month of the Arabs, in which it was forbidden to carry on war.

<sup>2</sup> Quoted and translated in the Appendix to the Introduction.

<sup>3</sup> Comp. Dt. 13, 13-18 (the idolatrous city in Israel).

<sup>4</sup> In AV. the verb הָרַם is generally rendered *utterly destroy* and the subst. חֶרֶם *accursed thing*; but these terms both express secondary ideas, besides having the disadvantage of being apparently unrelated to each other: in RV. by the uniform use of *devote* and *devoted thing*, in the margin, if not in the text (for 'utterly destroy,' with marg. '*Heb. devote,*' has been retained in the text where the reference was to *persons*), the idea attaching to the Hebrew is more clearly expressed, and the connexion between the different passages in which the word occurs is preserved.



16, 1-13. *David anointed by Samuel at Bethlehem.*

16, 1. [ואני מאסתי] a circumst. clause = 'when I have rejected him:'. *Tenses*, § 160.

[בית-הלחמי] like בית-השמי, etc.; see on 6, 14.

[ראיתי . . . לי] Gen. 22, 8.

2. [ושמע שאול והרגני] II 12, 18 would support the construction that treated these words as under the government of איך (*Tenses*, § 115, p. 130), though they might in themselves be construed independently (*ib.* § 149; GK. § 159<sup>e</sup>: Gen. 44, 22 ועוזב את-דאביו ומת). (ועוזב את-דאביו ומת).

[לזבח לי] Note the order: Gen. 42, 9. 47, 4. Nu. 22, 20. Jos. 2, 3; Jud. 15, 10; *ch.* 17, 25. 28<sup>b</sup>.

3. [בזבח] Read לזבח, as *v.* 5<sup>b</sup>.

[ואנכי] Note the emph. pronoun.

[אשר אמר] אשר = to name, designate, as Gen. 22, 2<sup>b</sup>. 9. 26, 2; 43, 27; II 6, 22; 2 Ki. 6, 10.

4. [ויחרדו . . . לקראתו] See on 6, 13; and cf. 21, 4.

[ויאמר] sc. האמר. When the verb appears in Heb. without a subject expressed, the implicit subject is—not *one*, as in English or French—but *the cognate participle* האמר. The explanation is confirmed by the fact that cases occur in which the cognate participle is actually expressed, Dt. 17, 6 ימות המלך. 22, 8 פן יפל הנפל. II 17, 9 ושמע השמע. Is. 28, 4 אשר יראה הראה אתה. Ez. 18, 32 במות המת. 33, 4 ושמע ושמע. הוצא אשר יצא ונ': with an *indef.* ptc. Nu. 6, 9 וכי ימות מת עליו. Am. 9, 1. The idiom is already rightly explained by the mediaeval Jewish grammarians, as Ibn Ezra<sup>1</sup>, e.g. on Gen. 48, 1 ויאמר ליוסף (the stock example of the idiom) sc. האמר; Is. 8, 4 ישא sc. הנשא; Am. 6, 12 אם יחרוש בבקרים sc. החרש, and constantly; Kimchi on 1 Ki. 22, 38 ויאמר ליוסף sc. וישטף השוטף כמו ויאמר ליוסף (2); Hitzig on Am. 3, 1 והוריד 'namely, המוריד'; GK. § 144<sup>d</sup>. However, some thirty MSS. read here ויאמרו.

<sup>1</sup> Who, however, is apt to extend unduly the principle involved. Comp. Friedländer, *Essays on the Writings of Ibn Ezra*, p. 134: W. Bacher, *Abraham Ibn Ezra als Grammatiker* (Strassburg, 1882), p. 143<sup>6</sup>.

<sup>2</sup> And similarly with the plural, as Is. 2, 20 אשר עשו לו sc. העשים.

[שלם בואך] The interrogation being indicated by the tone of the voice (cf. on 11, 12). So, with the same word, II 18, 29. 2 Ki. 9, 19 (sv. 11. 17. 18. 22 הַשְׁלוֹם). There is no occasion, with Grätz, *Die Psalmen*, p. 116, and H. G. Mitchell (as cited in GK. § 150<sup>a</sup> note), to restore הַ. Lit. 'Is thy coming *peace*?' the subst. *peace* being used in preference to the adj. *peaceable*. So often, as 25, 6 ואתה שלום ואתה שלום; Gen. 43, 27 השלום אביך; 1 Ki. 2, 13 בְּאֵךְ. On the principle involved see *Tenses*, § 189, GK. § 141<sup>c</sup>; and comp. Delitzsch's note on Job 5, 24 (ed. 2).

5. [התקדשו] viz. by lustrations (Ex. 19, 14). Cf. Ex. 19, 10. 22. Jos. 3, 5. Job 1, 5.

[ובאתם אתי בזבח] LXX express וישמחתם אתי היום. MT. is regarded by We. Bu. Sm. Now., as an explanation of this, which they prefer, as being more original, and less tautologous with the following ויקרא ילקח להם לזבח.

6. [אך] So often, in an exclamation, to add force to the expression of a conviction (not necessarily a true one): Gen. 44, 28; Jud. 3, 24. 20, 39; *ch.* 25, 21; Jer. 10, 19; *ψ.* 58, 12. 62, 10 al.

7. [גִּבְהָ] Taken usually (GK. § 132<sup>c</sup>) as a neuter adj., with the force of a subst.: cf. גִּדְלָה Ex. 15, 16. But the *st. c.* of גִּבְהָ is four times גִּבְהָ; so it is prob. intended as an *inf. c.* (Kön. iii. 578; Ehrl.). No doubt גִּבְהָ, and in Ex. 15, 16 גִּדְלָה, should be read.

[אשר יראה האדם] LXX expresses in addition יראה האלהים, which must have fallen out accidentally. For בְּאֵשֶׁר, אשר must be restored; the passages in which אשר may be rendered *as* (Jer. 48, 8. *ψ.* 106, 34<sup>1</sup>) are not parallel in form to the one here.

[לעיניו] עין in the *sing.* means *look, appearance*, Lev. 13, 55. Nu. 11, 7; but the dual seems so unsuitable to express this idea that in Lev. 13, 5. 37 בְּעֵינָיו must almost certainly be read for בעיניו. Kto. לפי עינים. Bu. לְמִרְאָה עֵינִים according to *that which the eyes behold* (Is. 11, 3. Dt. 28, 34; cf. מראהו אל just before). This does seem to be the sense: the contrast between inner and outer is expressed not directly ('looketh at the appearance'), but indirectly. For the pathah לַע', see GK. 35<sup>e</sup>.

<sup>1</sup> Where אשר is properly *that which*, and may be so rendered. But the writer cannot have intended here to say that 'God seeth not *that which* man seeth!' In Dt. 15, 14 read כאשר for אשר: a כ has dropped out after the preceding כ. In Is. 54, 9. Jer. 33, 22 the construction is doubtful: but the sense *that which*, as the direct object of a verb, is excluded by the following כן (cf. *Lex.* 83<sup>b</sup>).

9. שמה] So 17, 13†; שמעה II 13, 3. 32†; שמעא I Ch. 2, 13. 20, 7 = II 21, 21 Qrê†; שמעי II 21, 21 Kt.†

11. הקטן] with a superlative force: GK. § 133<sup>g</sup>.

והנה] without the suffix, as the subject referred to immediately precedes: cf. 15, 12. 30, 3. 16. Gen. 37, 15; and on 10, 11.

נִסְבַּח] usually explained as meaning to *sit round* the table or divan. Dr. Weir writes: 'LXX οὐ μὴ κατακλιθῶμεν, Vulg. *non discumbemus*, Targ. נִסְתַּחַר *surround*, which is used in the Targ. of sitting at meat, ψ. 1, 1. 26, 4. 5. Gen. 27, 18 = נִשְׁבַּח [and in the Af'el, ch. 20, 5. 24. 25]. In all these passages it corresponds to the Heb. יָשַׁב. Syr. ܐܢܝܢܐ *I will not return*. סַבַּח is nowhere else used in the sense supposed. Perhaps we might read גִּישַׁב.' However, סַבַּח is used in the Hif. (הִסְבַּח) in post-Bibl. Heb. (e.g. *Pesahim* 10, 1) of sitting (or reclining) round a table at a meal (cf. also מִסַּבַּח Ct. 1, 12); and the word may have been used in this sense much earlier.

12. עם יפה עינים] So 17, 42: but the expression is very remarkable and anomalous. It is contrary to usage or analogy for עם to be used with an adverbial force (Ew. § 352<sup>c</sup>; Keil; AV. 'withal'): if the text be sound, יִפֶּה must be a neuter adj., like נָבַה in v. 7: 'together with beauty of eyes.' Grätz suggests עֵלָם (17, 56) for עם: so also Max Krenkel in the *ZATW.* 1882, p. 309. Sm. Now. agree.

רָאִי in pause for רָאִי: GK. §§ 29<sup>m</sup> end, 93<sup>z</sup>. Elsewhere in this connexion מראה (ת) טוב(ת) is said (Sm.): Gen. 24, 16. 26, 7. II 11, 2.

16, 14-23. *First account of David's introduction to Saul. David is brought into attendance upon the king for the purpose of soothing him, during his fits of madness, by his minstrelsy, and is made his armour-bearer.*

14. ובעתתו] The pf. with *waw* conv. (not simple *waw*) with a freq. force (cf. 15 end, the ptc.). The word (which is a strong one) occurs only here and v. 15 in prose<sup>1</sup>, being elsewhere confined to poetry—chiefly the Book of Job.

רוח מאת י"י as good spirit is opposed to רוח י"י as evil spirit. This distinction is strictly maintained in

<sup>1</sup> Except the Nif., which is found in *late* Hebrew (thrice).

MT.: only 19, 9 would form an exception, but there רוח אלהים should doubtless be read with LXX for 'רוח י"י' (We.).

15. [מִבְּעֵתָּךְ: GK. § 80g.

16. [יאמר וג'] 'Let our lord, now, command, thy servants are before thee, let them seek,' etc. There seems to be some disorder in the sentence. The roughness and abruptness of the Heb. (which is *concealed* in RV.) is extreme: LXX, in far better accord with the usual form of a Hebrew period, express יֹאמְרוּנָא עֲבָדֶיךָ לְפָנֶיךָ וּבִקְשׁוּ יֹאמְרוּ (so We. Sm. Now.). יֹאמְרוּ was probably originally יֹאמֶר (see Introd. § 4. 1 c); and אֲדַנְנו, inserted as an expression of courtesy which was desiderated, was intended to be taken as a vocative: but יֹאמֶר being ambiguous, it was taken actually as a nom., and so the pronunciation יֹאמֶר (in lieu of יֹאמֶר) became fixed. But as אמר, to *say*, requires to be followed by the words said, we must, if we adopt this, read יִדְבְּרוּ יֹאמְרוּ (cf. II 14, 12). Or, following a suggestion of Ehrlich, we might read יֹאמְרוּנָא אֲדַנְנוּ וּבִקְשׁוּ עֲבָדֶיךָ אִישׁ יָדַע מִנֶּנּוּ בִכְנוּר וְעֹמֵד לְפָנֶיךָ (cf. I Ki. 1, 2).

[יָדַע מִנֶּנּוּ בִכְנוּר] 'knowing, as a player with the harp' (cf. Ew. § 285<sup>e</sup>). A particular case of the principle by which, in Hebrew syntax, one verb appears as supplementing or completing the sense of another (on 2, 3). But perhaps the inf. נִנֵּן should be read, as v. 18: cf. I Ki. 3, 7. Is. 7, 15. For יָדַע, as denoting technical skill, cf. I Ki. 9, 27 יֹדְעֵי הַיָּם, Am. 5, 16 יֹדְעֵי נְהַי, I Ch. 12, 32 יֹדְעֵי בֵּינָה, Is. 29, 11.

[וְנִנֵּן בִּידוֹ] To specify in detail the instrument or means by which an action takes place, even though to our mode of thought it may appear superfluous, is very Hebraic: LXX בִּכְנוּרוֹ is anything but an improvement. See v. 23. 18, 10. 19, 9; also such phrases as שֶׁרֶף בְּאֵשׁ, etc.

17. [מִיָּמֵיב לִנְנ] Ez. 33, 32 נִנֵּן; Is. 23, 16 הַיָּמֵיב נִנֵּן.

18. [בֶּן לִישִׁי] 'a son of Jesse:' see GK. § 129<sup>e</sup>.

[גִּבּוֹר חֵיל] See on 9, 1.

[נִבּוֹן דְּבַר] LXX σοφὸς λόγῳ, Vulg. *prudenter in verbis*, i.e. clever, capable in speech. (*Ready in speech, fluent*, is אִישׁ דְּבָרִים Ex. 4, 10.) Cf. Is. 3, 3 נִבּוֹן לְחַשׁ: clever in enchantment.

20. [חֲמוֹר לֶחֶם] If the text be correct, this will mean an ass *laden*



with bread. But the expression 'an ass of bread' is peculiar; and as elsewhere להם is regularly numbered (by loaves), it is quite possible that חמור is a corruption of חמשה or עשרה: LXX γομορ, i. e. עמר<sup>1</sup> favours the latter.

21. [עמר לפני] To 'stand before,' said of a single occasion, is equivalent to 'present oneself before' (Gen. 41, 46. 43, 15. Ex. 9, 10 al.: Lex. 763<sup>b</sup> bottom): when used of a constant relation, it acquires the force of 'stand before so as to be in attendance on;' see the next note.

22. [יעמד נא דור לפני] עמר לפני is an idiom denoting *to be in attendance upon* one, or, as we should naturally say, to 'wait upon:' 1 Ki. 1, 2; 10, 8 of Solomon's courtiers (cf. 12, 8. Jer. 52, 12): *ib.* 17, 1. 18, 15. 2 Ki. 3, 14. 5, 16 of Elijah and Elisha as the ministers of

<sup>1</sup> See Ex. 16, 36 LXX: so Γοθονηλ = עתניאל, Γοθολια = עתליה, Γαζα = עזה, Γομορρα = עמרה, Ζογορα (Gen. 13, 10), Ζογορ (Jer. 48 [31], 34), or Σηγωρ (Gen. 14, 2 al.) = צוער, Γαι or (Gen. 12, 8) Αγγαι = העי (Ai), Γαιβαλ = עיבל, Φογωρ = פעור, Βεελφεγωρ = בעל-פעור, Χοδολλογομορ and Θαλγα = כדרלעמר and תרעל (Gen. 14, 1), Παγαν (Gen. 11, 18. Luke 3, 35) = רעו, Παγουηλ = רעואל, Γοφερα and Σωγαλ = עפרה and שועל (*cf.* 13, 17), Γαιδαδ = עירד (Gen. 4, 18), Γεφαρ (Γαφερ, Γαίφα) = עיפה (Gen. 25, 4. 1 Ch. 1, 33 [cf. 2, 46. 47]. Is. 60, 6): add Gen. 36, 2 Σεβεγων, 14 יעלם Ιεγλομ, 23 עלון Γωλων, 35 עיבל Γαιβηλ, 35 עיית Γεθθαιμ (so 1 Ch. 1, 46), 40 עלוה Γωλα; Nu. 1, 8 צוער Σωγαρ; 33, 35 al. עציון גבר Γεσιων (Γασιων) Γαβερ, 44. 45 עיי (ם) Γαι, 46 עלמון Γελμων; Jos. 15, 59 מערת Μαγαρωθ; 19, 11 מורעלה Μαραγελδα; 12 יפיע Φαγγαι, 21, 18 עלמון Γαμαλα [1 Ch. 6, 45 (60) עלמת Γαλεμεθ]; 1 Ki. 5, 11 (4, 27) איתן Γαιθαν (עיתן or גיתן?); 16, 28 Γαβουζα (of Asa's mother עזובה in an addition to MT.; not with Γ 22, 42. 2 Ch. 20, 31); 1 Ch. 1, 9 רעמה Ρεγμα; 2, 47 שעף Σαγαι (Al. Σαγαφ); 4, 9 יעבין Ιγαβης (also ως γαβης for בעצב); 4, 14 עפרה Γοφερα; 9, 4 עותי Γωθει; 42 עלמת Γαμελεθ; *ib.* Γαζαωθ (but not so 8, 36. 12, 3. 27, 25); 11, 32 הערבתי Γαραβαιθθι. In Arabic, the soft and hard sounds of *ṣ* are distinguished by a diacritical point (ع, غ): in Hebrew, though no such sign has been adopted, it is clear, from the transliteration of LXX, that *ṣ* had in some words a harder and stronger sound than in others (comp. Stade, § 63<sup>o</sup>). See further on this subject the studies of Růžička in *Z. für Ass.* xxi (1908), p. 293 ff., and Flasher in *ZAW.* xxviii (1908), pp. 194 ff., 303 ff. Růžička purports to give lists of *all* proper names in the OT. containing *ṣ*, with their LXX transliterations (but his readings are based on the text of Tisch., which sometimes differs from that of Swete<sup>2</sup>, which is based (for cod. B) on the photograph published in 1890); Flasher's lists are limited to the names occurring in Genesis. Neither perhaps explains quite satisfactorily how it happens that γ represents *ṣ* in many words in which the corresponding word (or root) in Arabic has ع, and not غ (Růžička, p. 302, cf. 339 f.).

Yahweh: elsewhere it is applied technically to the *priest* as in attendance upon *Yahweh*, Dt. 10, 8. 18, 7. Jud. 20, 28. Ez. 44, 15. 2 Ch. 29, 11; and to the *Levite* as in attendance upon the *congregation* or the *people*, to discharge menial duties for them (see e. g. 1 Ch. 9, 27–9. 31–2. 2 Ch. 35, 11), Nu. 16, 9. Ez. 44, 11. See more fully the writer's note on Dt. 10, 8 (p. 123)<sup>1</sup>. It is a pity that in passages such as Nu. 16, 9. Dt. 10, 8 to 'wait upon' (with a marg. 'Heb. *stand before*') has not been adopted in EVV.: it may be doubted whether many English readers understand what to 'stand before the congregation' means.

23. Notice the series of perfects with *waw* conv. expressing what happened *habitually*, and represented rightly in the Versions (imppf. in LXX, Vulg.; ptcpp. in Targ. Pesh.<sup>2</sup>). ל' ורוא as Job 32, 204.

[וטוב לו] In טוב לו is a *verb*, 'to be good to' = 'be well with:'. Nu. 11, 18. Dt. 5, 30 al.

[רוח הרעה] הרעה is an adj. (not a subst. in the gen.) as appears (1) from the analogy of 15<sup>b</sup>. 16<sup>b</sup>; (2) from the fact that הרעה is not used as a qualifying genitive. Comp. above, on 12, 23. For the conception of the רוח רעה, cf. Jud. 9, 23.

17, 1—18, 5. *Second account of David's introduction to Saul. David, a shepherd youth from Bethlehem, attracts the king's attention by his victory in single combat over Goliath.*

17, 1. [שוכה] One of the towns in the Shephēlah (Jos. 15, 35), generally identified with *esh-Shuweikeh* (1145 ft.), on the N. slope of a range of low hills running E. and W., 14 miles W. of Bethlehem.

The 'Vale of Elah' (v. 2) is immediately below it, on the N. It is (Bu.) strategically important, as it is close to a number of valleys and roads leading up to Hebron, Bethlehem, and elsewhere; the large PEF. Map marks a Roman road leading up to Bethlehem. LXX have Σοκχωθ. The pl. may be original;

<sup>1</sup> Dr. Orr (*Probl. of the OT.* p. 192) seeks to shew that to 'stand before Yahweh' does not denote distinctively *priestly* functions. But it is idle to argue that to 'stand before Yahweh' means nothing more than to 'stand;' and in 2 Ch. 29, 11 the last word ומקטרים shews that the writer has priests (v. 4) in his mind; for to burn incense was an *exclusively* priestly duty. See the thorough examination of the idiom in McNeile, *Deuteronomy, its Place in Revelation*, 1912, p. 74 ff.

<sup>2</sup> Cf. the same versions in 1, 3. 7, 16. Ex. 33, 8–10 al. (*Tenses*, p. 146).

for (We.) Eus. (*Onom.* 292, 32-4) says that there were *two* villages of this name, an upper and a lower, 9 miles above Eleutheropolis (which agrees fairly with the site of esh-Shuweikeh, 7 miles NE. of Eleutheropolis).

Bliss (*PEFS.* 1900, p. 97 f.) doubts this site, as it shews no signs of pottery earlier than Roman times; and suggests *Tell Zakarîya* (so called from a *wely* dedicated to the father of John the Baptist), 3 miles below esh-Shuweikeh, on the same side of the Wādy, where an Isr. fortress has been excavated (*ib.* 1899, pp. 10-36, 89-98), supposing the old name to have been transferred to esh-Shuweikeh.

אשר ליהודה] Cf. 1 Ki. 19, 3; 2 Ki. 14, 11 (of Beersheba); 1 Ch. 13, 6 (of Qiryath-ye'arim): also אשר לפלשתים 1 Ki. 15, 27. 16, 15; וגבעה אשר לבנימין *ib.* 17, 9: Jud. 18, 28. 19, 14. הגבעה אשר לבנימין 20, 4.

עוקה] Mentioned next to Sochoh in Jos. 15, 35; an important strong city (Jer. 34, 7. 2 Ch. 11, 9). The site is not known: Tell Zakarîya (confused by Bartholomew in G. A. Smith's Maps with the village Zakarîya opposite: see Rob. ii. 21), 'Askalun (1 mile S. of Tell Zakarîya), and other sites, have been conjecturally suggested.

אפס דמים] A place, not identified, between Sochoh and 'Azēkah. The name, though peculiar, is supported by 1 Ch. 11, 13 (the parallel to II 23, 9; see note there) פס-דמים. LXX (B) has Εφερμεμ, other MSS. σφερμαειμ, σαφαρμειμ, etc., which, however, lead to nothing. Aq. ἐν πέρατι Δομειμ agrees with MT. (for πέρας = אפס in Aq., see Is. 5, 8. 52, 10 al.). In view of 1 Ch. 11, 13, and of there being no support from Aquila, בעבר המים (Kitt.), of the stream running down the Wādy, is a very doubtful emendation.

2. עמק האלה] The 'Vale of the Terebinth' (*v.* 19. 21, 10†), the 'broad depression between hills' (on 6, 13), formed by the junction of two valleys, from the S. and E., which unite on the E. of esh-Shuweikeh; the valley then narrows to form *W. es-Sanṭ* (the 'Wādy of Acacias'), which afterwards runs down westwards, past the shining white rock of Tell eṣ-Ṣāfiyeh, very probably Gath (on 6, 17), into the Philistine plain (see further Cheyne, *Devout Study of Criticism*, 85 f.; *EB.* s. v. ELAH; and Photograph No. 443 of the Pal. Expl. Fund).

3. והגיא ביניהם] 'with the ravine between them.' The ravine is probably the deep and narrow gorge cut out by the stream running down the vale on the N. of esh-Shuweikeh, mentioned in the note on *v.* 2 (*H. G.* 227 f.; Conder, *Tent Work*, 279).

The ptcpp. describe the *continuous* position of the parties during

the incidents about to be related. The Israelites would be on one of the hills NE. of esh-Shuweikeh, on the opposite side of the עמק.

4. [איש הבנים] i. e. the man of the *μεταίχμιον*, who came forward as the *μεσίτης* to bring the warfare to a close. Kimchi: לפי שהיה יוצא ליום יום בין שתי המערכות נקרא איש הבנים<sup>1</sup>.

[גלית] The same fem. termination occurs in other old Semitic (mostly Canaanitish) names: יֶחֱזִי (m.) Gen. 26, 26 (Philistine); בְּשֵׁמֶת (f.), מַחֲלֵת (f.), בְּכוֹרֶת (*ch.* 9, 1), גְּנוּבֶת (1 Ki. 11, 20—perhaps Edomite), מַנְחַת and נַחַת Gen. 36, 13. 23; and in Nabataean, Euting, *Nabatäische Inschriften*, pp. 73, 90-2, as חֲרַתַּת (= *Ἀρέτας* 2 Cor. 11, 32), בְּגֶרֶת (m.), גְּנוּיַת (f.), מְנַעַת (m.), מֶרֶת (m.), עֲבִירַת (m.), al. (several of these similarly in Arabic)<sup>2</sup>.

5. In MT. the giant's weapons of defence are of bronze, those of attack are of iron. Here there is undoubtedly a consistency, which is badly disturbed in LXX (We.).

[קַשְׁשִׁים] of scales (of fish, Lev. 11, 9 al.; of a crocodile, Ez. 29, 4), i. e. scaled armour. For the form, cf. עֲפָעִים וְלִלִים Is. 18, 5. חֲלָתִים Cant. 5, 11. חֲתָחִים Qoh. 12, 5 (Kön. ii. 91 f., cf. 181, 452 n.). 5000 shekels of bronze was probably c. 220 lbs. av. (Kennedy, *DB*, iv. 904 ff.).

6. [וּמִצָּחַת] (We.) is preferable.

[וְכִידוֹן] Keil quotes appositely (from Bochart) II. 2. 45 al. ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον. כִּידוֹן = *javelin*: see v. 45 and Jos. 8, 18.

7. [וַחֵץ] Read, with the Qrê, and the parallel, II 21, 19, וַעֵץ, i. e. and the shaft.

[מִנּוֹר אֲרָגִים] LXX in II 21, 19. 1 Ch. 11, 23. 20, 5 ἀντίον; i. e. (Kennedy in his interesting art. WEAVING in *EB.*, iv. 5284 f.) the weaver's 'shaft,' or 'leash-rod' (Lat. *liciatorium*), used for holding

<sup>1</sup> Some of the Jews imagined fancifully that the word described Goliath's mixed parentage: Lagarde's *Prophetæ Chaldaice*, p. xvi (from the margin of the Cod. Reuchl.): תַּרְנוֹם יְרוּשָׁלַּמִּי. גִּבְרָא פּוֹלּוּמְרָכָא (πολέμαρχος) דְּאִיתִילִיד מִבִּינִי (תַּרְתִּי גִּנִּיסָן מִן שְׁמִשׁוֹן דְּהוּה מִן שִׁיבֵט דִּן וּמִן עֶרְפָּה דְּהוּת מִן בְּנֵי מוֹאָב גְּלִיתִי שְׁמוּ). The same tradition evidently underlies the Vulg. *vir spurius*. Cf. Aptowitzer, *ZAW.* 1909, p. 244.

<sup>2</sup> And in many names of places. Comp. *Tenses*, § 181 note.



the threads of the warp apart, while the shuttle, carrying the weft, was passed between them.

8. בָּחַרוּ לָכֶם ] In all probability this is an error for בָּחַרְוּ לָכֶם (as 1 Ki. 18, 25. Jos. 24, 15: and בָּחַר לָךְ II 24, 12 ||). בָּרָה in Heb. means *to eat food*: and the meaning *select, choose*, is not substantiated for it by either Arabic or Aramaic. (So also Dr. Weir.)

9. 10. אֲנִי ] Notice the emph. pronoun.

10. חֲרַפְתִּי ] חָרַף is to *reproach* (sc. with taunts), i.e. to *defy*.

12-31. We here reach the first of the considerable omissions in LXX as compared with MT. These verses are not in cod. B; and though they are supplied in cod. A, they form no part of the original and genuine LXX. This may be inferred from the different style of the translation, which (1) adheres more closely to the existing MT. than is the case in the book generally; (2) deviates in the rendering of particular words, as κοιλὰς τῆς δρυὸς 16 against κοιλὰς Ἡλα 21, 9; μεσαῖος 23 instead of δύνατος 4 for אִישׁ הַבָּנִים, Γολιαθ ὁ Φιλιστιαῖος ib. against Γολιαθ ὁ ἀλλόφυλος 21, 9. 22, 10; comp. also in the allied passage sv. 55-8 ἄρχων τῆς δυνάμεως for שֵׁר הַצָּבָא against ἀρχιστρατηγὸς 12, 9. 14, 50. 26, 5: ἐστηλώθη 16 against κατέστη (see 3, 10. 10, 19. 23. 12, 7. 16) is of less weight, as it may have been chosen on account of the particular sense of וַיִּתְּצֵב, and recurs in a similar context II 23, 12.

12. הִזֶּה ] Contrary to grammar, as well as unsuitable. 'This Ephraimite' would be הַאִישׁ הָאֶפְרַתִּי הִזֶּה: but the word *this* is out of place,—for the paraphrase (Vulg.) *de quo supra dictum est* (i.e. Jesse, in ch. 16) is inadmissible. Still, as the verse, being really superfluous after ch. 16, only stands here as introducing a narrative originally unconnected with ch. 16, it is possible that הִזֶּה is a late and unskilful insertion made with the view of identifying the אִישׁ אֶפְרַתִּי here mentioned with the יִשִּׁי of ch. 16. Or it might be an error for הִזֶּה (Pesh.: so Dr. Weir, comparing II 4, 4), though in point of fact no verb is required (see 25, 2. 1 Ki. 11, 26). Ehrlich thinks it a corruption of הוּא, and makes the plausible suggestion that הוּא מְבִית is a gloss, intended to shew that אֶפְרַתִּי did not mean Ephraimite (1, 1 al.), but *Bethlehemite*.

וְלוֹ שְׁמָנָה בָּנִים ] Cf. on 1, 2.

בא באנשים] The text was already the same, when the translation of cod. A was made: but 'and the man in the days of Saul was aged, *entered in among men*'—which is the only rendering that is justifiable—affords no intelligible sense. The most obvious correction is the omission of בא (Hitzig); זקן באנשים will then mean 'aged among men.' Grätz, after Pesh., would read בא בשנים 'entered into years' (so LXX (Luc.) ἐληλυθὼς ἐν ἔτεσι). Against the first, We. argues that the parallels היפה בנשים, Am. 2, 16, ἐσθλὸς ἐν ἀνδράσιν etc. are incomplete, זקן not expressing a *distinction* among things in other respects similar, as יפה and ἐσθλὸς do. Against the second proposal is the fact that the phrase in use is always זקן בא בימים (Gen. 18, 11. 24, 1. Jos. 13, 1. 23, 1 (cf. 2). 1 Ki. 1, 1†). In face of this constant usage, it is extremely questionable whether בא בשנים can be regarded as a legitimate and idiomatic alternative for בא בימים. Klo., for זקן מבוא באנשי המלחמה, conjectured very cleverly זקן בא באנשים: וילכו *was too old to enter in among*, etc. (with, naturally, ושלשת for the following שלשת); and Bu. accepts this. It may well be right.

13. זקן . . . וילכו] One of the two verbs is superfluous. The theory (Ew. § 346<sup>c</sup>n.) that הלכו is annexed for the purpose of giving וילכו the force of a plupf., is artificial and contrary to analogy. No other example of such a usage occurs in OT., cases of resumption, after a *long* intervening clause, being readily intelligible, and resting upon a different footing: e.g. Dt. 4, 42 ונס; 18, 6 ובא; Jer. 34, 18-20 ונתתי, etc. (see on 25, 26). Unless the conjecture mentioned in the last note be accepted, הלכו here may be due to a copyist's eye having glanced by error at the following verse, where the word occurs (rightly) between the same words.

14. הוא] Gen. 2, 14; 9, 18 etc.: *Tenses*, § 199.

15. הלך וישב] 'Speaker's Comm. "was gone," quite arbitrarily' (Dr. Weir). *Was gone* would be expressed, of course, by וידור הלך (see 9, 15): the participles can only be meant to describe David's *custom* at the time: RV. rightly, *went to and fro*. The verse is no doubt an addition made by the compiler of the Book for the purpose of accounting for David's absence from the court of Saul, after 16, 21 f. In fact, however, according to the narrative embodied in this chapter, David was still unknown to Saul (vv. 55-58). See the note after 18, 5.

מעל] *from attendance on Saul*: see Jud. 3, 19. Gen. 45, 1. Mr. Deane (*David: his Life and Times*, p. 14) has omitted to notice מעל.

17. הקליא] with א *otiosum*: GK. § 23<sup>i</sup>. See on II 17, 28.

ה] ועשרה לחם הזה cannot belong to עשרה (contrast 18 האלה), and לחם הזה is not Hebrew (Jer. 40, 3 דבר הזה is corrected in the Qrê). ה עשרה לחם must therefore be restored (cf. the *Addenda*): after עשרה, ה might readily have dropped out. הרין = *take it quickly*: Gen. 41, 14.

18. החלב] lit. *cuts of milk*, i.e. probably (*EB*. iii. 3091), *fresh-milk cheeses*. Luc. τυρφαλίδας, *soft cheeses*; Vg. 'formellas casei.'

שאל לפלני לשלום] A variation for the usual תפקד לשלום (*v*. 22). Another (uncommon) variation is ראה את שלום אחיך Gen. 37, 14.

וואת ערבכם תקח 'and take their pledge,' i.e. bring back some token of their welfare. Of the Versions, LXX (Luc.), Targ. Pesh. hit the general sense most nearly: καὶ εἰσοίσεις μοι τὴν ἀγγελίαν αὐτῶν, וית, טיבהון תיתי<sup>1</sup>.

20. על] Cf. *vv*. 22 (על יד) 28; and נתן על Is. 29, 12 (אל 11). Mic. 1, 14.—המעולה (*loc.*) to the *round enclosure* (camp: *EB*. i. 636): מענל as 26, 5. 7+. Some edd. read the *fem.* form המעולה (*milra*).

וישא] *and lifted up* (viz. the things mentioned in *v*. 17 f. on to the asses: cf. הנמלים, נשא על הנמלים, Gen. 31, 17. 42, 26 al.): but the ellipse is surprising. Bu. suggests the insertion of רגליו after וישא (Gen. 29, 14): but this seems to suggest a longer and more formal journey than one of 12 miles or so. The same objection may be made to Sm.'s וישע (Gen. 20, 1 al.), which also suggests a journey by *stages*.

והחיל היצא] with the art. must of course be in apposition with החיל: as the text stands, therefore, it can only be rendered 'And the host that went forth to the battle array—they shouted in the war' (והרעו, acc. to *Tenses*, § 123 a or 129: RV. implies מריע for והרעו). The construction, however, is very strained; and the fact of the host going forth is surely intended to form part of the information given, and not to be presupposed. No doubt, therefore, יצא should be read for היצא: 'And he came to the enclosure, and (=as: a circum-

<sup>1</sup> The later Jews interpreted ערבה oddly of a *deed of divorce*; see Lagarde, p. xvi; cod. 56, Holmes and Parsons (ap. Field) βιβλίον ἀποστασίον; Jerome, *Quaestiones*, ad loc.; and Aptow. *ZAW*. 1909, p. 245.

stantial clause) the host was going forth to the battle array, and (*Tenses*, 113. 4 β; GK. § 112<sup>k</sup>) they were shouting in the war.'

[הִרְעוּ] Read, as elsewhere (e.g. Jud. 15, 14), הִרְעוּ: the verb is רוע, not רעע.

21. [וְהָעָרִים] Cities and countries, regarded as the *mothers* of their inhabitants, are regularly in Heb. construed with a fem. sg.; and occasionally the name, even when it denotes the *people*, is construed similarly (Ew. § 174<sup>b</sup>; GK. § 122<sup>b</sup>, i): Ex. 12, 33 הָעָם וְהָעָרִים עַל הָעָם. II 8, 2. 5. 6 (in the parallel I Ch. 18, 2. 5. 6 altered to וְהָיָה וְיָבֵא, וְהָיָה). 24, 9 וְהָיָה יִשְׂרָאֵל (in I Ch. 21, 5 וְהָיָה). Is. 7, 2. 21, 2. 42, 11. Job 1, 15 וְהָיָה שְׂבָא וְתִקְחָם. By poets the principle is carried further: and they love to *personify* the population of a nation or city, as a woman: e.g. Is. 54, 1 ff.; and in the frequent בַּת צִיּוֹן, בַּת בָּבֶל, etc., יוֹשֶׁבֶת צִיּוֹן Is. 12, 6 etc.: cf. Mic. 1, 11-13. Jer. 10, 17 etc.

23. . . . וְהָנָה . . . מְדַבֵּר] A special case of the idiom noticed on 9, 5: I Ki. 1, 22. 42. Gen. 29, 9 are closely parallel.

[מִמְעָרָה] An error, already noted in the Qrê. LXX, Vulg. Targ. agree with the Qrê in expressing the pl. מִמְעָרָתָה: Pesh. has the sing. מִמְעָרָתָה; and one of these must be right.

24. [וַיִּנְסוּ] as 14, 19<sup>b</sup>. Gen. 30, 30 (*Tenses*, § 127 a; GK. § 111<sup>b</sup>).

25. [הִרְאִיתָם] See on 10, 24.

[עַלָּה] without subj., as Gen. 32, 7; Is. 33, 5: *Tenses*, § 135. 6 (2); GK. § 116<sup>a</sup>.

[וְהָיָה וְנָ] and it shall be, as regards the man, etc.: see on 2, 36. For the *Hif.* יַעֲשֶׂנוּ, see GK. 53<sup>n</sup>; and cf. וַיִּדְבְּקוּ 14, 22.

26. [מַעַל] Cf. Jos. 5, 9. I Ki. 2, 31. II 24, 21. 25 (*Lex.* 758<sup>b</sup>).

[כִּי חָרַף] not that he should reproach (יְחַרֵּף), but that he should have reproached (as a completed fact): ψ. 44, 20 that thou *shouldest have* crushed us in a place of jackals. Gen. 40, 15. חָרַף would no doubt be more usual (18, 18. Ex. 3, 11; cf. *Lex.* 472<sup>b</sup> f): but are we entitled to say (Ehrlich) that the pf. here is 'absolutely un-Hebraic?'

[אֱלֹהִים חַיִּים] the plural of 'majesty': GK. 132<sup>h</sup>.

28. [הָהֵנָּה] צֶאֱן is construed regularly as a *fem. pl.*, e.g. 25, 18; Jer. 33, 13; Zech. 13, 7.

[אֲנִי] Note the emph. pronoun: cf. II 7, 8. Jos. 23, 2. 2 Ki. 2, 3.

29. [הֲלֹא דָבָר הוּא] 'Was it not a word?' i.e. I merely asked a





34<sup>b</sup>-35. The series of *perfects* with ו, instead of the *impff.* and *waw* conv., which is the usual narrative tense, is remarkable. A series of *pff.* with *waw*, in an historical book, has the *presumption* of being designed by the writer in a frequentative sense; and such is in all probability the case here, though, as the accentuation shews, the passage was understood otherwise by the punctuators. If the sense suggested be adopted, והצלתי must, of course, be read והצלתי (see Jer. 6, 17; Am. 4, 7), and והחזקתי—though not quite with the same *absolute* necessity<sup>1</sup>—והחזקתי. The solitary ויקם is not decisive against the interpretation proposed (see Jer. *l.c.*, and on 14, 52). In this case, further, as the allusion will be no longer to a single *particular* incident, the art. in הארי and הדוב will be generic (GK. § 126r): ‘And if a lion or bear came, and took a sheep out of the flock, I would go out after him, and smite him, and rescue it from his mouth: and if he rose up against me, I would seize hold of his beard, and smite him, and slay him<sup>2</sup>.’ (So also Dr. Weir.)

35. [והצלתי מפיו] Am. 3, 12.

[והמיתי] ‘The dagesh is an indication that והמיתי would be the correct form; cf. GK. § 72<sup>w</sup>’ (Bu.).

37. [ויאמר דוד] In accordance with Hebrew idiom, though omitted in LXX. It is ‘a recapitulation of the substance of a preceding longer speech, entirely in the manner of popular narrative, and of repeated occurrence in Hebrew’ (We.): cf. *v.* 10.

[הוא] resuming the subj. with emph.: *Lex.* 215<sup>b</sup> 2.

38. [מדין] [מר] is used chiefly of the outer garment of a warrior:

<sup>1</sup> On account of the *pashṭa*: see Jer. 4, 2 (*Tenses*, § 104).

<sup>2</sup> So LXX in *v.* 34 ὅταν ἤρχετο καὶ ἐλάμβανεν: in LXX (Luc.) the *impff.* are continued, as logically they should be, to the end of *v.* 35. (On the frequentative force of ὅταν, ἤναι ἄν, ἐάν, ὡς ἄν, with the *impf. indic.*, and even with the *aorist*, in Hellenistic Greek, see Winer, *Grammar of N. T. Greek*, § xlii. 5; Blass, *Gramm. of N. T. Greek*, § 63. 7; Moulton, *Grammar of N. T. Greek*, 1906, p. 168: and comp. Gen. 6, 4 [wrongly explained in Winer’s note *ib.*; see the Hebrew: in 27, 30 for ὡς ἄν Tisch. must be read either ὡς with codd. AD (so Swete) and 10 cursives, or ὅσον with E and 18 cursives (also Philo): see Hatch, *Essays in Biblical Greek*, 1889, p. 163 f.; and Brooke-McLean, *ad loc.*]. Ex. 17, 11. 33, 8f. 34, 34. 40, 30. Nu. 21, 9. Jud. 6, 3. II 14, 26 (where Lucian, as here, has also consistently the *impf.* ἴστα for ἔσταν), etc.; and Mark 3, 11 in the Revised Version.)

מִדְּוִיָּהֶם, as here, *v.* 39. 4, 12. ומדיו קרועים 18, 4. Jud. 3, 16; מִדְּוִיָּהֶם (from [מִדְּוִיָּה or מִדְּוִי]; but see note) II 10, 4 = I Ch. 19, 4; מדו II 20, 8 [rd. מִדְּוִי]: Lev. 6, 3 (of a priest), *ψ.* 109, 18 כִּמְדוּ וילבש קללה כִּמְדוּ *ψ.* 133, 2 (of Aaron); מִדְּוִי (?) Jud. 5, 104. Cf. *EB.* i. 1137.

[קובע] So Ez. 23, 24†; *v.* 5 and elsewhere כובע.

39. Ehud Jud. 3, 16, for purposes of concealment, girds his sword under his מדים (מדתח למדיו). On מַעַל לְ (chiefly late), *v. Lex.* 759<sup>a</sup> e.

[ויאל ללכת] The words admit of no rendering consistent at once with the meaning of הוואל, and with the following *causal* clause כִּי לֹא נִסָּה: for *assayed* (AV.), which (as כִּי לֹא נִסָּה shews) must mean 'endeavoured *unsuccessfully*,' is not a sense that is ever possessed by הוואל. In Targ. Pesh. the difficulty is felt so strongly that the positive clause is transformed into a negative one (וְלֹא אָבָה לְמַיּוֹל): וְיִלָּא! (סלא זבא חסאנו) LXX have ἐκοπίασεν = וְיִלָּא 'And he wearied himself to go (with them),' i.e. he exerted himself in vain to go with them, which agrees well with the following clause 'for he had not tried them.' Cf. Gen. 19, 11 וילאו למצא הפתח and they wearied themselves to find the door, i.e. exerted themselves in vain to find it. The reading וילא is accepted by Luzzatto *Il Profeta Isaia* [ed. i. 1855] on 1, 14 (who states that it was first suggested to him by his pupil Abraham Meinster), and Geiger (*Urschrift*, p. 377); it is adopted also (in each case, as it would seem, independently) by We. and Dr. Weir.

[ויסרם דור] LXX וְיִסְרֵם. The original text had no doubt simply ויסרם, which was read by some as a plur., by others as a sing.; by some of the latter דור was added.

40. [חלקי אבנים] *smooth ones of stones = smoothest stones*: GK. § 132<sup>c</sup>. וּבִלְקִיט either read בִּלְקִיט (We. Now.), or (Ehrl.) בִּלְקִיטוֹ, and delete לוֹ, as an explanatory gloss; or (Sm. Bu.; cf. LXX τῇ ὄντι αὐτῷ εἰς συλλογῆν) read לוֹ בִּלְקִיט 'his shepherd's bag which served him for a (sling-stone) wallet.'

41. [וילך . . . הִלֵּךְ וְקָרַב] Contrast 14, 19. Cf. II 15, 30<sup>a</sup> †.

43. [אנכי] in pause with *zāqēf*: cf. on 1, 15.

[במקלות] the plur. is the generic plural. LXX put into David's mouth the singularly vapid reply: καὶ εἶπε Δαυιδ, Οὐχί, ἀλλ' ἡ χεῖρων κυνός.

46. פנר] collectively, as נבלתי Is. 26, 19. But read probably with LXX פנרך ופנרי.

יורעו כל הארץ construed with a plural, as Gen. 41, 57; and, more frequently, in late poetical style, as ψ. 66, 1. 96, 1. 9. 100, 1 al.

כי יש אלהים לישראל 'that Israel *hath* a God.' יש asserts existence with some emphasis; cf. ψ. 58, 12.

47. יהושיע The retention of ה of the Hif'il, after the preformative of the impf., is rare and usually late: Jer. 9, 4; Is. 52, 5; ψ. 28, 7; 45, 18; 116, 6 (as here); Job 13, 9; Neh. 11, 17; Ez. 46, 22 (*Hof.* ptc.). These are all the examples of the uncontracted *verb* that occur in Hebrew: cf. the n. pr. יהופף once ψ. 81, 6; יהובל Jer. 37, 3 (38, 1 יובל). The form occurs also regularly in Biblical Aramaic, as Dan. 7, 18. 24. Comp. GK. § 53<sup>a</sup>; Stade, § 113. 2; König, i. 294 f.<sup>1</sup> But Klo's יהושיע יהוה (so Bu.) both removes the anomalous יהושיע, and yields a better antithesis to what follows (כי ליהוה וג').

48. והיה See on 1, 12.

50. . . . וחרב אין the emph. word before אין: 21, 2<sup>b</sup> (see note). II 15, 3. Jud. 14, 6 וימאומה אין בירו. 16, 15. 18, 7. 28. 19, 1 al.

51. וימתתהו See on 14, 13.

52. גיא The גי in v. 3 was the ravine which separated the opposing forces; but this could not also be the goal of their flight: moreover, if a particular גיא were meant, the article would be required. The word must thus represent some proper name: LXX have נת (cf. *b*), which is accepted by both Keil and Commentators generally.

If Gath was Tell eṣ-Šāfiyeh, it was about 10 miles W. of Sochoh, down Wādy Sanṭ; Ekron was 16 miles NW. of Sochoh: Sha'araim is mentioned in Jos. 15, 36, next to Sochoh and 'Azēqah, as a town in the Shephēlah, so that it was presumably some place down the valley between Sochoh and Tell eṣ-Šāfiyeh. Its actual site can, however, only be conjectured. Tell Zakarīya has been suggested: but we must first satisfy ourselves that this is not either Sochoh or 'Azēqah (cf. on v. 2). ועד is preceded naturally by מן: so בדרך מישערים (Sm. Kitt.; Bu. alternatively) is a very probable correction for שערים בדרך.

54. ירושלם An obvious anachronism. Jerusalem was still a Jebu-site stronghold; see II 5, 6-9.

באהלו] Keil (following Th.): 'an archaism for *dwelling*, as 4, 10.

<sup>1</sup> So with the art., the non-syncopated form בהשמים ψ. 36, 6 (except in בהיום) is nearly always late: comp. on II 21, 20.



13, 2 etc.' But אהל has (apparently) this sense only in the phrase איש לאהלו, inherited from a time when the nation dwelt actually in tents. The meaning can only be that David put the armour in the tent occupied by him, when he was on duty with Saul (18, 2-5 etc.): afterwards, the sword at any rate was removed to Nob, and placed behind the ephod (21, 10). Ehrl. בָּאֵהֶל (1 Ki. 1, 39).

55. [וּבְרֵאוֹת . . . אָמַר] Not a common type of sentence, in early Hebrew. 'It is the tendency of the earlier Hebrew, in the case of temporal or causal clauses, which Greek often places early in a sentence, either (a) to postpone them somewhat, or (b) to prefix ויהי: it is the later Hebrew, that is apt to introduce them at the beginning. Compare ad (a) Gen. 19, 16. 34, 7. 50, 17. Ex. 31, 18. Jud. 8, 3 with 2 Ch. 12, 7. 15, 8. 20, 20. 24, 25. 26, 16. 19<sup>b</sup>. 33, 12. 34, 14. Dan. 10, 9. 11. 15. 19; and ad (b) (וּבְרֵאוֹת) 2 Ch. 7, 1. 20, 23<sup>b</sup>. 24, 14. 29, 29. 31, 1 against some fourteen times in earlier books with ויהי prefixed<sup>1</sup>, e.g. ch. 18, 1; 1 Ki. 8, 54 (ויהי omitted in the parallel, 2 Ch. 7, 1). 9, 1.

[בֶּן-מִי־הוּא הַנֶּעַר] Not as AV. RV. 'Whose son is this youth?' but 'Whose son is the youth?' זה is enclitic, and belongs to מי, as Jer. 49, 19; ψ. 24, 8 etc. (GK. § 136<sup>c</sup>; Lex. 261<sup>a</sup> 4 b). In v. 56 EVV. render correctly.

חִי נִי so always in this expression, and in other oaths not by God (חִי פִרְעָה; II 15, 21; Am. 8, 14): in oaths by God always חִי יְהוָה, חִי אֱלֹהֵי. Either חִי is the *st. c.* of a subst. חִי, an old sing. of the usual חִיִּים (*Thes.*, Ke. Kön. ii. 42), = (*By*) *the life of* . . . ! (so the Massorites: cf. Targ. of I 20, 3 al. קַיִם הוּא יְהוָה וְחַיִּי נַפְשִׁךְ); or, in spite of the fem. נַפֶּשׁ, we should vocalize חִי נַפְשִׁךְ. The explanation of חִי in GK. § 93<sup>aa</sup> *n.* as a contracted form of the *st. abs.* חִי is not natural.

56. [שְׂאֵל אֹתָהּ] Note both the position and the force of אֹתָהּ 'Ask *thou*:' Ex. 20, 19 דַּבֵּר-אִתָּהּ עִמּוֹ speak *thou* with us; Dt. 5, 24; ch. 20, 8; 22, 18 אִתָּהּ בְּנוֹ; Jud. 8, 21 קוּם אִתָּהּ וּפְנֵעַ בְּנוֹ (*Tenses*, § 202).

[הָעֶלֶם] 20, 22<sup>+</sup>. The masc., of which the corresponding fem. is עֲלֻמָּה Is. 7, 14 al. For וַיִּקַּח v. 57, see on 4, 20.

<sup>1</sup> Quoted from a letter of the writer by Prof. Franz Delitzsch in *The Hebrew New Testament of the British and Foreign Bible Society. A contribution to Hebrew Philology.* Leipzig, 1883 [written in English], p. 19.

18, 1. [נקשרה וג'] Gen. 44, 30 ונפשו קשורה בנפשו 30.

[ויאחז] The Kt. is וַיֵּאָחֶז (a rare form: Ew. § 249<sup>b</sup>; Ol. p. 469; Kön. i. 224, 621; GK. § 60<sup>d</sup>: Hos. 8, 3 יִרְדּוּ. ψ. 35, 8 תִּלְכְּדוּ. Jer. 23, 6 יִקְרְאוּ; Qoh. 4, 12 יִתְקַפוּ; Jos. 2, 4 [corrupt]; see also on 21, 14 and II 14, 6): the Qrê substitutes the more usual וַיֵּאָחֶז.

2. [ולא נתנו לשוב] The same idiom as Gen. 20, 6. 31, 7. *ch.* 24, 8 etc.: and Nu. 20, 21. 21, 23 without ל.

3. [ודור] as יהונתן is the subj. to the end of the verse, Sm. Bu. Now. Kit. read לְדֹר for וְדֹר. But כֶּרֶת בְּרִית ל' with the rarest exceptions (2 Ch. 29, 10. Ezr. 10, 3), is used only of a superior, especially a conqueror, prescribing terms to an inferior (11, 1. Jud. 2, 2. Is. 55, 3 al.), so that it would seem here to be unsuitable. Unless, therefore, ! (Ehrl.) is the *waw* of 'concomitance' (Ex. 21, 4: *Lex.* 253<sup>a</sup>; above, p. 29), it is better to read אֶת דֹּר for וְדֹר.

4<sup>b</sup>. [ומדיו] = *and also* his (warrior's) garment: cf. on 6, 11. Without the usual מִן (before עַד: *Lex.* 581<sup>b</sup> 5), as Lev. 11, 42. Nu. 8, 4.

5. [ישביל] defines how David fared when he went out: 'And David went forth, wherever Saul sent him he prospered' = prospering wherever Saul sent him. Jer. 15, 6 נָטַשְׁתָּ אֹתִי אֲחֹר תִּלְכִּי 'Thou didst forsake me, thou wentest ever backward' = going ever backward. *Comp. Tenses*, § 163 with *Obs.* The impff. have of course a frequentative force.

הַשְׂבִּיל is to *deal wisely* with the implied consequence of success: in other words, it expresses not success alone, but success as the result of wise provision. No single English word expresses the full idea conveyed by the Hebrew: hence the margins in RV. here, Jos. 1, 8; Is. 52, 13. Success *alone* is denoted in Heb. by הַצְלָחָה.

The narrative 17, 1—18, 5, precisely as it stands, it appears impossible to harmonize with 16, 14—23. The two narratives are in fact two parallel, and, taken strictly, incompatible accounts of David's introduction to the history. In 16, 14—23 David is of mature age and a 'man of war,' on account of his skill with the harp brought into Saul's service at the time of the king's mental distress, and quickly appointed his armour-bearer (*vv.* 18. 21). In 17, 1—18, 5 he is a shepherd lad, inexperienced in warfare, who first attracts the king's attention by his act of heroism against Goliath; and the inquiry

17, 55-58 comes strangely from one who in 16, 14-23 had not merely been told who his father was, but had manifested a marked affection for David, and had been repeatedly waited on by him (vv. 21. 23). The inconsistency arises, not, of course, out of the double character or office ascribed to David (which is perfectly compatible with historical probability), but out of *the different representation of his first introduction to Saul*. In LXX (cod. B), 17, 12-31. 41. 50. 55-18, 5 are not recognised. By the omission of these verses the elements which conflict with 16, 14-23 are greatly reduced (e.g. David is no longer represented as *unknown* to Saul); but they are not removed altogether (comp. 17, 33. 38 ff. with 16, 18. 21<sup>b</sup>). It is doubtful therefore whether the text of LXX is here to be preferred to MT.: We. (in Bleek's *Einleitung*, 1878, p. 216 = *Comp. des Hex. u. der hist. Bb.*, 1889, p. 250), Kuenen (*Onderzoek*<sup>2</sup>, 1887, p. 392), Bu. Dh. hold that the translators—or, more probably, perhaps the scribe of the Heb. MS. used by them—omitted the verses in question from harmonistic motives, without, however, entirely securing the end desired<sup>1</sup>. On the other hand, W. R. Smith (*OTJC*<sup>2</sup> pp. 120 ff., 431 ff.), Löhr (p. xxxiv), Cornill, *Introd.* § 17. 6, Stade (*EB.* iv. 1276), Sm. Now. Kennedy (p. 121) maintain the superior originality of the shorter LXX text. In either case, however, 17, 1-18, 5 will,

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<sup>1</sup> And so Kamphausen, *Theol. Arbeiten* (Elberfeld), vii. 'Bemerkungen zur alttest. Textkritik,' pp. 16-18.—Dr. Weir views the Hebrew text similarly, though accounting in a different manner for the omission in LXX: "Whose son is this?" In 16, 21 it is said that Saul loved David, and he became his armour-bearer. To reconcile the two statements, it has been conjectured (*Speaker's Commentary*) that 16, 21 records by anticipation what did not really come to pass till after David's victory over Goliath. But how can this be reconciled with 18, 9. 10, and especially with 18, 13? Or, again (Keil), that the question "Whose son is he?" has relation not to the name, but to the position of David's father (but see v. 58); or that Saul's madness accounts for his having forgotten David. But all these explanations are insufficient. Are the verses wanting in LXX a later interpolation in the Hebrew text? This cannot well be: for an interpolation would not insert anything at variance with the narrative interpolated. We seem therefore shut up to the conclusion that the verses omitted in the Vat. MS. belong to an independent narrative, which was in parts incorporated with the older account, but not in all MSS. existing when the LXX translated the book. The Greek translation of the added verses [in cod. A] is very exact and must have proceeded from a later period, when the Hebrew text was fixed as at present.'

18, 6-30. *Saul's growing jealousy of David*  
(in continuation of 16, 23).

9. עין] The Qrê עינ is right. ויהי with the ptc. expresses at once origination and continuance—‘and . . . came into the condition of one eyeing:’ so Gen. 4, 17 ויהי בנה עיר; 21, 20<sup>b</sup>; Jud. 16, 21



וַיְהִי טוֹחַן; 2 Ki. 15, 5. The verb is a denom. from עֵין, 'to eye' (sc. enviously: LXX, cod. A ὑποβλεπόμενος), the ptc. being perhaps that of Qal, but perhaps also that of Po'el (Ew. § 125<sup>a</sup>), with the prefix ט omitted (Stade, § 229; GK. § 55<sup>c</sup>), as sometimes in Pu'al (Ew. § 169<sup>d</sup>; GK. § 52<sup>a</sup>). The omission of ט is no doubt irregular: but there is a presumption that for the sense in question, the conjugation which Ew. (§ 125<sup>a</sup>) has well characterized by the term 'Conjugation of attack' would be in use. Cf. לִטְעֵן *to be-tongue*, i. e. to slander, ψ. 101, 4<sup>1</sup>, and GK. § 55<sup>b,c</sup>. The verb, however, does not occur elsewhere; and Ehrl. would read שָׁנֵא (the ש dropped by haplography, and ש then taken as עו).

10. וַיִּתְנַבֵּא] *played the prophet*, viz. by gestures and demeanour, as 10, 5.

וְדוֹר מִנֵּן] 'as (or while) David was playing: ' a circumst. clause.

בִּירוֹ] See on 16, 16.

בְּיוֹם] only here. See on 3, 10. יוֹם בְּיוֹם itself does not occur till the latest Hebrew: Neh. 8, 18. 1 Ch. 12, 22. 2 Ch. 8, 13. 24, 11. 30, 21. Ezr. 3, 4. 6, 9 (Aram.)<sup>†</sup>.

11. וַיַּטֵּל] i. e. *cast*, from טל. But it does not appear that Saul actually cast the javelin on this occasion; hence Th. We. Kp. al. following LXX (ῥην) and Targ. (אַרִים) would punctuate וַיַּטֵּל *and took up*, from נָטַל, Is. 40, 15.

וּבְקִיר] 'I will smite David and the wall,' i. e. I will smite them together, I will pin David to the wall: so 19, 10. Cf. Dt. 15, 17.

12. מִלִּפְנֵי] elsewhere, to express the source or cause of an act or feeling, mostly late (for the earlier מִפְּנֵי): see *Lex.* 818<sup>a</sup>: and cf. *ch.* 8, 18.

13. I. e. Saul removed him from his circle of immediate attendants, and gave him duties with the army. מַעַם as 14, 17.

14. לְכַל-דַּרְכּוֹ] 'with regard to (7, 7) all his ways.' But בְּכָל-דַּרְכּוֹ is better; so 18 MSS., and many Rabb. quotations *ap.* Aptow. I.

<sup>1</sup> So מִשְׁפָּטִי Job 9, 15 not *my judge*, but he that would *assail me in judgement*, i. e. *my opponent* in judgement. The conjugation is in more regular use in Arabic, where its signification is also distinctly seen (Wright, *Ar. Gr.* i. § 43): thus قَتَلَ *to kill*, قَاتَلَ *to try to kill* = *to fight with*: سَبَقَ *to outrun*, سَابَقَ *to try to outrun* = *to run a race with*.

15. [אשר] for the usual כי (*Lex.* 83<sup>a</sup> 8 a β). Cf. on 15, 20.  
 [ויגר מפניו] and stood in awe (Kp.) of him. A stronger expression than יירא in v. 12: Nu. 22, 3.

16. . . . [כי הוא] Notice the emph. pron. in a causal sentence (p. 110 n.); and also the participles in this verse.

17. [אתה אתן לך] Note the emphatic position of אתה. Cf. Jud. 14, 3 קח לי; and see on 15, 1.

[ספר מלחמת י"] 25, 28. Nu. 21, 14 (ספר מלחמת י").

[אמר] said mentally = thought: so v. 21. 25, 21. 2 Ki. 5, 11, and frequently (*Lex.* 56<sup>a</sup> 2).

18. [חַיִּי] Punctuate חַיִּי 'my folk' (Kirkpatrick). The word is the same as the Arabic حَيّ (so We. Keil, etc.; cf. *Thes.* 471<sup>a</sup>), explained at length by W. R. Smith in his *Kinship and Marriage in Early Arabia*, pp. 36-40 (<sup>2</sup> 41-46), and denoting 'a group of families united by blood-ties,' moving and acting together, and forming a unity smaller than the tribe, but larger than that of a single family. The word is in frequent use in Arabic; but was rare—perhaps only dialectical—in Hebrew, and is hence explained here by the gloss משפחה אבי. The punctuation as a pl. ('my life') shews that the meaning of the word had been forgotten. מי (not מה) is used with reference to the persons of whom the חַי consists: cf. II 7, 18 מי ביתי, Gen. 33, 8 מי לך בלהמתנה הזה.

19. [תת] of giving,—though the action is (and, in the present case, remains) incomplete: cf. 2 Ki. 2, 1. Hos. 7, 1. For the omission of the suff., sometimes, as here, indefinite, sometimes definite, cf. Gen. 19, 29. 24, 30. Ex. 13, 21. Jer. 41, 6; and GK. § 115<sup>e</sup> n.

21. [למוקש] מוקש is some kind of *fowling-implement*,—certainly not a 'snare' (i. e. a noose; Germ. *Schnur*, a 'string'), but probably the trigger of a trap with a bait laid upon it (see the illustration in the writer's *Joel and Amos*, p. 157, and p. 158). Hence it is often used metaphorically of that which *allures* a person to destruction, as here, Ex. 23, 33. Dt. 7, 16.

[בשחים] The expression recurs Job 33, 14; lit. *with two*, i. e. a second time (RV.)—not, however, excluding the first, but (as the literal rendering shews) together with it. Hence the phrase, as used here, must contain an ironical allusion to David's loss of Merab. Still, the

expression remains strange. Ehrlich conjectures **וַיֹּאמֶר שְׂאוֹל אֶל עֲבָדָיו** 'with the help of the Philistines (*v.* 25<sup>a</sup>) shall he make himself to-day my son-in-law.'

AV. 'with (one of) the twain,' is derived from Rashi, Kimchi, and ultimately from the Targ. (**בְּחֶדֶה מִתְרִין**). A rendering which has to supply the most crucial word in a sentence, it might have been supposed, could have found no defenders: the Jews, however, discover a parallel for it in the OT.—Jud. 12, 7 and he was buried **בְּעָרֵי הַגִּלְעָד** in (one of) the cities of Gilead!

23. **הַנִּקְלָה**] the inf. abs. construed as a fem., as Jer. 2, 17. The **ה** is of course the interrogative.

**נִקְלָה**] Cf. Is. 3, 5 where this word is opposed to **נִכְבֵּר** (cf. 16, 14. Hos. 4, 7. Pr. 3, 35).

25. **מָהָר**] The technical word denoting the price paid, according to ancient custom, by the suitor to the father or family of the bride<sup>1</sup>. See Gen. 34, 12; Ex. 22, 15. 16 (which speaks of the **מָהָר בְּתוּלָה**, i. e. the sum usually paid for a wife). Cf. the Homeric *ἔδνα* or *ἔεδνα*, Il. 16. 178 (of a suitor) *πορὼν ἀπερείσια ἔδνα*; Od. 21. 160–2 *Ἄλλην δὴ τιν' ἔπειτα Ἀχαιῶδων εὐπέπλων Μνάσθω ἐέδνοισιν διζήμενος ἥ δέ κ' ἔπειτα Γήμαιθ' ὅς κε πλεῖστα πόροι καὶ μόρσιμος ἔλθοι*: also as an interesting *material* parallel, Il. 9. 141–8 (Nestle, *Marginalien*, p. 14).

**בִּי**] 9 MSS. have **בִּי אִם**, the more usual expression; so LXX, 3 Rabb. authorities *ap.* Aptowitzer, I; it is also a **סְבִיר** (on 12, 5).

26. **וְלֹא מְלֹא הַיָּמִים**] Obscure: perhaps (Ke.) alluding to the time within which David's exploit was to be performed. The clause is not in the LXX.

27. **מֵאַתָּה**] LXX **מֵאַתָּה**, which both agrees with the express statement, II 3, 14, and also (as We. observes) is alone consistent with the following **וַיְמַלְאוּם** (or better, as LXX<sup>2</sup>, Aq. Theod. Vulg. **וַיְמַלְאוּם**), i. e. *completed* the tale of them to the king. The change was no doubt made for the purpose of magnifying David's exploit. The clause 26<sup>b</sup> may have been added with the same object: David accomplished in shorter time than was fixed more than was required of him.

<sup>1</sup> Comp. W. R. Smith, *Kinship and Marriage in Early Arabia*, p. 78 (ed. 2, 1903, p. 96); Nöldeke, *ZDMG*. 1886, p. 154.

<sup>2</sup> Cod. A and Luc.: in Cod. B **וַיְמַלְאוּם לְמֶלֶךְ** is not represented.

28<sup>b</sup>. [ומיכל בת שאול אהבתהו LXX καὶ πᾶς Ἰσραὴλ ἡγάπα αὐτὸν i. e. כָּל-יִשְׂרָאֵל אָהַב אֹתוֹ : certainly original. The clause in this form states the *ground* for Saul's greater dread, expressed in *v.* 29 : MT. merely repeats without need what has been said before in its proper place, in *v.* 20.

29. [וַיִּאָסֶף] Written incorrectly, as from אָסַף : so Ex. 5, 7 (GK. § 68<sup>b</sup>).

[לָרָא] Read לִירָא : cf. יָרָא Jos. 22, 25 (Kön. i. 639 f.; GK. § 69<sup>n</sup>).

In 18, 6–30 there are again considerable omissions in LXX (cod. B), the text of LXX reading as follows :—6<sup>b</sup> (And the dancing women came forth to meet David out of all the cities of Israel, with timbrels, and with joy, etc.). 7. 8<sup>a</sup> (to *but thousands*). 9. 12<sup>a</sup> (And Saul was afraid of David). 13–16. 20–21<sup>a</sup> (to *against him*). 22–26<sup>a</sup> (to *son-in-law*). 27–29<sup>a</sup> (reading in 28<sup>b</sup> 'and *that all Israel loved him*'). In this instance, it is generally admitted that the LXX text deserves the preference above MT. : the sequence of events is clearer; and the gradual growth of Saul's enmity towards David—in accordance with psychological truth—is distinctly marked,—observe the three stages, (a) 12<sup>a</sup> 'And Saul was afraid of David : ' (b) 15 'he stood in awe of him,' and endeavoured indirectly to get rid of him, 20–21<sup>a</sup> : (c) 29 'he was yet more afraid of David,' and (19, 1) gave direct orders for his murder. The additions in MT. emphasize unduly, and *prematurely*, the intensity of Saul's enmity. They also harmonize badly with the account of David's betrothal to Michal : if, for instance, he had *already* been betrothed to Merab (*vv.* 17, 19), it is difficult to understand how he could reject as absurd the idea of his becoming the king's son-in-law as he does in *v.* 23<sup>1</sup>.

19—22. *David obliged to flee from Saul. He visits Samuel at Ramah (19, 18–24), finds through Jonathan that Saul's enmity is confirmed towards him (ch. 20), repairs accordingly first to Ahimelech at Nob, then to Achish at Gath (ch. 21), and finally takes refuge in the cave (or stronghold) of Adullam (ch. 22).*

19, 1. [וַיִּדְבֹּר . . . לַחַמָּה] Cf. 2 Ki. 14, 27.

<sup>1</sup> Comp. Wellh., in Bleek's *Einleitung* (1878), p. 218 (= *Die Composition des Hexateuchs u. der hist. Bücher*<sup>2</sup>, 1889, p. 251 f.); Stade, *Gesch.* i. 37–40; Kirkpatrick, on 1 Samuel, p. 242; Kamphausen, *l.c.* pp. 18–23; Kennedy, p. 131.



3. [ואני] Notice the emph. pron. (twice).

[אדבר בך]  $\text{ב} = \text{about}$ , as *v.* 4. Dt. 6, 7.  $\psi$ . 87, 3. Respecting another, more special sense of  $\text{ב'}$  דבר, see on 25, 39.

[וראיתי מה והגדתי לך] 'And I shall see somewhat, and I will tell thee' = and *if* I see aught, I will tell thee: construction like that of Gen. 44, 22: *Tenses*, § 149; GK. § 159<sup>g</sup>. מה =  $\tau\epsilon$  (not  $\tau\acute{\iota}$ ); as II 18, 22. 23; Pr. 9, 13; 25, 8 al. Comp. Nu. 23, 3<sup>b</sup> [ידבר מה-יִרְאֵנִי והגדתי לך], lit. 'and he will shew me the matter of aught, and I will tell thee' = and *if* he shews me . . . , I will tell thee.

4. [מעשי] Sing. not plural, the  $\text{י}$  being due to the fact that מעשה is originally מעשי. Cf. משתיו Dan. 1, 5; מחניך Dt. 23, 15; מקניך Is. 30, 23: Ew. § 256<sup>b</sup>; Stade, § 345<sup>a</sup>; GK. § 93<sup>ss</sup>.

5. [וישם וג'] 28, 21; Jud. 12, 3; Job 13, 14: cf.  $\psi$ . 119, 109.

[להמית] 'in slaying:' cf. 12, 17.

9. [רוח יי'] LXX רוח אלהים: see on 16, 14.

[והוא בביתו יושב] The position of the ptcip. as 24, 4. 25, 9. II 11, 11. The circumst. clause, as Gen. 18, 1. 8. Jud. 3, 20. I Ki. 19, 19, etc. (*Tenses*, § 160; GK. § 141<sup>e</sup>).

[ביר] Read בִּירֹ (16, 16. 23), noting the following  $\text{ו}$ ,—unless, indeed, ביר were purposely chosen, for the sake of avoiding the assonance with the preceding בירו (comp. on 26, 23).

10. [ברור ובקר] Cf. on 18, 11.

[ויפטר] Only here in the sense of *depart, escape*. In post-Biblical Hebrew, the *Nif.* occurs frequently (e.g. *Yoma* i, 5), particularly in the sense of departing from life: cf. Phil. 1, 23 in Delitzsch's Hebrew N. T. (published by the British and Foreign Bible Society), where להפטר =  $\epsilon\iota\varsigma\ \tau\acute{o}\ \alpha\nu\alpha\lambda\upsilon\sigma\alpha\iota$ .

[בלילה הוא] A rare variation for the normal בלילה הוא, which should probably be restored: Gen. 19, 33. 30, 16. 32, 23<sup>+</sup>; on this and the other passages quoted, ההוא is a סביר (on 12, 5). On the words themselves, We. remarks, 'As David no doubt fled immediately after Saul's attempt, and there is no ground for supposing that this was made *at night*, it is better to connect the definition of time with *v.* 11, where it is required [cf. the following בבקר], and to read with LXX: ויהי בלילה ההוא וישלח וג'.' So Kp. Klo. Weir, etc.

11. [לשמרו ולהמיתו בבקר] The messengers, it would seem, were not commissioned to *kill* David (see *vs.* 14. 15), but only to watch the house where he was: hence doubtless ו must be omitted with LXX, and the words rendered, 'to watch it (cf. *ψ.* 59, 1), that he might slay him in the morning.' So Th. We. Klo. etc.

[מחר אתה מומת] The use of the ptc., especially in the protasis, is very idiomatic: *Tenses*, § 137; GK. § 159<sup>v</sup>. Cf. Ex. 8, 17; 9, 2 f. (where, as here, the apodosis also is expressed by a ptc.).

13. [התרפים] See on 15, 23.

[כביר העוים] The exact sense is uncertain. מִכְבֵּר is a *sieve*; מִכְבֵּר is the *coverlet* with which Benhadad was smothered by Hazael, 2 Ki. 8, 15. The phrase appears thus to denote something made of goats'-hair in the manner of net-work,—probably a quilt. Ew. *Hist.* iii. 107 (E.T. 77) and Keil suggest a *fly-net* (κωνωπέιον), such as might be spread over the face whilst a person was asleep. (The κωνωπέιον of Judith 10, 21. 13, 9 was, however, suspended on στῦλοι—the posts of the bed.) מראשתיו does not define whether the כביר העוים was placed *above* or *under* or *round* the head: it merely expresses *proximity* to the head, see 26, 7.

[בבנר] So בחבל Jos. 2, 15; בידים 2 Ki. 10, 7. To be explained on the analogy of what was said on 1, 4, and 6, 8: the garment, the cord, the pots, are each not determined by some antecedent reference or allusion, but are fixed in the writer's mind, and defined accordingly by the article, *by the purpose to which it is, or is to be, put*. Comp. Gen. 50, 26 בארון; Ex. 21, 20 בשבט with a rod: Nu. 17, 11 את־המחתה; 21, 9 and he put it על־הגֹּם on a pole: Jud. 4, 18 בפְּסִמִּיקָה; 7, 13 האהל to a tent; 20, 16 every one able to sling באבן אל־השערה with a stone at a hair, and not miss it; *ch.* 9, 9 האיש a man; 10, 25 (where see note); 21, 10 בשמלה; II 17, 13 הנחל. 17 השפחה a girl; 23, 21 בשבט: in compound expressions, Ex. 16, 32 העמר; Jud. 6, 38 מלא הפֶּסֶל; *ch.* 10, 1 את־פְּרִי־הַשֶּׁמֶן. 25, 38 (see note), etc. The principle alluded to on 6, 8 might possibly account for the art. in *some* of the passages cited, but it will not account for all: and a difference between Hebrew and English idiom must here be recognised. Comp. GK. § 126<sup>a-s</sup>.

17. [למה ככה רמיתני] The position of ככה as 1 Ki. 1, 6 : cf. II 13, 4. Notice afterwards the emph. הוא.

למה אמיתך] The use of למה is thoroughly idiomatic; and it is by no means to be corrected (Th.) after the paraphrase of LXX to אם לא : see Gen. 27, 45. 2 Ch. 25, 16 (quoted by Ges. *Thes.*, p. 770). II 2, 22—each time in deprecation : similarly Qoh. 5, 5. Introducing, however, as it does, the *ground* upon which the deprecation rests, it is virtually equivalent to *lest*, and is so rendered by LXX in the passages cited (μὴ ποτε, ἢνα μὴ)<sup>1</sup>. And in dialectical or late Hebrew, as in Aramaic, it actually assumes this meaning, ש (ש) being prefixed for the purpose of connecting it more distinctly with the principal clause. See, in OT., Cant. 1, 7, and (with אשר) Dan. 1, 10. In Aram. ܠܡܐ, is thus the ordinary word for *lest*, ܦܢ being not in use<sup>2</sup>. The punct. לִמָּה (instead of the usual לָמָּה), on account of the gutt. (other than ה) : cf. 28, 9. Jud. 15, 10 etc., and before יְהוָה (i. e. אֲרֵנִי) ψ. 10, 1 etc. See *Lex.* 554<sup>a</sup>; GK. § 102<sup>n</sup>.

18. [בניית] Qrê בְּנִיּוֹת. The origin and meaning of this word, which occurs six times in the present context, are alike obscure.

Mühlau-Volck<sup>3</sup> derive it as follows: نَوَى in Arabic is *to intend, propose, conceive a design, make an aim for oneself*, hence the subst. نَوَى is not merely *intention, project*, but also *the goal of a journey*. Upon this basis, M.-V. conjecture that the root may have come to signify *to reach the goal of a journey, to rest there, bleiben, bestehen*; hence لَا יָנוּה in Hab. 2, 5 shall not *abide*, and נָוָה place of rest after a journey (Ort der Niederlassung, spec. für den Nomaden), and in a different application בְּנִיּוֹת dwellings, of the Coenobium of the prophets. The explanation is in the last degree precarious, the process by which a secondary and subordinate sense in Arabic is made the origin of the primary sense in Hebrew being an incredible one, and the number of stages—all hypothetical—assumed to have been passed through before the age of Samuel being most improbable. All

<sup>1</sup> And so elsewhere in LXX, as Gen. 47, 19; Ex. 32, 12; Joel 2, 17 (ὅπως μὴ); ψ. 79, 10; 115, 2.

<sup>2</sup> In OT. דִּי-לִמָּה Ezr. 7, 23. In Phœnician לם (i. e. לָם) by itself has the force of *lest* (CIS. 2 [= Cooke, *NSI.* 5], 21 לם יסגרינם אלנם = *ne tradant eos Dei*): in Hebrew it is not clear that לָמָּה alone has acquired this force, for Qoh. 7, 17. 18. Neh. 6, 3 are sentences in which the sense of *why? wherefore?* appears to be distinctly present to the writers.

<sup>3</sup> In the 11th ed. of Ges. *Handwörterbuch* (1890). In Buhl's editions (1895-1910) of the same work the explanation is not repeated.

that can be said is that, if the text of Hab. 2, 5. ψ. 68, 13 be sound, Hebrew must have possessed a verb נָוָה with some such sense as *to sit quiet* (which does not, however, appear in the cognate languages); and that נָוָה may perhaps be connected with it. נָוָה, however, does not signify 'habitation' in general, it denotes in particular a *pastoral abode* (see especially II 7, 8), and is only applied figuratively to other kinds of *abode* in poetry Ex. 15, 13, or the higher prose II 15, 25. The application is so different that it seems doubtful whether a word closely allied to this would have been chosen to denote a residence of prophets. Ewald, *Hist.* iii. 70 (E. T. 49 f.), starting from the same root follows a different track, and reaches accordingly a different goal. נָוָה is *to intend, propose, direct the mind upon* a thing; hence—here begins the process of conjecture—*to study* ('for what is study but the direction of the mind upon an object?'), and the subst. a *place of study, a college, a school!* Again, not merely is a hypothetical change of meaning postulated: but a very special sense, unsupported by analogy, and unheard of afterwards, is assumed to have been acquired by the word at a relatively early period in the history of the Hebrew language.

The Kt. should probably be pointed בְּנוֹת (cf. LXX ἐν Αἰαθ<sup>1</sup>) with the original fem. termination, preserved in many old proper names (*Tenses*, § 181 n.: comp. e.g. צִרְפַּת, הִבְרַת, בְּצִקַּת). The form נוֹיָה is rare (צִפִּית, עֵמִית, גִּוִּית: Ol. p. 412). It is just possible (on the ground of the masc. נָוָה) that the word in itself might have signified *dwelling* (although, as Dr. Weir remarks, *the absence of the art.* is an objection to its being supposed to have any such appellative sense here): more probably it is the name of some locality in Ramah, the signification of which is lost to us.

20. עֹמֵד נֹעַב] 'standing as one appointed over (1 Ki. 4, 7. Ruth 2, 5. 6) them.' Both ptcpp. are represented in LXX, but the combination is peculiar and suspicious, נֹעַב יֵשֵׁן 26, 7 being not quite parallel. Omit prob. עֹמֵד (Sm.). For וִירָאוּ read וִירָאוּ (Versions).

22. עַד בּוֹר הַגְּדוֹל אֲשֶׁר בִּשְׁכּוֹ] LXX ἕως τοῦ φρέατος τοῦ ἄλω τοῦ ἐν τῷ Σελει = עַד בּוֹר הַגְּדוֹל אֲשֶׁר בִּשְׁכּוֹ, no doubt rightly. The article in הַגְּדוֹל is irregular (on 6, 18); and a שְׁפִי or *bare height* (often in Jeremiah) is a natural site for a גֶּרָן.

22<sup>b</sup>. וַיֹּאמֶר. εἰ. הָאֹמֶר, as 16, 4. The more usual וַיֹּאמְרוּ is a סִבֵּר (cf. 12, 5, with the note).

23. מִשָּׁם] LXX ἐκεῖθεν = מִשָּׁם. So Th. Klo. Weir, Bu. etc.

<sup>1</sup> ν having dropped out in transcription; comp. Jud. 16, 4 ἐν Αλσωρηχ for בְּנַחֵל שָׂרָק. Am. 1, 1 ἐν Αλκαρεμ for בְּנִקְרִים.



הָלֹךְ הָלַךְ וַיִּקְלַל Irregular: comp. II 16, 13 וַיִּקְלַל; and with the pf. (as a freq.) 13, 19 וַתֵּלֶךְ הָלֹךְ וַיִּעָקֶה: Jos. 6, 13<sup>a</sup> הַלְכִים הָלֹךְ. These four are the only irregular cases. The normal type would be וַיֵּלֶךְ הָלֹךְ וַהֲתַנְבֵּא (on 6, 12<sup>a</sup>); and this should doubtless be restored in each (so Ehrl.): notice the regular type in Jos. 6, 13<sup>b</sup> הָלֹךְ . . . הָלֹךְ וַתִּקְעוּ).

24. עָרַם i.e. as Is. 20, 2. Mic. 1, 8 without the upper garment, and wearing only the long linen tunic, which was worn next the skin. The passage records another explanation of the origin of the proverb הָגַם שְׂאוֹל בְּנִבְיָאִים, which refers it to a different occasion from the one described in 10, 10 f.

20, 1-10. David entreats Jonathan to let him know if he can discover that it is really Saul's purpose to kill him, and suggests to him a plan by which he may do this (vv. 5-7).

1. כִּי מִבְקֶשׁ with no subj. expressed: cf. on 17, 25.

2. לֹא עָשָׂה The Kt. can only be pointed לֹא עָשָׂה i.e. 'If my father had done . . .,' which, however, yields a sense unsuited to the context. The Qrê לֹא is therefore to be preferred. As for the verb, עָשָׂה would be grammatical (*hath not done* = doth not do: *Tenses*, § 12): but the impf., which is expressed by the Versions, is preferable (Am. 3, 7): 'My father doth not anything great or small, without revealing it to me' (lit. uncovering my ear: 9, 15).

3. וַיִּשְׁבַּע עֹר is no doubt an accidental dittograph of ע and ד: but וַיִּשְׁבַּע seems sufficiently justified by the הִי יְהוָה which follows: David strongly protests that there *is* ground for his suspicion of Saul's intentions. There is thus no occasion to follow We. al. in reading with LXX (καὶ ἀπεκρίθη) וַיִּשְׁבַּע for וַיִּשְׁבַּע הַשֵּׁב alone for דָּבָר פ' הַשֵּׁב (II 3, 11) is found only in poetry, and late Heb. (see on 12, 3).

וְאוֹלָם a strong adversative: *but indeed*, as Ex. 9, 16 (*Lex.* 19<sup>b</sup>).

כִּי introducing the fact asserted in the oath, as 14, 44 etc.

כַּפְּשֵׁעַ 'the like of a footstep is, etc.' כ is properly an undeveloped subst., *the like of*<sup>1</sup>: for instances of a subst. compounded with it forming the subj. of a sentence, see Lev. 14, 35 כַּבֵּית לִי בַּבֵּית. Lam. 1, 20 כַּבֵּית בְּמִנּוֹת.

<sup>1</sup> See *Lex.* 453<sup>a</sup>; and especially Fleischer, *Kleinere Schriften*, i. 2 (1885), pp. 376-381.

[פִּשְׁע] only here: the meaning is clear from the Aram. פִּסְעָא, פִּסְעָא. Comp. the cognate verb in Is. 27, 4.

4. Jonathan offers to test his father's state of mind, in any way that David may suggest.

[מֶה תֹּאמַר וְנִ] lit. 'what doth thy soul say? and I will do it for thee:' = *whatsoever* thy soul saith, I will do it for thee: similarly Est. 5, 3. 6: *Tenses*, § 62. Cf. on 11, 12.

[נֶפֶשׁ] The נֶפֶשׁ in Hebrew psychology is the usual seat of the emotional impulses: hence נֶפֶשׁ (נֶפֶשׁ, נֶפֶשׁ) is used as a *pathetic* periphrasis for the simple pronoun: Gen. 27, 4. 19. 25. 31; Nu. 23, 10 and Jud. 16, 30 (obliterated in AV., on account of the difference in the Hebrew and English conception of the 'soul'); *ch.* 2, 16 (comp. note): in poetry (often in parallelism with the pronoun), *ψ.* 3, 3. 11, 1. 34, 3. 35, 9; Is. 1, 14. 42, 1. 55, 2; Jer. 5, 9. 29 al. Its use, in a passage like the present, is a mark of grace and courtesy.

[תֹּאמַר] 'LXX ἐπιθυμῇ, reading perhaps תֹּאמַר [cf. on 2, 16], which is usually the Hebrew of ἐπιθυμῶ, or תִּשְׁאַל, as in Dt. 14, 26, where also it is connected with נֶפֶשׁ. Only here is ἐπιθ. the translation of אָמַר' (Dr. Weir). Bu. Sm. Now. all read תֹּאמַר: cf. II 3, 21.

5. [יֵשֶׁב אִשָּׁב] 'David, as appears from *v.* 25 ff., was, together with Abner and Jonathan, Saul's daily and regular companion at table: thus the sentence וְאִנִּי יֵשֶׁב וְנִ cannot be so related to the preceding one, as though the new-moon were the occasion of his being a guest at the king's table: on the contrary, the new-moon is rather alleged as the excuse for his absence. Consequently, the rendering, "To-morrow is new-moon, and I must sit with the king at meat" is excluded; and the only course remaining open is to read with LXX יֵשֶׁב לֹא אִשָּׁב "To-morrow is the new-moon, and I will *not* sit with the king at meat; but thou shalt let me go" etc.' (We.). So Löhr, Sm. Now.: Bu. dissents. For the new-moon, as a festival and popular holiday, see 2 Ki. 4, 23. Am. 8, 5.

[הַשְּׁלִישִׁית] cannot be construed grammatically with הָעֶרֶב, and is omitted by LXX. Targ. '(Or) on the third day.' 'But *on the third day* is always בַּיּוֹם הַשְּׁלִישִׁי; and שְׁלִישִׁית, when without a noun, is always a *third part*' (Dr. Weir). Probably the word is a gloss due

to a scribe who observed that in point of fact David remained in concealment till the third day (*v.* 35).

6. In this verse we have two idiomatic uses of the inf. abs. combined: (*a*) to emphasize the terms of a condition expressed by **אם**, which has been briefly noticed before (I, 11): add Ex. 15, 26. 19, 5. 21, 5. 22, 3. 11. 12. 16. 22, 23, 22; *ch.* 12, 25. 14, 30, below *vv.* 7<sup>b</sup>. 9. 21: (*b*) at the beginning of a speech, where a slight emphasis is often required: so *v.* 3. Gen. 43, 3. 7. 20. Jud. 9, 8. *ch.* 10, 16. 14, 28. 43. 23, 10; II 1, 6; 20, 18.

**נשאל**] on the force of the *Nif.* (*asked for himself, asked leave*; so Neh. 13, 6), see Ew. § 123<sup>b</sup>; Stade, § 167<sup>b</sup>; GK. § 51<sup>e</sup>.

**זבח הימים**] as I, 21: cf. on I, 3.

7. **אם כה יאמר**] See on 14, 9.

**מעתה . . . בלתי**] *v.* 9, 25, 17. Est. 7, 7: *is accomplished* (= determined) *of him* or *on his part*. **מעם** expresses origination (= Greek *παρὰ* with gen.): I Ki. 2, 33. 12, 15. Is. 8, 18. 28, 29.

8. **על עברך**] Everywhere else **עשה חסד עם**, or, occasionally (*Lex.* 794<sup>a</sup>), **את** or **ל**. There occur indeed **נטה חסד אל** Gen. 39, 21, and **נטה חסד על** Ezr. 7, 28. 9, 9: but **על** suits as naturally with **נטה** as it is alien to **עשה**. Doubtless, therefore, **עם** should be restored, which is expressed also by LXX, Pesh. Targ. For the 'covenant,' see 18, 3.

**המיתני אתה**] For the emphatic position of **אתה**, cf. on 17, 56.

**ועד אביך למה זה תביאני**] 'but to thy father wherefore shouldst thou bring me?' Notice the emphatic position of **עד אביך**, *before* the adv.: cf. before **ה** and **הלא** Jer. 22, 15. Neh. 13, 17. Job 34, 31 **אל אל** **כי אל אל** for unto *God* did one ever say? before **כי** Gen. 18, 20. I Ki. 8, 37. Mic. 5, 4. Ez. 14, 9. 13 al.; before **אם** ψ. 66, 18; before **מה** Est. 1, 15. 9, 12<sup>a</sup>; before **עד** ψ. 141, 10.

9. **חלילה לך**] in answer to the remark in the previous verse; so *v.* 2.

**כי אם וגו'**] 'for if I *know* that the evil is determined of my father to come upon thee, shall I not tell thee *that*?' **ולא** as Ex. 8, 22 (GK. § 150<sup>a</sup>; cf. on 11, 12. 16, 4): but very probably **הלא** should be read (so Bu.). Ke. We. construe affirmatively, assuming an apo-

siopesis: '... and I do not tell thee *that*' (*sc.* so and so may God do to me!)<sup>1</sup>.

'ולא אתה וג' *אתה* is very emphatic: cf. on 15, 1 (*d*); and 21, 10.

10. *או מהייענך אביך קשה* 'if perchance (?) thy father answer thee with something harsh.' If the text is correct, *או* must have here the unusual sense of *if perchance* (RV.). There is no difficulty in the indef. *מה* (19, 3), or in the position of *קשה* in apposition to it at the end (see on 26, 18): but *או* means as a rule *or or or if* (Ex. 21, 31 al.); and *if perchance* is so different from *or or or if*, that it is very doubtful if it is sufficiently supported by this passage and Lev. 26, 41. Most probably we should read here *אם* for *מה או*, and in Lev. 26, 41 for *אוֹיְאֹו* (Bu. Sm. Now.).

11-17. Jonathan renews his promise to let David know, if he finds his father's evil intentions towards him confirmed (*sv.* 12-13. 17). In view of David's future accession to the throne, he implores David's kindness for himself, or, in case he should not survive, for his children (*sv.* 14-16: cf. 2 S. 9). It will be noticed that whereas in *sv.* 1-10 David entreats the help of Jonathan, the *rôles* are here reversed, and Jonathan entreats the favour of David.

12-13. This difficult passage is best rendered: 'Yahweh, God of Israel [be witness]! when I shall sound my father to-morrow [(or) the third (day)], and behold there is good toward David, shall I not (לא), as *v.* 9, though again *לֵא* would be better) then send unto thee, and disclose it to thee? Yahweh do so to me and more also: if one make evil towards thee pleasing to my father<sup>2</sup>, I will disclose it to thee' etc. (so RV., the sentence being merely somewhat more closely accommodated to English idiom). It is true that commonly a more emphatic particle follows *כה יעשה וג'*, and that the analogy of other passages might have led us to expect *כי אגלה וג' . . . . כי אם ייטיב* (II 3, 9) or *אם לא כי ייטיב . . . . אגלה וג'* (cf. II 19, 14); but the types of sentences with *כה יעשה וג'* are not perfectly uniform, and there

<sup>1</sup> It is difficult to think that Haupt is right in identifying *לֵא* (*la*) here with the Arabic asseverative particle *لَ* (*AJSL.* xxii, 1906, p. 201, cf. p. 206).

<sup>2</sup> Or, with Klo. (see p. 164, note on *ייטיב*), inserting *להביא* after *אבי*, 'if one make it pleasing to my father to bring evil upon thee.'



seems to be no *necessity* for such a particle to be used, if the sense is sufficiently plain without it. At the beginning, if יהוה is a *vocative*, it agrees badly with the speech following, in which the second person is throughout Jonathan, and in this case עַד has probably fallen out after דוד (so Pesh. RV.)<sup>1</sup>. On כעת מחר see on 9, 16; and on גלה און 9, 15. השלשית is as perplexing and intrusive as in v. 5, and is no doubt, as there, 'a correction *ex eventu*.'

[והנה] lit. *and behold*, used similarly in the enunciation of a particular hypothetical alternative, Dt. 13, 15; 17, 4; 19, 18; and in Lev. 13—14 frequently. Comp. above, on 9, 7.

[יִיטב] The punctuation (*make good* or *pleasing* to) implies as subject המיטיב (on 16, 4). Perhaps, however, the word ought to be read as *Qal* יִיטב (*be pleasing* to), construed with את as יִרַע II 11, 25, where see note (though Klo.'s להביא after אבי would remove even this irregularity). But the Heb. idiom for *seem good to* is not יִיטב אל but יִיטב בְּעֵינַי; so יִיטב after all may be right.

14—15<sup>a</sup>. Another difficult passage. 'And wilt thou not, if I am still alive (*sc.* when thou comest to the throne), wilt thou not shew toward me the kindness of Yahweh, that I die not?' The second ולא must be treated as merely resumptive of the first: cf. 1 Ki. 20, 31; ויהי Gen. 27, 30; והיה Dt. 20, 11. But most moderns prefer to point ולא (II 18, 12) for ולא twice: 'And *oh that*, if I am still alive, *oh that thou wouldst* shew toward me the kindness of Yahweh!' (on ולא אמות see the next note). Resumption, however, of either ולא or ולא would be very unusual (see on 25, 26); and what we should expect is simply 'נאם עודני חי הלא תעשה וג'. חסד י'. חסד אלהים as II 9, 3.

[ולא אמות] This clause does not in itself cause difficulty: nevertheless LXX, Vulg. both render as if it expressed the opposite alternative to חי אם עודני חי (καὶ ἐὰν θανάτῳ ἀποθάνω, *si vero mortuus fuero*). Accepting this view, we must either (Sm.) read ולא מות אמות for ולא אמות (though לא would be unusual in such a connexion), or (Bu. Now.) read נאם מות אמות, supposing ולא to have come into the text by some

<sup>1</sup> Ehrlich, however, regards 'יהוה א' as an accus. expressing an oath (= By ...!): cf. in the Talm. האלהים = *By God!* הזה המעון = *By the Temple!* (*Randglossen*, i. 216).

error—**וּאִם מוֹת**, for instance, having dropped out, **אִם מוֹת** being connected with *v.* 14, and **וְלֹא** being needed to complete the sense. Render then (connecting with *v.* 15), 'And, *if I should die*, thou wilt not cut off thy mercy from my house for ever<sup>1</sup>.' Or, with a slighter change in MT., but at the cost of another 'resumption,' we might read '**וְלֹא אִם מוֹת אִם מוֹת וְלֹא חֲסִדִּית וְג'** 'And thou wilt not, if I should die, thou wilt not cut off,' etc. But again, what we should *expect* is '**וּאִם מוֹת אִם מוֹת לֹא חֲסִדִּית חֲסִדִּית וְג'**.'

15<sup>b</sup>-16. '**וְלֹא בַחֲסִדִּית וְג'** A third difficult passage. *V.* 15 will just admit of the rendering, 'And thou wilt not cut off thy kindness from my house for ever, *and not* (= yea, not) when Yahweh cuts off the enemies of David,' etc. But the repetition of **וְלֹא** is very awkward; and in *v.* 16 not merely is the covenant concluded with the *house* of David strange, but clause *b* is anacoluthic, and what is expected is not that Yahweh should require it from the hand of David's enemies, but from the hand of David himself, in case he should fail to fulfil the conditions of the covenant. LXX points to another and preferable reading, uniting 15<sup>b</sup> and 16, and treating the whole as a continuation of Jonathan's speech in 15<sup>a</sup> (as rendered in the last note): *καὶ εἰ μή, ἐν τῷ ἐξαίρειν Κύριον τοὺς ἐχθροὺς Δαυεὶδ ἑκαστον ἀπὸ προσώπου τῆς γῆς, εὐρεθῆναι* [cod. A *ἐξαρθῆναι*] *τὸ ὄνομα τοῦ Ἰωνάθαν ἀπὸ τοῦ οἴκου Δαυεὶδ* i.e. **וְלֹא<sup>2</sup> בַּחֲסִדִּית יְהוָה אֶת אִיבֵי דָוִד אֵיךְ מַעַל פְּנֵי הָאֲדָמָה יִכְרֹת** i.e. '**וְלֹא<sup>2</sup> בַּחֲסִדִּית יְהוָה אֶת אִיבֵי דָוִד אֵיךְ מַעַל פְּנֵי הָאֲדָמָה יִכְרֹת** = 'And when Yahweh cutteth off the enemies of David, each one from the face of the ground, *the name of* Jonathan shall not be cut off *from* the house of David.' The clause 'ובקש וג', which was incongruous in MT., is now in its appropriate place, in Jonathan's speech, as a final wish expressed by him on behalf of his friend: 'and may Yahweh require [Gen. 31, 39. 43, 9. Jos. 22, 23; cf. II 4, 11] it at the hand of David's enemies!' (viz. if they presume to attack or calumniate him). The reading is also supported by 24, 22, where Jonathan says to David, 'Swear to me now by Yahweh that thou wilt not cut off my seed after me, nor destroy my name out

<sup>1</sup> We.'s **וְלֹא אִם מוֹת לֹא חֲסִדִּית** is a form of sentence against analogy.

<sup>2</sup> We. Bu. **וְלֹא<sup>2</sup> אִם מוֹת** and *may not*...! (LXX, representing **וְלֹא** by *καὶ εἰ μή*, vocalized wrongly **וְלֹא<sup>2</sup>**: see below, on II 13, 26; and comp. Jer. 11, 21 LXX).

of my father's house.' Jonathan, being David's brother-in-law, and prescient that David will succeed Saul upon the throne, prays that when his enemies are destroyed—especially, in accordance with the usual Oriental custom (cf. 1 Ki. 15, 29. 16, 11. 2 Ki. 10, 6. 11, 1), the family of his predecessor—his own relationship with David's house may not be forgotten or disowned. David's acknowledgement of the obligation is recorded II 9, 1: cf. 21, 7. The expression נכרת שם מעם recurs Ruth 4, 10.

The passage is very difficult; and other suggestions have been made about it. Thus Smith reads: 'And if (וְלֹא), when Yahweh cutteth off the enemies of David, etc., the name of Jonathan should be cut off with the house of *Saul* (so Luc.), then will [or may] Yahweh require it at the hand of *David*;' i. e. should David forget the covenant, God will be the avenger. Upon this view אִבִּי will be a scribe's insertion to avoid the imprecation on David (cf. 25, 22. II 12, 14). For the constr. of לֹא, see *Lex.* 530, לו 1 b, לֹא ל 1 b: it occurs once (Mic. 2, 11) with a pf. and *waw* consec. in the apodosis. But with regard to all these restorations, it must be remembered that the separation of either וְלֹא or וְלֹא from its verb by a long intervening clause is very un-Hebraic: in ordinary Hebrew we should expect either יִכְרֹת וְ (or אִם) לֹא . . . . . וּבַחֲכִירִית, or (with בַּחֲכִירִית) the *resumption* of וְלֹא (or וְלֹא) before יִכְרֹת (cf. on v. 14-15<sup>a</sup>; and see more fully on 25, 26: *Tenses*, § 118 n.), though it may be doubted if there are any cases of this quite parallel to that of וְלֹא (or וְלֹא) here or in v. 14-15<sup>a</sup>.

17. [וְיֹסֵף יְהוֹנָתָן לְהִשָּׁבַע אֶת דָּוִד] 'And Jonathan made David swear again.' But this does not agree with the context. 'The impassioned entreaties addressed by Jonathan, vv. 14-16, to David might with some show of plausibility be termed an *adjuration* of David: as, however, they are entreaties *on behalf of himself*, they cannot be regarded as any special token of his love *towards* David. It follows that בִּאֲהַבְתּוֹ אֹתוֹ in v. 17 agrees only with the reading of LXX<sup>1</sup> וְיֹסֵף יְהוֹנָתָן לְהִשָּׁבַע לְדָוִד "And Jonathan sware to David again,"—i. e. repeated the oath of v. 13, that he would inform David if his father still meditated evil against him,—which also has the advantage of admitting of a strict interpretation: for v. 12 f. (to which the reference will now be) express an actual oath, whereas vv. 14-16 do not properly express an adjuration' (We.). With 17<sup>b</sup> cf. 18, 3<sup>b</sup>.

<sup>1</sup> Or (Bu. Sm.) אֶל דָּוִד (Jer. 38, 16).

18-23. The sequel to *v.* 10. Jonathan unfolds to David his plan for acquainting him with Saul's intentions towards him.

19. [ושלשת תרד מאד] For תרד LXX has ἐπισκέψῃ, i.e. תִּפְקֹד, incorrectly vocalized for תִּפְקֹד *thou shalt be missed* (so Targ. תתבעי, Pesh. ܬܬܒܥܝ), which agrees as it should do with מאד *greatly*, and is evidently right. To *go down* is an idea which, as used here (Jud. 19, 11 is different), would not be qualified by *greatly*: RV. *quickly* takes an unwarrantable liberty with the Hebrew.

שְׁלִשִׁי is a denom., *to do a thing the third time* (1 Ki. 18, 34), or, as here, *on the third day*<sup>1</sup>. Lit. 'and thou shalt act on the third day, thou shalt be missed greatly' = and thou shalt *on the third day be missed* greatly; cf. Is. 29, 4 וישפלת מארץ הרברי lit. 'and thou shalt be humbled, thou shalt speak from the earth' = and thou shalt *speak humbly* from the earth, the second verb, in each case, defining the application of the first. The principle is the same as that which underlies the idiom explained on 2, 3 אלה תרבו תרברו, though as a rule the two verbs are in the same tense (GK. § 120<sup>g</sup> end<sup>2</sup>).

האבן האול LXX τὸ ἐργαζ ἐκείνο: cf. *v.* 41, where מאצל הנגב is rendered ἀπὸ τοῦ ἀργαζ. Clearly, in both passages, the translators found before them the same word, which they did not understand, and therefore, as in similar cases (e.g. *v.* 20 Ἀρματταπει; 14, 1 al. Μεσσαβ), simply transliterated. And in both passages their reading, as compared with the present Hebrew text, has the presumption of originality in its favour. Here האול is a *vox nihili*; in *v.* 41 'beside the south' is a position which does not admit of being fixed, and from which, therefore, no one can be conceived as arising; at the same

<sup>1</sup> Expressions not quite identical, but analogous, are cited by Roed. from Arabic in the *Thes.*, p. 1427<sup>b</sup>.

<sup>2</sup> Better here (by the side of Is. 29, 4) than in § 120<sup>c</sup>, where the second verb is subordinate to the first (*Tenses*, § 163 *Obs.*, second paragraph).

Lagarde (*Bildung der Nom.*, p. 212) illustrates the combination of different tenses from analogous constructions in other Semitic languages: thus in Arabic يَنْظُرُ بَقِيَ = *he continued looking*, كَرَبَ يَذُوبُ = *he was nearly melting*; لَا يَكُونُ بَقِيَ there shall not have been left (Wright, *Ar. Gramm.* ii. § 10); and in Ethiopic ይመጽ: ሀላ: *he is about to come*, ወደፈ: ይብር: *it hath finished to lie = it is already laid*, Mt. 3, 10 (Dillm. *Eth. Gr.* § 89, 2, *Eth. Lex.* col. 932 f.).



time, there is the presumption that **אצל** was in both passages followed by some similar word. Restore, therefore, here (**הָאֲרֶגֶב הָלוּ** or **הָלְאוּ**<sup>1</sup>) and in *v.* 41 **מֵאֲצֵל הָאֲרֶגֶב הָלוּ** has occurred before in 14, 1, and is expressed here also by Pesh. (**אֶסֶל**): **אֲרֶגֶב** is a word which (cf. **רֶגֶב**) would naturally signify a *mound of earth*.

20. **וְאֲנִי**] Notice the emphatic pronoun.

**וְאֲנִי אֶשְׁלֵךְ בַּחֲצִים** [צֶרֶה] **אוֹרָה** LXX **וְאֲנִי . . . אֹרָה**, the claims of which are well stated by We. **אֶשְׁלֵךְ** will be construed as in *v.* 19, to which Jonathan's promise now forms the counterpart, 'And I on the third day will shoot to its side with arrows.' It is true, of course, that Jonathan in fact shoots but one arrow, and the boy at once runs to fetch it; but in the first *general* description of what Jonathan will do, the expressions 'shoot with arrows,' 'find the arrows that I shoot' are naturally used. As a **מוֹעֵד**, however, must evidently be carried out in accordance with the terms arranged, the fact that in *v.* 35 ff. no mention is made of the *three* arrows of MT. is an indication that they were not originally part of *v.* 20. **צֶרֶה**, though omitted in LXX, may be retained, but must be pointed **צֶרֶה** (i.e. **צֶדוּ**, referring to **הָאֲרֶגֶב**: see on II 21, 1). In MT. **צֶרֶה** (not **צֶרָה**, with **ה** *loc.*) is for **צֶרֶה** (referring to **הָאֲבֵן**), the *mappiq* being omitted, as occasionally happens (about 30 times), e.g. Ex. 9, 18; 2 Ki. 8, 6; Is. 23, 17. 18: Ew. § 247<sup>d</sup> (2); Stade, § 347<sup>c</sup>; GK. §§ 91<sup>e</sup> (under '3rd fem.'), 103<sup>g</sup>.

**לִּי** [לְשַׁלַּח לִּי] *so as to send it for me* etc. The reflexive **לִּי**, implying that the **שַׁלַּח** is done *with reference to* the speaker, or for his pleasure, cannot be properly reproduced in our idiom. Comp. on II 18, 5.

21-22. **הַחֲצִים**] LXX throughout have the sing., i.e. **הַחֶצִי**, an unusual form (see on *v.* 36<sup>b</sup>), which might readily be changed erroneously into a pl., as in MT.

21. **לֶךְ מִצָּא**] Either prefix **לֵאמֹר** (which is required in prose), or (Sm. Ehrl.) read **לְמִצָּא**.

**קָחְנוּ וּבֹאָה**] As the text stands, **קָחְנוּ** is addressed to *David*, the suffix relating to the lad: 'Fetch him and come.' We. reading with LXX **הַחֶצִי** (sg.) makes **קָחְנוּ** the end of the words addressed to the boy, 'fetch it,' and treats **וּבֹאָה** as beginning the apodosis. But though

<sup>1</sup> Like the sporadic **קָאֵם**, **דָּאֵן**, **לָאֵט**, **רָאֵשׁ** (II 12, 1): GK. §§ 7<sup>b</sup>, 23<sup>g</sup>, 72<sup>p</sup>.

החצי may be right, for the apodosis to be introduced by ו and the *imperative* is most unusual, if indeed it occurs at all in the OT.; if, therefore, this view of קחנו be adopted, it will be necessary to read either יבִּאֲתָ or (Bu. Sm.) בִּאֲתָ, for וַיִּבֹּאֲתָ; the latter is favoured by the corresponding לך in v. 22. With אין דבר, cf. Nu. 20, 19.

22. [שלחך] 'will have sent thee away' (*sc.* in the case supposed). The pf. as 14, 10; Lev. 19, 8; II 5, 24 (*Tenses*, § 17; GK. § 106<sup>o</sup>).

23. . . . [והדבר אשר] the *casus pendens*: GK. § 143<sup>a</sup>. The reference is to David's promise to shew kindness to Jonathan and his descendants in the future (*sv.* 14-16).

24-34. Jonathan, adopting the plan suggested by David (*sv.* 5-7), discovers what his father's intentions towards him are.

25. [ויקם יהונתן] LXX καὶ προέφθασεν τὸν Ἰωναθάν (Luc. more correctly αὐτὸν Ἰωναθάν), implying ויקרם. *Rose up* is out of place: the relative position of those at the table is described, and Jonathan *was in front*, opposite to Saul: the seat opposite to Abner was vacant. True, קדם commonly denotes *to come* or *go in front*; but not perhaps necessarily, and the use of the word here would closely resemble that in ψ. 68, 26 קדמו שרים the singers *were in front*.

26. [בלתי טהור] The only passage in which בלתי is used to negative an adj. (as elsewhere—at least in poetry—בלי, e.g. Hos. 7, 8). It negatives a subst. once, Is. 14, 6. See *Lex.* 116<sup>b</sup>.

[כי־לא טהר] LXX ὅτι οὐ καθαρίσται = כִּי־לֹא טָהַר, which relieves the tautology of MT.: 'he is not clean; for he hath not been cleansed.' As thus read, the clause will state the ground why Saul supposed David to be still בלתי טהור.

27. [ויחי ממחרת החדש השני] Keil: 'And on the morrow of the new-moon there was the second (day),'—a fact so patent as hardly to be worth recording. Better with LXX (and substantially RV., for the word cannot be *understood*) insert בַּיּוֹם before השני, 'on the morrow . . . , even on the second day.' A slight redundancy of expression is not out of harmony with Hebrew style, especially when, as here, the 'second day' will suggest to the reader a repetition of the scene described, v. 24 f. On ממחרת, see GK. § 80<sup>g</sup> n.

29. [והוא צוה־לִי אחי] Cf. ψ. 87, 5 והוא יבוננה עליין 'and *He* will establish it, even the Most High.' The unusual form of expression

may have been intended to suggest that David had received the command from one whom he would not willingly disobey. But it does not read naturally. We. Bu. would read וְהָא *and lo* (Gen. 47, 23. Ez. 16, 43†; cf. Aram. הָא). For the words quoted LXX express וְהָא צִוּוּ לִי אֶחָי. This, or וְהָא צִוּוּ לִי אֶחָי, is most probable (note 'my brethren' just below).

אֶחָי in pause for אֶחָי: see GK. § 29<sup>v</sup>. So הֶחָרֵב, but הֶחָרֵב.

30. בֶּן נְעוּת הַמְרֵדוֹת Commonly rendered 'son of a perverse<sup>1</sup> woman (נְעוּת being ptc. Nif. fem.) in respect of rebelliousness.' The expression is, however, peculiar, and excites suspicion. The genitive is attached commonly to a descriptive adj. for the purpose of defining it (Ew. § 288<sup>c</sup>; GK. § 128<sup>v, y</sup>): thus (a) בֶּן לֵב pure of heart, נְקִי כַפַּי clean of hands; (b) אֶבֶר עֲצוֹת perishing in regard to counsels; נְשׁוּי פֶשַׁע forgiven in respect of transgression; (c) קָרַת תָּעֵם: (Pr. 11, 22) a woman turned aside in respect of discretion (= turned aside from discretion); שָׁבִי פֶשַׁע (Is. 59, 22) = those turned back from transgression; שׁוֹבֵי מִלְחָמָה (Mic. 2, 8) = averse from battle. מְרֵדוֹת, however, does not define נְעוּת, but repeats the same idea under a different form. Further, מְרֵדוֹת, if derived from מָרַד to rebel, ought by analogy (cf. מְלַכִּית, יִלְדוֹת, עֲבָדוֹת: Ol. § 219<sup>a</sup>; GK. § 86<sup>k</sup>) to be pointed מְרֵדוֹת (with aspirated ר). On these grounds, Lagarde, in a note on the expression (*Mittheilungen*, i, 1884, p. 236 f.) contends that מְרֵדוֹת is not derived from מָרַד, but corresponds to the Syr. ܠܘܣܬܐܕܝܢܐ discipline (from ܠܘܢ to discipline); and connecting נְעוּת with ܐܘܪܝܐ to go astray, leave the right path, he renders the phrase 'son of a woman gone astray from discipline,' comparing the Arabic expression (Lane, p. 2305<sup>b</sup>) وَلَدٌ غَيَّيَّةٌ son of a woman gone astray, i.e. son of a whore. But though Lagarde's argument is philologically just, the distinctively Syriac sense which it postulates for מְרֵדוֹת is not probable<sup>2</sup>.

<sup>1</sup> Used (N. B.) in EVV. not in its modern sense, of *contrary*, but in the etym. sense of *perversus*, *διεστραμμένος* (Prov. 11, 20 βδελύγμα Κυρίῳ διεστραμμένοι ὁδοί), i.e. *twisted, crooked*; of one pursuing crooked and questionable courses (cf. the writer's *Deuteronomy*, on 32, 5, p. 353).

<sup>2</sup> But Lagarde is unquestionably right in maintaining that in נְעוּת and its derivatives *two* roots, distinct in Arabic, have, as in many other cases (see *Tenses*<sup>3</sup>, § 178 (pp. 230-232); and cf. on 15, 29), been confused in Hebrew, viz. ܐܘܪܝܐ to bend (e.g. in Is. 21, 3 נְעוּתִי מִשְׁמַע; ψ. 38, 7); and ܐܘܪܝܐ to err, go astray





where confined to poetry, and expresses the idea of *consumption*, *destruction* (usually with עשה, as Is. 10, 23), not that of *complete determination*. בָּלָתָה (LXX, We. etc.) for בָּלָה היא is certainly a more idiomatic expression (cf. *sv.* 7. 9), and is to be preferred.

34. [מעם השלחן] Cf. 2, 33 (*Lex.* 769<sup>a</sup>).

35-39. Jonathan acquaints David with Saul's intentions.

36. . . . וְהָנֵעַר רִיחַו See on 9, 5. For the idiomatic *fut. instans*, מורה, cf. 10, 8. 24, 5. 1 Ki. 2, 2; and on 3, 11.

הַחֲצִי] So 37 *bis*, 38 Kt., 21 f. (LXX), and 2 Ki. 9, 24 MT. Probably a genuine alternative form of חֵין (Ew. § 186<sup>e</sup>). Though the pl. in Hebrew is הַחֲצִים, the form in Arabic (حُطَيِّمٌ) and the plural in Eth. (ሕሕዳ፡ ሕሕዳ፡ Dillm. col. 134) shew that there is a parallel form, the root of which is a ל"ה verb.

38. [מהרה חושה] מהרה *before* the verb which it qualifies, as 2 Ki. 1, 11 מהרה רדה ψ. 31, 3 מהרה הצילני; and (for the sake of the rhythm) 37, 2. Is. 58, 8. Ehrlich's note is arbitrary.

וַיָּבֵא LXX, Pesh. Vulg. וַיָּבֵא, which is preferable.

40-42. The final parting between Jonathan and David.

40. [אשר ל'] 17, 40. 21, 8. 24, 5. 25, 7. 11 3, 8. 1 Ki. 1, 8. 33. 49. 4, 2. 10, 28. 15, 20. 22, 31. 2 Ki. 11, 10. 16, 13<sup>b</sup>. Not always with a *compound* expression. Cf. GK. § 129<sup>h</sup>.

41. [מאצל הנגב] See on *v.* 19.

עַד הַגִּידֹל] There seems no occasion to alter this; and עַד הַגִּידֹל (with the inf. *abs.*) is unparalleled Hebrew.

42. [אשר] = *in that, forasmuch as*, Gen. 30, 18 etc.: cf. on 15, 15.

נִשְׁבְּעִנִּי] Though an oath is not expressly mentioned, an agreement such as that of *sv.* 14-16 would be naturally sealed with one (cf. 24, 22). For 'לאמר וג', see *v.* 23.

21, 2. נָבָה] So 22, 9: cf. דִּרְבָּנָה Ez. 25, 13; also the anomalous punctuation הֶ— in the imper. דַּעַה Pr. 24, 14, and 1 and 3 pers. impf. *ch.* 28, 15 וַאֲקַרְבָּה (but see note), and ψ. 20, 4 יִרְשָׁנָה. See GK. § 90<sup>i</sup> (*end*); Ew. § 216<sup>c</sup>; Stade, § 132.

Nob, as Is. 10, 32 shews, was a place between 'Anathoth (now 'Anāta, 2½ miles N.E. of Jerusalem) and Jerusalem, whence the Temple hill could be seen; perhaps a spot on the *Rās el-Meshārif*, 1 mile N. of Jerusalem, a ridge from the brow of which (2685 ft.) the pilgrim along the north road still catches his first view of the holy city (2593 ft.). See NOB in *DB*.

[אחימלך] 'LXX Αβειμελεχ, as also in *ch.* 22, 23, 6, 26, 6. ψ. 52, 1 : on the contrary, Αχειμελεχ 30, 7. II 8, 17. The same mistranscription occurs in 1 Ch. 18, 16 MT., where LXX has rightly Αχειμελεχ,' We. (the readings of LXX as given by Swete).

[ויחרר . . . לקראת] as 16, 4.

[וַיֵּשׁ אִין אַתָּךְ] Cf. Gen. 40, 8 וַיֵּשׁ אִין אַתָּךְ. Jud. 13, 9, 16, 15 וַיֵּשׁ אִין אַתָּךְ (but Nu. 20, 5 וַיֵּשׁ אִין אַתָּךְ [p. 71]). See *Lex.* 34<sup>b</sup> top.

3. [איש אל ידע] The same expression, Jer. 36, 19, 38, 24. מאומה as regards anything = at all.

[יודעתי] Po'el from ידע, according to Ew. § 125<sup>a</sup>, 'to make a person know a thing in order to determine him to act accordingly' = *to direct*. But this explanation requires more to be supplied than is probable. LXX διαμεμαρτύρημαι, which points to a reading יוערתי, Po'el from יעד (see p. 77 bottom), in Qal to *designate* or *appoint* (a place, II 20, 5; a person, Ex. 21, 8, 9): hence in Po'el with a sense in which it is difficult to perceive the characteristic force of the 3rd Arabic conjugation (Wright, *Arab. Gr.* i. § 43: comp. above, p. 152 *n.*), but which is at least that of the corresponding form (from وَعَدَ to *promise*) in Arabic, as وَعَدْتُ Arnold, *Chrestom. Arab.*, p. 197, 10; Qor. 7, 138; 20, 82 وواعدناكم جانبا الطور الأيمن and *we appointed you* to the right side of the mountain. So here, 'the young men *I have appointed* to the place of such and such a one.' The Hif. הועיר is used in a similar, but specially *forensic*, sense Jer. 49, 19=50, 44; Job 9, 19. Dr. Weir however writes: 'Is it not rather יעדתי? comp. Jer. 47, 7 ויעדה.' The Qal would certainly seem to express all that is required.

[פלני אלמני] So Ru. 4, 14: in Dan. 8, 13 פלמני—the *one* example of a real contraction which the Hebrew language affords. מִלֵּן (Qor. 25, 30) and פִּחֵן are used in the same sense, perhaps derived from the root of פָּלָה, and meaning properly a *separate, particular* one. אלמני perhaps signifies *one whose name is withheld* (from אלם *to be dumb*). Ew. § 106<sup>c</sup> renders, 'ein gewisser verschwiegener.'

4. [ועתה מה ונ'] Keil, RV. and others: 'And now what is under thine hand? Five loaves of bread give into my hand, or whatsoever there is present.' But this leaves the emphatic position of חמשה לחם

unaccounted for: and how could David ask specifically for five loaves, when his previous words had just implied that he did not know whether Ahimelech possessed them? Read, with LXX (A, Luc.)  $\epsilon\lambda\ \epsilon\lambda\sigma\iota\nu$  (in B the first  $\epsilon\lambda$  has dropped out),  $\text{אֵם}$  for  $\text{מֵה}$  ('And now, if there are under thy hand five loaves of bread, give them into my hand, or whatsoever there is present'); or else (Ehrlich),  $\text{מֵה־יֵשׁ חֶחֶת}$ , i.e. that which is here present, as 13, 16. Gen. 19, 15. Jud. 20, 48. An idiomatic use of the *Nif.* of  $\text{מָצָא}$ .

5.  $\text{אֵל חֶחֶת יָדִי}$  The use of  $\text{אֵל}$  here is destitute of analogy. In Jer. 3, 6. Zech. 3, 10. Ez. 10, 2  $\text{אֵל חֶחֶת}$  of course expresses *motion* under. Here it is simply a corrupt repetition of  $\text{חֵל}$ .

$\text{לֶחֶם קָדֵשׁ יֵשׁ}$  The position of  $\text{יֵשׁ}$  after  $\text{קָדֵשׁ}$  is partly for variety (after the preceding clause with  $\text{אֵין}$ ), partly for emphasis: comp. Is. 43, 8  $\text{יֵשׁ וְיִצְיָנִים}$ ; and  $\text{אֵין}$  similarly, Lev. 26, 37. Mic. 7, 2  $\text{וַיֵּשֶׁר}$   $\text{בְּאֶרֶם אֵין}$ . Pr. 17, 16. 25, 14 (cf. Gen. 2, 5. Is. 37, 3 al.).

6.  $\text{כִּי אֵם}$  apparently, as Jud. 15, 7, with the force of an oath: see Ges. s. v. who renders *hercle*.

$\text{אִשָּׁה}$  a good example of a sing. term used collectively. For other rather noticeable instances see Gen. 30, 37  $\text{מִקָּל}$  (note the following  $\text{הִנֵּה}$ ). Jud. 19, 12  $\text{עִיר}$  (followed by  $\text{הִנֵּה}$ ). 21, 16  $\text{אִשָּׁה}$  as here). Jer. 4, 29<sup>b</sup>  $\text{עִיר}$  (note  $\text{בָּהֶן}$ ). Cf. GK. § 123<sup>b</sup>. Also in  $\text{אִישׁ יִשְׂרָאֵל}$ , etc. (14, 24, and often); and with certain numerals (as  $\text{שְׁלֹשִׁים אִישׁ}$ ), GK. § 134<sup>e-h</sup>.

$\text{עֲצֶרֶת־לָנוּ}$  kept away (viz. by a religious *taboo*, on account of war being a sacred work) *in reference to us*, i.e. (Anglice) *from us*: cf.  $\text{ל}$  construed with verbs of removing or withholding in  $\psi$ . 40, 11; 84, 12; Job 12, 20; and in the Syr.  $\text{ܚܝܝܬܝܢ}$ . War was regarded as sacred; and the prohibition of women to men engaged in it is wide-spread (DB. iv. 827<sup>b</sup>; W. R. Smith, *Rel. Sem.*<sup>2</sup> 455).

$\text{כַּתְמוֹל שְׁלֶשֶׁם וְג'}$  'as heretofore (i.e. on previous occasions), when I have gone forth (viz. on a military expedition), so that the gear (clothes, arms, etc.) of the young men is holy, even though it is a common (i.e. not a sacred) journey; how much more so [*Lex.* 2], when to-day they will be consecrated with (their) gear?'—a distinction being drawn between expeditions of an ordinary kind,

and campaigns opened by consecration of warriors (cf. the Heb. expression to 'consecrate' war, and warriors: Mic. 3, 5. Jer. 6, 4. 22, 7. 51, 27. 28. Is. 13, 3. Joel 4, 9), and David hinting that his present excursion is of the latter kind, and that the ceremony of consecration will take place as soon as he joins his men (so W. R. Smith, *Rel. Sem.*<sup>2</sup> 456; Now.). כַּחמֶל שֶׁלֶשֶׁם always means *as heretofore* (e.g. Gen. 31, 2. 5. Ex. 5, 7), not (as EVV.) 'about these three days;' and for the rend. here adopted (which places the greater break at 'gone forth'), we must move the *zāqēf qāṭōn* from שֶׁלֶשֶׁם to בַּצֹּאֲתֵי. Read also יִקְדָּשׁוּ (LXX, Pesh. We. al.) for יִקְדָּשׁ. Kennedy, however, renders the last clause, 'how much more to-day will they be consecrated with (their) gear?' (viz. by the consecrated bread being put into their wallets, and so, according to ancient ideas (Lev. 6, 27 [for *be* read *become*], Ez. 44, 19; see *DB.* ii. 395), conveying the contagion of 'holiness' to them): *Lex.* אף כי 3.

7. [לֶחֶם הַפָּנִים] *Presence-bread*, i.e. bread set out in Yahweh's presence, and designed originally as His food. See the writer's note on Ex. 25, 30; and *DB.* s.v. SHEWBREAD.

הַמוֹסְרִים The plur. might be explained as a reference to the separate loaves (cf. עֶשְׂרֵה הַמִּשֶּׁה לֶחֶם): but this does not accord well with הִלָּקְהוּ at the end of the verse. It is better, therefore, either to read there הִלָּקְהֶם with LXX, or to suppose that the final ם in מוֹסְרִים has arisen by error from the first ם of the word following, and for הַמוֹסְרִים מַלְפָּנֵי (cf. on 1, 24) to restore הַמוֹסֵר מַלְפָּנֵי. Comp. Jer. 29, 9 (read הִלָּקְהִים); 36, 21 (rd. עַל, in accordance with idiom); Jos. 10, 21 (אִישׁ); 2 Ch. 28, 23 (rd. עֲוִירִים); Hab. 1, 16 f. (rd. בְּרִיא); Job 27, 13 (rd. מַאֲל). See further instances in *ZAW.* 1886, 211-213 (some doubtful). On the other hand, sometimes a repeated letter has dropped out, as *ch.* 17, 17. II 3, 22. Is. 45, 11 (read תִּשְׁאֲלֹנִי with Hitzig, Weir, Cheyne, al.). Dt. 15, 14 (p. 133 n.); and probably *ψ.* 42, 2 (אִילָת), 45, 7 (בִּסְאֵךְ בְּאֵלֵהֶם): Edghill, *Evid. Value of Prophecy*, 252).

8. [נַעֲצֹר] i.e., probably, *detained* in the precincts of the sanctuary, and precluded from entering it, by some ceremonial impurity. Comp. Jer. 36, 5 יְהוֹה לִבּוֹא בֵּית יְהוֹה; Neh. 6, 10.

אֲבִיר [אֲבִיר] is not *chief* (RV.), but *mighty*, which, however, does not well agree with הַרְעִים, *might* or *heroism* being hardly a



quality which in a shepherd would be singled out for distinction. Read, with Grätz, הָרָעִים for הָרָעִים, 'the mightiest of Saul's runners,' or royal escort (so Now.): Saul's רָעִים are mentioned afterwards, 22, 17. In a runner, strength and size, such as אַבִּיר—elsewhere, it is true, only used in poetry—connotes, would be a qualification which the narrator might naturally remark upon.

LXX has νέμων τὰς ἡμίονους Σαουλ, whence Lagarde (*Bildung der Nomina*, p. 45 n.) would restore אַבִּיל הָעֵיִרִים *manager of Saul's young asses* (Jud. 10, 4. 12, 14): cf. אֹבִיל, the name of an Ishmaelite, the overseer of David's camels (עַל הַנִּמְלִים) 1 Ch. 27, 30. 'Ibil in Arabic is a *herd of camels*, 'abila (denom.) is to *be skilled in managing camels*, and 'abil (adj.) is *skilled in the management of camels*; hence אַבִּיל, more generally, *manager* (of animals). The suggestion is ingenious: but the strong Arabism is hardly probable: and the n. pr. אֹבִיל is not Hebrew, but *Ishmaelite*.

9. [וְאִין יֵשׁ] The combination אִין יֵשׁ occurs ψ. 135, 17; hence אִין here is commonly regarded as an anomalous punctuation for אִין; cf. עִירָה Gen. 49, 11. שִׁיתוֹ Is. 10, 17. עִינוֹת Pr. 8, 28 (for what, by analogy, would be עִירָה, שִׁיתוֹ, עִינוֹת: Kö. ii. 483; GK. § 93<sup>v</sup>). So Kimchi, Ges. Ew. § 213<sup>e</sup>, 286<sup>b</sup>; Stade, § 194<sup>e</sup> (2). Delitzsch, however (on ψ. l.c.), treats אִין as equivalent to the Aram. אִין *num?* אִין occurs in the Palestinian Targums = *if* (ψ. 7, 4. 5 etc.), also = *in indirect* questions, and = *אם*, where the answer *No* is expected, Job 6, 12 אִין חִילָא הִיךְ אַבְנִיָּא חִילִי 10, 4<sup>b</sup>. 5<sup>b</sup>. 11, 7<sup>b</sup>. 13, 9<sup>b</sup>: and אִין אִית (= Heb. אִם יֵשׁ) occurs (e.g.) simply = *if there is* . . . ψ. 7, 4<sup>b</sup>. Job 33, 23<sup>a</sup>. 32<sup>a</sup>; Job 6, 6<sup>b</sup> אִין אִית טַעַם וְגו' *or is there taste in the white of an egg?* in an indirect question, ψ. 14, 2 אִית לִמְחֲמִי אִין אִית Lam. 1, 12. But though the *punctuators* may have thought of this, or (Kö. ZAW. 1898, 242 f.) of the *'in* underlying the later אִלֵּי, such a pronounced Aramaism is not probable in an early narrative, clearly of Judaic origin; and it is better to read simply וְאִם,—אִם having the same interrog. force as in Gen. 38, 17. וְאִי and *where* . . . ? (Klo. Sm.) is not probable. Ehrl. וְאִלֵּי and *perhaps*.

[נַחֲוִין] only here. נַחֲוִין is stated to mean *instilit ursitque rogando*; so *possibly* נַחֲוִין may have meant *pressed on*. But the root is a doubtful one in Heb.; and perhaps נַחֲוִין *urged on*, from אָוִין to *urge* (Ex. 5, 13), should be read.

10. [לוטה] Is. 25, 7. 1 Ki. 19, 13 וְיִלָּט פָּנָיו בְּאַדְרָתוֹ; II 19, 5 לֹא־אֵט. [אם-אֶתָּה תִּקְחֶלֶךְ קַח] If thou wilt take *that* for thyself, take it. Cf. for the position of אֶתָּה, Ex. 21, 8 Qrê לוֹ (opp. to לָבֵנוּ, v. 7), and p. 35; also on 15, 1.

[בְּנֵה] Elsewhere always pointed בָּנָה.

11. [נת] See on 6, 17.

12. [מִלֵּךְ] an anachronism, generally explained now as is done by Bu. Sm. Dh. Kenn. Ehrlich, however, would read מִכָּה (18, 27).

14. [וַיִּשְׁנו אֶת-מַעְמוֹ] 'And he changed it, (even) his understanding (25, 33).' The anticipation of the object of a verb by a suffix is common in Aramaic; but, though cases occur sporadically in Heb., it is not a genuine Heb. idiom; and while there are no doubt instances in which for distinctness the original writers explained the suff. by the addition of the object, there are others in which the combination is open to the suspicion of being due to a faulty or glossed text, or, in late Heb., to Aramaic influence.

Comp. Ex. 2, 6 וּתְרָאָהּ וְתִרְאֶהּ אֶת-הַיֶּלֶד and *she saw him, the child*, 35, 5 (P) בָּאֵשׁ חֲשַׁרְפֵּנוּ אֶת אִשְׁרָ בּוֹ הִנֵּנִי (יִבְיָא, rd. ?) וַיִּבְיָאָהּ אֶת תְּרוֹמַת יִי, 1 Ki. 19, 21 בְּשָׁלֶם הַבָּשָׂר (LXX om. (ה)בָּשָׂר). 21, 13 אֶת-נְבוֹת . . . וַיַּעֲרֶהוּ, 2 Ki. 16, 15 Kt. Is. 29, 23 (render, with Hitzig, 'when his children see it, the work of my hands,' etc.; but many regard יִלְדָיו as a gloss). Jer. 9, 14 הֲנִי מֵאֲבִילָם הֲנִי מֵאֲבִילָם (LXX om. (א)ת העם הזה). Ez. 3, 21 (read הוֹהֲרֵת הוּא). 44, 7 שִׁיתֵּמוּ נְדִיבָמוּ (om. לְחַלְלֵם אֶת בֵּיתִי with LXX). Pr. 5, 22. ψ. 83, 12 שִׁיתֵּמוּ נְדִיבָמוּ 'make them, (even) their nobles,' etc.<sup>1</sup>. Here the emphatic anticipation of an object such as טַעְמוֹ is not probable, and the form of the suffix—rare even in strong verbs (see on 18, 1)—is found only once besides with a verb לָ"ה, II 14, 6, where there are *independent* grounds for questioning its correctness. No doubt וַיִּשְׁנו is an error of transcription for וַיִּשְׁנָה. So Ol. p. 547; Stade, § 143<sup>o</sup>; Kön. i. 546.

<sup>1</sup> Comp. Ew. § 309<sup>o</sup>; GK. § 131<sup>o</sup>. There are also other types, as Jer. 48, 44 כִּי בֹא עֲלֶיהָ עַל בָּבֶל שׁוֹדֵד 51, 56 כִּי אֲבִיא אֵלֶיהָ אֶל מִוֹאֵב שְׁנַת פִּקְדָתָהּ (so often in Syr., as II 11, 3. 12, 5 Pesh.; comp. above, on 5, 3); and with the suffix in the *genitive*, as Ez. 10, 3. 42, 14. Job 29, 3 (GK. § 131<sup>o</sup>); and in Ch., in a form recalling strongly Syriac usage, 1 Ch. 5, 26 וַיִּגְלֹם לִי. 23, 6. 2 Ch. 25, 10. 28, 15. For the Mishnic usage, see Segal, *Mishnaic Hebrew*, p. 82 ff. Only with one word, the interrog. אֵי, does the apparent pleonasm appear to be idiomatic: Is. 19, 12 אֵי מִלֵּךְ חֲמַת Where are they, then, thy wise men? 2 Ki. 10, 13 אֵי מִלֵּךְ חֲמַת (in the ||, Is. 37, 13 אֵי). Mic. 7, 10 אֵי יְהוָה אֱלֹהֶיךָ.

[בעיניהם] Read לעיניהם : בעיני פ', as Ehrlich rightly observes, is used always idiomatically to denote *in the opinion of* (so even Pr. 1, 17).

[ויתהלל] and he behaved himself madly. The word recurs, applied metaphorically, Nah. 2, 5. Jer. 25, 16. 51, 7.

[בירם] in their hands, i. e. as they sought to restrain him (Th. Ke.). ויִיָּתוּ Pi'el from תָּנָה, with anomalous *gamez*, for ויִיָּתוּ, i. e. *scratched*, made meaningless marks. But LXX ἐτυμπάνιζεν i. e. ויִיָּתַף and he drummed on the doors of the gates,—‘a more suitable gesture for a raving madman’ (Kp.). So moderns generally: cf. GK. § 75<sup>bb</sup>.

16. [חסר וג'] ‘Am I in lack of mad men?’—The question is indicated by the tone of the voice: see GK. § 150<sup>b</sup>. Cf. on 11, 12; and 22, 7. 15.

[את־זה] See on 10, 27.

[עלי] *il.* upon me, i. e. to my trouble: Gen. 48, 7 עלי.

22, 1. [מערת עדלם] So II 23, 13 = I Ch. 11, 15<sup>+</sup>. It is remarkable that the מערה is afterwards, both here, *vs.* 4. 5, and in the other passage, II 23, 14 = I Ch. 11, 16, spoken of as a מצודה. Can a מערה be also termed a מצודה? A מצודה is a mountain-stronghold (ψ. 18, 3); and in Jud. 6, 2. Ez. 33, 27 מערות and at least מַצְדּוֹת (Is. 33, 16) are named side by side as *different* kinds of hiding-place. We. answers the above question in the negative; and believes that both here and in II 23, 13 = I Ch. 11, 15 מערת עדלם is an old error for מצודת עדלם the *stronghold* of ‘Adullam (so Bu. Now. Sm. Kitt. Kennedy<sup>1</sup>, Buhl, *Geogr.* 97, Ehrlich).

‘Adullam is mentioned in Jos. 15, 35, next before Sochoh and ‘Azēkah, among the cities of the Shephēlah. This at once shews that it cannot be *Khareitun*, about 4 miles SE. of Bethlehem, with which, since the twelfth century, tradition has identified it. Clermont-Ganneau identified it in 1871 with ‘*Id el-miyeh*, 2½ miles SE. of esh-Shuweikeh (see on 17, 1), supposing the ancient name to have been transformed by a popular etymology into one of similar sound, significant in the vernacular (*PEQS.* 1877, p. 177). ‘*Id el-miyeh* is ‘a steep hill, on which are ruins of indeterminate date, with an ancient well at the foot, and, near the top, caves of moderate size’ (*EB.* s.v.). The site is suitable, but not certain (*H.G.* 229 f.).

As regards the meaning of ‘*Adullām*, Lagarde (*Bildung der Nomina*, 54) derives it plausibly from عُلُّ to turn aside (ψ. 119, 157; Lane, p. 1973), with the formative

<sup>1</sup> ‘The expression *cave of Adullam*, which has passed into a proverb among us, is due to a corruption of the similar Heb. word for “stronghold” in *v.* 4’ (*Century Bible*, ad loc.).

affix  $\text{מָרָה}$  (Ol. § 216<sup>a</sup>; Stade, § 293; Barth, *Nominalbildung*, 352 f.; cf. GK. § 85<sup>b</sup>), found frequently in proper names (מָרָה, בְּלָעָה, &c.), so that the word would signify originally a *retreat*. Heb. proper names have in many cases preserved roots not otherwise found in the OT.

אדלם] 'Adullam being in the Shephēlah, and David's brethren, presumably, on the high ground of Bethlehem (2550 ft.), 12 miles to the ENE. So Gen. 38, 1. II 23, 13.

2. כל־איש אשר־לוֹ נֶשֶׁה Cf. Is. 24, 2 'as (one) who has a lender (creditor).'

Jud. 18, 25; cf. Job 3, 20; and on 1, 10.

3. **מַצְפָּה מוֹאָב**] There are several places in Palestine, both E. and W. of Jordan, called **הַמַּצְפָּה**, or **הַמִּצְפָּה**, 'the *outlook-point*;' and the situation of this one is not known.

אתכם . . . יצא] If the text be sound, these words can only be rendered 'come forth (to be) with you.' But the case is not one in which such a strongly-marked pregnant construction would be expected. LXX γυνέσθωσαν, Pesh. ܡܢܝܢ, Vg. *maneant*. Read probably, not יֵצֵא (Bu. al.), but יָצַי (Ehrl.), which is closer to יצא, and is used specifically of being *left behind* in a place, Gen. 33, 15. Ex. 10, 24. For אתכם LXX has παρὰ σοὶ = אִתְּךָ; so Sm. Bu. (cf. v. 4<sup>a</sup>).

4. וַיְנַחֵם] 'led them (so as to be) in the presence of the king of Moab.' Another pregnant construction, hardly less expected than the last. **אֵת פָּנָיו** is not used in conjunction with verbs of motion; and in Pr. 18, 16 **וּלְפָנָיו גְּדִלִים יְנַחֵם** the prep. is different. Targ. **וַאֲשֵׁרֵינוּ**, Pesh. **סַמְכָם** point to the punctuation **וַיְנַחֵם** (see Jos. 6, 23 Targ.; II 16, 21 Pesh.) *and he left them*, which is altogether to be preferred. (LXX καὶ παρέκάλεισε = וַיְנַחֵם.)

במצודה] i. e. the 'hold' of 'Adullam: see on v. 1.

5. במצודה] Pesh. בַּמְצִפָּה (cf. *v.* 3), which, as the 'hold' was in the land of Judah, seems to be correct.

הרת The site of Hêreth is not known. LXX has ἐν πόλει Σαρεικ. Conder's *Kharās*, a village on a wooded mountain, 4 miles SE. of 'Id el-miyeh (*Tent Work*, 243), does not agree phonetically. The suggestion that הרת is an Aramaism for חֲרִישׁ *wood* is very precarious: in Targ. חורשא corresponds to חֲרִישׁ (14, 27 al.); and the rare חריותא (Levy, *ChWB*. 286<sup>b</sup>) does not mean 'wood.'

וּבִאֲתֶּלֶךְ] The reflexive ל (Lex. 515<sup>b</sup> bottom; GK. § 119<sup>s</sup>). Cf.



סעו לכם 1 Ki. 17, 3; and often in the imper., as Dt. 1, 7 לכם. עלי לך 40, 2, 13 עברו לכם 5, 27 שובו לכם Is. 40, 9.

6. [נורע] *known* = discovered: cf. Ex. 2, 14. Jud. 16, 9. II 17, 19.

[ואנשים] Read with LXX והאנשים.

[בגבעה] i.e. in Gibeah of Saul: see on 9, 1.

[אשל] 31, 13. Gen. 21, 33.

[ברמה] RV. 'in Ramah,' which is inconsistent with 'in Gibeah.' RV. *m.* 'in the height:' but רמה is not used of a 'height' in general (Ez. 16, 25 forms hardly an exception); and it is better to read with LXX ἐν Βαρυ (= בִּרְמָה) in the high-place (cf. 9, 12). Saul held his court under a sacred tree (cf. Jud. 4, 5 of Deborah administering justice under a תִּמְרָר), and in a sacred place.

[נצבים עליו] *stationed by him*, i.e. standing in attendance on him, על (and similarly על עמר) is said idiomatically of one standing *by* (lit. *over*: Lex. 756<sup>a</sup> ע) another (Gen. 18, 2, 28, 13), esp. of servants, or courtiers, in attendance on their master (*vv.* 7, 17. Gen. 45, 1; cf. with עמד Jud. 3, 19), or the people standing about Moses, as he sat to judge them (Ex. 18, 14<sup>b</sup>: cf. עִמָּד על 13<sup>b</sup>).

In clause *b* the series of ptcpp. describe the situation, as (e.g.) 1 Ki. 1, 40; 22, 10; 2 Ki. 6, 32.

7. [לכלכם (2)] is most probably an error for וכלכם; otherwise it will be an example of ל marking the accus., on which see 23, 10.

8. [בכרת וג'] 18, 3. 20, 8. 16: without ברית, as 20, 16.

[חלה] *is sick* because of me. This can hardly be right. In the *poetical* passage Am. 6, 6 the apathy of the boisterous revellers of Samaria is well described by the words ולא נִחְלוּ על שבר יוסף 'and feel no sickness by reason of Joseph's breach:' but the passage here is different. LXX πονών, which represents חמל in the passage of similar import 23, 21 כי חמלתם עלי. Hence Grätz, Klo. Bu. al. חָמַל: 'and none of you hath compassion on me.' Dr. Weir makes a similar suggestion: 'Is it חֲמִלָה? ["and there is no compassion on your part upon me:" cf. Gen. 19, 16] comp. 23, 21 LXX.'

[הקים . . . לארב] Cf. 13 לקום אלי לארב 'to rise up against me into (= so as to become) one lying in wait;' Mic. 2, 8 (reading, for עָמִי יָקוּם לְאוֹיֵב (תְּקוּמוּ יָקוּם, or יָקוּם, יָקוּם). LXX (in both verses) εἰς ἐχθρόν,

which Dr. Weir prefers, remarking that 'הקים is not suitable to אֶרֶב, but is so to אֵיב.' So Sm. Now, Ehrl.

9. [נצב על] נצב may mean here either merely *standing by* (Gen. 18, 2), or (*v.* 6) *standing in attendance* on Saul's עבדים (courtiers).

10. [וצירה נתן לו] the variation in order is pleasing in itself, and also gives a slight emphasis on צירה. Cf. 6, 14<sup>b</sup>. 7, 1<sup>b</sup>. Gen. 27, 16. 32, 17<sup>b</sup>. 43, 12. 13. 1 Ki. 11, 18 לו וּלְחָם אָמַר, etc.

13. [ושאול לו] the inf. abs., according to GK. § 113<sup>e</sup> (cf. § 113<sup>z</sup>), Ew. § 351<sup>e</sup>, Kön. iii. § 218<sup>e</sup>. After an *inf. c.*, as 25, 26. 33; cf. Ex. 32, 6.

14. [וּסָר אֶל מִשְׁמַעְתָּךְ] RV. *is taken into thy council*, following Ges. (*qui devertere solet ad colloquium tuum, qui interioris apud te admissionis est*), and Keil. This, however, assumes an unusual sense for סור, which is hardly justified by the parallels quoted, Gen. 19, 2. 3. Jud. 4, 18. 19, 12 (to 'turn aside' to *visit* a person). Probably for סר we should read with LXX, Targ. (ἀρχων, רַב) שֵׁר 'captain over thy body-guard' (על for אל; see on 13, 13), which would imply a position of responsibility, and close attendance upon the king. For this sense of מִשְׁמַעַת (lit. *obedience*, i.e. a body of men bound to obedience), cf. II 23, 23 (= 1 Ch. 11, 25) מִשְׁמַעְתּוֹ (Ch. על) אל וַיִּשְׁיֹמֶה דָּוִד אֶל: the word is also used in a concrete sense in Is. 11, 14 מִשְׁמַעְתָּם. So Ew. Bertheau (on 1 Ch. l. c.), Then. etc.

15. [החלתי] 'Have I begun?' The question is indicated by the tone (11, 12).

דבר [אל ישם ב'] lit. *to lay in*, i. e. to attribute to, as Job 4, 18: so שִׁים ל' Dt. 22, 8.

ובכל וג' LXX, Pesh. [בכל בית אבי], which is required.

17. [הרצים] the runners, or royal escort of the king: so 21, 8 (emended text). 1 Ki. 14, 27. 28 (= 2 Ch. 12, 10. 11). 2 Ki. 10, 25. 11, 4. 6. 11. 13. 19: cf. רָצִים לִפְנֵי II 15, 1. 1 Ki. 1, 5; and *ch.* 8, 11 וּרְצוּ לִפְנֵי מַרְכַּבְתּוֹ. If the emendation on 21, 8 is correct, Doeg will have been the most stalwart of Saul's 'runners.'

[ירם עם] 1 Ch. 4, 10: II 14, 19 (את); Jer. 26, 24 (את).

18. [דוּיג] Ew. § 45<sup>d</sup>. Kt. uses י in the Syriac fashion: the Qrê warns the reader to pronounce it softly, and not differently from דוּאג v. 9. 21, 8. Cf. p. 120 n.; and פְּתִיִּים beside פְּתָאִים (GK. § 93<sup>x</sup>).

[סב אתה] For the emph. אתה, cf. on 17, 56.

[ויפנע הוא] Note the emphasis expressed by the pronoun: as Ex. 18, 19. 22. 26 etc. (*Tenses*, § 160 note).

[אפור בר] So 2, 18. II 6, 14 (= I Ch. 15, 27)†. LXX, however, omits בר, probably rightly: for this 'ephod' is not worn, but 'borne,' by the priests (cf. on 2, 28).

20. [לאחימלך] GK. § 129<sup>b</sup> and 129<sup>e</sup>.

22. [סבתי] סָבָה in Biblical Hebrew is used somewhat peculiarly in I Ki. 12, 15 מַעַם י"י [2 Ch. 10, 15 נִסְבָּה] כִּי הִיְתָה סָבָה lit. 'for there was a turning about (i. e. a turn or change of affairs: LXX μεταστροφή) from Yahweh that he might establish his word,' etc.: in the philosophical Hebrew of the middle ages, it acquires the sense of *cause*. Hence this passage has been rendered, 'I have been the cause in (the death of) all the persons of thy father's house.' The legitimacy of this rendering is questionable. There is 'no evidence that סבה possessed the sense *cause* in Biblical times; nor is it probable, if it did, that סבב (in *Qal*) would be a denominative of it; and thirdly, even though there were a verb סבב to be the *cause*, its use with ellipse of the crucial word *death* is more than is credible. It is best for סבתי to read, with Th. We., חֲכָמִי I am guilty in respect of all the persons, etc.: cf. Pesh. لاسحب. The construction with ב as 'חטא ב' 19, 5, where Targ. has the same word in the *Ethp.* with the same construction, viz. אתחייב ב'.

23. [נפשי . . . נפשך] The suffixes must have been accidentally transposed: נפשי . . . נפשך (Th. We. Bu. etc.).

[כי משמרת אתה עמדי] 'For thou art a keeping with me,' i. e. shalt be jealously guarded with me. The abstract for the concrete, according to a usage of which there are many other examples in Hebrew (*Tenses*, § 189. 2): comp. Is. 11, 14 יובני עמון מְשַׁמְעָתָם LXX ὅτι πεφύλαξαι σὺ παρ' ἐμοὶ = עמדי אֶתְּהַ מְשַׁמְרֶתָּ (כ for מ, the two letters being very similar in the old character),—which has nothing to recommend it.

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<sup>1</sup> And the remarkable parallel in Moabitic: Mesha, line 28 מִשְׁמַעַת כָּל דִּיבֹן לְדִיבֹן lit. for all Dibon was obedience.

23—26. *David as an outlaw, in the Shephēlah, the Hill-country, and the Wilderness of Judah.*

23, 1. קַעִילָה] In the Shephēlah (Jos. 15, 44; see v. 33); now Qildā, a ruined village on a hill, on the E. side of W. eṣ-Ṣûr, 3 miles S. of 'Îd el-miyeh, 'the terraced sides of which are even to-day covered with corn,' so that we can understand why the Philistine raiders should have swarmed up the Vale of Elah and the Wādy eṣ-Ṣûr, past Sochoh and 'Îd el-miyeh, to rob the threshing-floors (cf. Cheyne, *EB.* s. v.; *H. G.* 230).

וְהֵמָּה שָׁמִים] *robbing* (without 'and they are'),—a circ. clause, like Gen. 15, 2. 18, 8 etc. (*Tenses*, § 160), and following another ptc., as 28, 14. II 15, 30. 2 Ki. 2, 12. Jer. 38, 22.

2. וְהָיְתָה . . . וְהָיְתָה] There is considerable irregularity in the punctuation of the 1 and 2 pers. of the conjugations (other than Qal) of ל"ה verbs: but the following points may be usefully noted:—

יְ is found always in Pu. Hof. (as הָרָאִיתָ Ex. 26, 30), and Nif. (except *once*, Gen. 24, 8 וְנִקִּיתָ); יְ is found always in 1 pl. (נָנוּ), and before suffixes, and in 2 sing. Pi.; and almost always in 2 pl. (as הִשְׁתַּחֲוִיתֶם), probably the only exceptions being הִרְבִּיתֶם Ez. 11, 6, and הִתְעִיתֶם Jer. 42, 20 Qrê (Kt. הִתְעִיתִים).

The irregularity is greatest in 1 and 2 sing. Hif. and Hithp. and in 1 sing. Pi.; but here יְ is very common in the first person, and יְ in the second (as always in Pi.; see above): thus we find הָבִיתִי 15 times, but הָבִיתָ 17 times; הִשְׁתַּחֲוִיתִי (3 times), but הִשְׁתַּחֲוִיתָ (4 times); הִעֲלִיתִי (10 times), but הִעֲלִיתָ (6 times; also הִעֲלִיתָ Ex. 32, 7. 40, 4†); הִרְבִּיתִי (12 times), but הִרְבִּיתָ (4 times; but 2 fem. הִרְבִּיתָ). A notable exception is צִוִּיתִי 5 times, but צִוִּיתָ 30 times; comp. also פָּלִיתִי 4 times, but פָּלִיתָ Nu. 25, 11†: כָּסִיתִי twice, but כָּסִיתָ 4 times. See Bō. i. pp. 410f., 429; in GK. § 75<sup>z</sup>,<sup>ee</sup> the usage might have been stated more clearly.

3. וְאֵף כִּי] = *and how much more, when*, as 2 Ki. 5, 13.

מַעֲרֻכּוֹת] Cf. 4, 2. 12. 16; 10 times in *ch.* 17; and II 23, 3.

4. רֹד קַעִילָה] Not from 'Adullam,—at least if this was at 'Îd el-miyeh (1468 ft.), which is *lower* than Qe'ilah (1520 ft.),—but presumably from the 'forest of Hēreth' (22, 5), which will have been somewhere in the higher, central part of Judah.

נִתֵּן] the *fut. instans*: see on 3, 11.

5. וַיִּנְהַג] The word used as 30, 2. 20, like the Greek ἄγεω.



6. There is some disorder in this verse: Abiathar fled to David, *before* he reached Qe'ilah; and clause *b* cannot be construed so as to yield an intelligible sense (as it stands it can only be rendered '(the) ephod *came down in his hand*')<sup>1</sup>. The simplest course is to read after **והוא עם דוד קעילה ירד** ו(ה)אפור בירו, with LXX (B), (so Bu. alt.), or (cf. Now., but *not* Luc.<sup>2</sup>) **ירד קעילה** ו(ה)אפור בירו. Even this change does not entirely relieve the verse of difficulty; for the sense required is *after* Abiathar fled, which is not strictly expressed by **בברכה אביתר**. AV. RV. 'that he came down with an ephod in his hand.' This (irrespective of the difficulty in clause *a*) yields an excellent sense: only it should be clearly understood that *it is no rendering of the Massoretic text* (**אפור ירד בירו**). AV. (and occasionally even RV.) sometimes conceals a difficulty by giving a sense that is agreeable with the context, regardless of the fact that the Hebrew words used do not actually express it: i.e. they implicitly adopt an emendation of the text. Comp. on 17, 20: 24, 20; 25, 30: and see Jer. 19, 13. Ez. 45, 21 RV. 48, 29 (**מנחלה** for **בנחלה**). Ley's proposal to read **את** for **אל** (ZATW. 1888, p. 222) does not touch the real difficulty of the verse.

7. **נִפַּר**] LXX  $\pi\acute{\epsilon}\pi\rho\alpha\kappa\epsilon\nu$  = **מָכַר** (comp. Jud. 4, 9). *Sold*, however, is here scarcely suitable. If the text be correct, the sense will be *to treat as strange* = *to alienate, reject* (cf. Jer. 19, 4 **וַיִּנְכְּרוּ אֶת הַמָּקוֹם הַזֶּה**), construed here pregnantly with **ביר**. But the context in Jeremiah is not parallel; and the figure here would be rather a forced one. Ch. 26, 8, in a similar context, we have **סָפַר**, which, however, would here give rise to an inelegant alliteration with the following **נסגר**. Perhaps Krochmal is right in suggesting **סָפַר**, which is construed with **פִּינֵר** in Is. 19, 4 in exactly the sense that is here required, and only differs from **נִפַּר** by one letter. The Versions, other than LXX, render only by a general term *deliver* (**מָסַר**, **מָסַר**, **מָסַר**, *tradidit*), from which nothing can be inferred as to the reading of the text which the translators had before them.

<sup>1</sup> It is moreover out of connexion with clause *a*: for according to all but uniform usage **ויהי** would be resumed by either **והוא** or **והוא** or **והוא**, but not by **אפור ירד** (*Tenses*, § 78 end).

<sup>2</sup> Luc. omits *καὶ αὐτὸς μετὰ Δαυείδ*, but otherwise agrees with B.

נִסְגַּר לְבוֹא] *hath shut himself in* (Ez. 3, 24) *in* (by) *entering* etc.

דִּלְתִּים וּבְרִיחַ Dt. 3, 5. 2 Ch. 8, 5; cf. 14, 6.

8. לָרֶדֶת] presumably from Gibeah of Saul (22, 6),  $2\frac{1}{2}$  miles N. of Jerusalem (on 9, 1).

9. מַחְרִישׁ] *was fabricating, forging*. Apparently a metaphor derived from the working of metal: cf. חָרַשׁ נַחֲשֶׁת Gen. 4, 22. 1 Ki. 7, 14. Elsewhere in this figurative sense only in Proverbs, and only there in Qal (3, 29 רַעַךְ רַעַךְ אֵל תַּחֲרֹשׁ עַל רַעַךְ רַעַךְ 6, 14. 18. 12, 20. 14, 22†). The position of עָלָיו makes it emphatic, *against him* (and not some one else): comp. Jer. 11, 19, and on II 15, 4.

10. שָׁמַע שָׁמַע] See on 20, 6.

לִשְׁחַח לְעִיר] So, with ל, Nu. 32, 15. שָׁחַח is construed so constantly with an accus. that, though there is a tendency in Heb. for Pī'el, and especially for Hif.<sup>1</sup>, to be construed with ל, expressing the *dativus commodi* (or *incommodi*), this is probably an instance of the use of ל to mark the accusative, such as is regular in Syriac, and occurs in Hebrew, rarely in the early and middle periods of the language, and with greater frequency in exilic and post-exilic writings. See 22, 7. II 3, 30 הֲרָנוּ לְאַבְנֵר (see note); Jer. 40, 2 לִירֵמְיָהּ . . . וַיִּקַּח . . . ψ. 69, 6 אֶתְּהָ יָדַעַת לְאוֹלֵתִי 73, 18 תִּשִּׁית לָמוֹ al.: Ew. § 277<sup>e</sup>; GK. § 117<sup>n</sup>; Lex. 512<sup>a</sup>.

11 f. בְּעָלִי קַעִילָה] This use of בְּעָלִים to denote the *lords* or *citizens* of a town is rare: Jos. 24, 11 (of Jericho). Jud. 9, 22 ff. (Shechem). 20, 5 (Gibeah). II 21, 12 and 2, 4 LXX (Jabesh of Gilead)<sup>2</sup>.

13. וַיִּתְּחַלְכוּ בְּאִשְׁרֵי יִתְחַלְכוּ Cf. 2 Ki. 8, 1 וַיִּגְוִרֵי בְּאִשְׁרֵי תַּגְוִרֵי; II 15, 20 וַיִּגְוִרֵי בְּאִשְׁרֵי תַּגְוִרֵי; וַיִּגְוִרֵי בְּאִשְׁרֵי תַּגְוִרֵי; comp. also Ex. 3, 14. 4, 13. 16, 23. 33, 19. Ezek. 12, 25. A Semitic idiom, copiously illustrated by Lagarde, in a note at the end of his *Psalterium Hieronymi* (1874), p. 156 f., especially from Arabic authors, and employed where either

<sup>1</sup> E.g. לִי הַחִיָּה to give life to, Gen. 45, 7; לִי הָרְחִיב to give width to, ψ. 4, 2 al.; לִי הִנִּיחַ II 7, 1; לִי הִרְבָּה Hos. 10, 1; לִי הִצְרִיק Is. 53, 11 to give right to. Comp. Ew. § 282; Lex. 511<sup>b</sup> 3 a; and Giesebrecht's careful study on this preposition, *Die Hebräische Praeposition Lamed* (Halle, 1876), p. 80 f.

<sup>2</sup> Comp. in Phoenician *CIS*. i. 120 הִרְנָה בְּעָלֵת בּוֹנֵתִי 'Irene citizen of Byzantium' (in the Greek Ἐρήνη Βυζαντία); and Cooke, *NSL*. p. 50.

the means, or the desire, to be more explicit does not exist. 'And they went about where they went about:' in the present case, no doubt, the vagueness of the expression corresponds with the reality. From Lagarde's instances may be quoted: **אונקלוס הִרְיִם מִהִשְׁתַּרְיִם** (Rashi on Gen. 20, 13, and elsewhere) Onqelos renders as he does render; **לִכְאֵן מָא קָאן** fuit quod fuit = missa haec faciam; **מָא אַנְתְּ אַגֵּי** age quod agis = non curo quid facturus sis, et liberam agendi ut vuleris potestatem tibi concedo; **מִן טֻלַע** emersit [ex undis] qui emersit = non attinet exponere qui et quot emerserint; **וּפִד עָלֵי קִסְרֵי אַבְרֹיִז** فیما کان یفد علیہ ad regem Persarum Parwêzum profectus est eo consilio quo profectus est = nil attinet explicare quaenam itineris causa ac ratio fuit: Arnold, *Chrestomathia Arabica*, p. 143, 7 nisi forte **מָא גִיֶרְהֶם** mutaverit eos quod eos mutavit = nisi forte nescio quae res eos mutaverit. Sm. quotes also Qor. 53, 16.

14. **בְּמִדְבָּר** i.e. in some part of the rocky and desolate region called the 'wilderness of Judah' (Jos. 15, 61-62, where six cities belonging to it are enumerated; Jud. 1, 16 [text very doubtful]; Ps. 63 *title*), bearing down by steep and rough descents to the Dead Sea, and extending some 15 miles from W. to E., and some 35 miles from N. to S. (*H. G.* 312,—followed by a vivid description of its wild and barren scenery). It begins in about the longitude of Ma'on and Carmel (23, 24. 25, 1), but becomes wilder and more desolate as it descends towards the Dead Sea.

**בְּמִצְדוֹת** (mountain-) *fastnesses*; cf. Is. 33, 16 **מִצְדוֹת סִלְעִים**. So *v.* 19. 29. Jud. 6, 2; and (in the sing.) 1 Ch. 12, 9. 17 [al. 8. 16].

**בְּהָר** the elevated central 'hill-country' of Judah (Jos. 15, 48-60).

**בְּמִדְבָּר זֵיף** probably an intrusive anticipation of *v.* 15.

15. **וְיִרְא** 'Here, in spite of 26, 3, we must with Ew. *Hist.* iii. 127 (E.T. 92) vocalize **וְיִרְא**, not only in order to secure a connexion with what precedes, but especially to obtain a motive for what follows: cf. *v.* 16 "strengthened his hand," and *v.* 17 "fear not" (We.). And so Dr. Weir: 'Rather, *was afraid*; see next verse.'

**זֵיף** now *Tell ez-Zif*, a conspicuous mound, 2882 ft. above the sea, 4 miles S. by E. of Hebron, on a plateau of 'red rolling ground,

mostly bare, partly wheat and barley, broken by limestone scalps partly covered by scrub, and honey-combed by caves,' which begins soon after Hebron is left (*H. G.* 306 *n.*). This plateau is the 'wilderness' of Ziph. Jos. 15, 55 mentions Zif as in the *הר יהודה*.

*הר יהודה* The prep. ב and the *ה* locale combined. So *v.* 19; 31, 13 *ברב־לחה*; Jos. 15, 21 *בנגבה*; II 20, 15 *באבלה*; Jer. 52, 10 *ברב־לחה*. And even with *מן*, as Jud. 21, 19 *ל' מִצְפֹּנָה*; Jos. 15, 10 *מִצְפֹּנָה*; Jer. 27, 16 *מבבלה*. Here the *ה* was already read by LXX (though wrongly understood) *ἐν τῇ Καυῇ* = *בְּחֶרֶשׁ*.

The word is pretty clearly (notice *חרשה*, not *החרשה*, in *v.* 16) not an appella-tive ('in the wood'),—Conder (*T.W.* 243) observes that trees could never have grown on the dry porous formation of the plateau of Zif,—but the name of a place, *Hōresh* or *Hōrēshah* [on *ה* loc. in names of places, see *Tenses*, § 132 *Obs.*],—perhaps the ruin *Hūrēsa* (or *Khoreisa*), 1½ miles S. of Tell ez-Zif (Conder; Buhl, 97; *H.G.* 307 *n.*).

16. *וַיַּחֲזֹק אֶת יָדוֹ* fig. for *encouraged*; so Jud. 9, 24. Jer. 23, 14. Is. 35, 3. Ezr. 6, 22. Neh. 2, 18. 6, 9 al., always with the pl. *hands* (so LXX here): cf. with the Qal II 2, 7 al.

17. *תִּמְצֹאךָ* Cf. with *יָד* Is. 10, 10. *ψ.* 21, 9. But *מצא* does not correspond phonetically with Aramaic *מָצָא*, with which Muhlau-Volck, in the 10th edition of Gesenius' *Lexicon*, compare it: *مَجَّ = מַצָּא = מַצָּא*: *advenire*: *מָצָא = מַצָּא*;—in conj. I 2 (= *Pi'el*) *porrigere, praeberere*. See Nöldeke, *ZDMG.* 1886, p. 736.

*כֵּן* so, in accordance with what has just been stated. Cf. *ψ.* 90, 12 'so—i.e. in accordance with *v.* 11—teach us,' etc.

18. Cf. 18, 3.

19—24, 22. A doublet to *ch.* 26, beginning with almost the same words, and containing a different version of the same occurrences.

19. *וַיַּעֲלֵו* Tell el-Fûl (2754 ft.) = Gibeah (see on 9, 1) is lower than Ziph (2882 ft.); but the road from Ziph to the N. would ascend considerably (Hebron, 3040 ft., Halhul, N. of Hebron, 3270 ft.); and though it descends again to Jerusalem (2593 ft.), it rises again to Gibeah (2754 ft.), so that there would be considerable ascents between Ziph and Gibeah. The parallel, 26, 1, has, however, *וַיַּבְאוּ* for *וַיַּעֲלֵו*.

*זָפִים* Read *הַזָּפִים*, as 26, 1.



[בחרשה . . . הישימון] These definite localities are inconsistent both with the preceding indefinite מצדות, and with the need of searching for David, expressed in the verses which follow. The words from בנבעת seem to have been inserted here from 26, 1, and בחרשה added to agree with *vv.* 15. 16. 18 (Sm.). On Hachilah and Jeshimon, see on 26, 1.

20. [לכלל אות וג'] ל = *in accordance with* (*Lex.* 516<sup>b</sup>): elsewhere (Dt. 12, 15. 20. 21. 18, 6†; comp. Jer. 2, 24) the phrase is used with ב: comp. on 2, 16. With the rhythm or run of clause *a*, cf. Qoh. 9, 10 (accents and RV. *margin*).

[ולנו הסגור] 'and ours (will it be) to deliver him,' etc. Not a common use of ל. Cf. Jer. 10, 23 (reading יְהִיזֵנוּ); and (with ל before the inf.) Mic. 3, 1; and, in late Hebrew, 2 Ch. 13, 5. 20, 17. 26, 18. Comp. עלי in II 18, 11.

22. [הכינו עוד] certainly not 'make yet more sure' (RV.), but most probably, if the text is correct, 'Prepare further;' cf., in a military sense, Nah. 2, 4. Jer. 46, 14. Ez. 7, 14. 38, 7. 'Give attention still,' with ellipse of לב, is a very doubtful rend.: not only is the ellipse uncertain elsewhere (see Moore on Jud. 12, 6), but לב elsewhere has only the sense of fixing the heart firmly in a given direction, esp. towards Yahweh (*ch.* 7, 3), or to seek Him (2 Ch. 12, 14 al.), cf. (absol.) *ψ.* 78, 8. Job 11, 13 (*Lex.* 466<sup>b</sup>).

[מי ראהו שם] The Hebrew is abrupt (comp. on 2, 35). LXX for מי ראהו has ἐν τάχει, whence Th. We. al. restore הִפְהִיחַ—'know and consider his place where his *fleeting* foot may be.' מִהֵר as an *adj.*, however, is a doubtful form: it occurs only Zeph. 1, 14, where it is explained questionably (see esp. Schwally, *ZAW.* 1890, p. 176) as a Pi. ptcp. (מִמְהֵר) with aphaeresis of מ (GK. § 52<sup>s</sup>); and it is better to read in Zeph. מִמְהֵר, and here, with Ehrl., הִפְהִיחַ (from מִהֵר).

[אמר] sc. האומר (16, 4).

[ערם יערם הוא] Ex. 4, 14 דבר ידבר הוא *ch.* 22, 18<sup>b</sup>: cf. also 27, 2; 28, 8; Qoh. 9, 15. For the inf. *Qal*, see GK. § 113<sup>w</sup>.

23. [ראו ודעו] In this order, only here and Jer. 5, 1. Elsewhere regularly דעו וראו (*v.* 22. 12, 17. 14, 38. 1 Ki. 20, 7. 2 Ki. 5, 7), דעי וראי (25, 17. Jer. 2, 19), דע וראה (24, 12. II 24, 13. 1 Ki. 20, 22). 25 MSS. have here ודעו וראו.

[מכל] Very hard. . . מכל may mean *any of* (Lev. 11, 24), esp. with a neg. or אם (*Lex.* 580<sup>b</sup>); but this does not suit here: it cannot mean *everyone* (Now.); and 'take knowledge of' (EVV., Dh.) gives to מן a sense which it does not possess. ידע ב' does, however, occur with the meaning *know about* (Jer. 38, 24. Job 37, 16, perhaps *ψ.* 31, 8; cf. *ch.* 22, 15); and as מ and ב are often confused in the old characters (Intro. p. lxvii), we may, in default of anything better, read בכל, and then we may rightly render 'take knowledge of.'

[וישבתי] and return. Neither this (We.) nor וישבתם (Bu. Now. Kit.) can mean *bring back word*: see on 12, 3.

[אל נכון] אל must here be used as the equivalent of על, which is joined sometimes with substantives to express an adverbial relation; *ψ.* 31, 24 על יתר upon (the basis of) abundance = abundantly; Jer. 6, 14 על נקלה = lightly; Is. 60, 7 על רצון = acceptably. Here on a certainty = assuredly (*Lex.* 754<sup>b</sup>).

[אלפי יהודה] not 'thousands' (EVV.), but *clans* of Judah; see on 10, 19.

24. [מדבר מעון] Ma'on, in the 'hill-country' of Judah (Jos. 15, 55,—mentioned beside Carmel and Ziph), was identified by Robinson with *Tell Ma'in* (2887 ft.), on a 'great hump of rock' (Conder, *Tent Work*, 244),  $4\frac{1}{2}$  miles S. of Ziph. The 'wilderness of Ma'on' is an extensive steppe, E. of the Tell, consisting of 'waste pasture-land, rough rocks with that dry vegetation on which goats and even sheep seem to thrive' (*EB.* s. v.).

[בערבה] The 'Arābāh (or Steppe) is the alluvial floor of the deep depression through which the Jordan runs, and in which the Dead Sea lies. It is difficult to understand how any part of the wilderness of Ma'on (2887 ft.) could be described as being 'in' the 'Arābāh (in which the Dead Sea is 1292 ft. below the Medit. Sea). If the text is in order, we must suppose that the wilderness of Ma'on extended sufficiently far in the E. to reach a point which could be reckoned as 'in' the 'Arābāh.

[אל ימין הישימון] 'on the South of the Desolation' (AV. *Jeshimon*; RV. *the desert* is too vague). הישימון (notice the *article*), though it is used as a general term (Dt. 32, 10; Is. 43, 19 al.), is here and *v.* 19, 26, 1. 3 (cf. Nu. 21, 20. 23, 28) used specifically of some part of the wild and desolate 'wilderness of Judah' (see on *v.* 14),—אל ימין

is correct (26, 1 has על פני), of the part *South* of about the latitude of Ma'on.

25. [לבקש] 'Read לבקשו with LXX' (We.). ו has dropped out before the וי following. So Klo. Bu. Sm. etc.

[וירר הסלע] In illustration of the fact, Dr. Weir refers appositely to Jud. 15, 8 וישבו בסלע רמון ארבעה 20, 45. 47 וישב בסעף סלע עיטם; חרשים are also mentioned as hiding-places in ch. 13, 6. The 'crag' here meant cannot be identified; but it must have been in some part of the מדבר מעון lower than that meant in v. 24.

[וישב LXX אֶשֶׁר] : 'and came down to the crag *which is in,*' etc. This is probably right, הסלע not being a proper name (We.).

[מדבר מעון] *into* the wilderness, etc.; not *in*, as EVV.

26. [שאל LXX ואנשו] : שאל probably rightly.

About 4 miles SE. of Tell ez-Zif there begins a deep and narrow gorge, with rocky sides, called first *W. el-Wa'r* and then *W. el-Malāqy*, which runs to the E. for a distance of some 6 miles; and it is a plausible suggestion of Conder's (*Tent Work*, 245) that this may have been the scene of the incident here recorded: there is, Conder says, no other place near Ma'on, where cliffs, or crags (*Sela'*, v. 28), can be found. But it is precarious to support the identification by the phonetically imperfect resemblance of 'Malāqy' to מחלקות (v. 28).

[ויהי דוד נחפז] 'And David came to be (on 18, 9) *hurrying in alarm*, . . . and Saul and his men were *surrounding* David and his men to take them,'—the ptcpp. describe the situation, into the midst of which the message, v. 27, came. For the idea expressed by נחפז, cf. II 4, 4 (Qal), 2 Ki. 7, 15 (Nif.). עטר is, however, a very rare word, found otherwise only once in poetry (ψ. 5, 13†, of surrounding protectingly with a shield); and Klo. proposes עָטִים (14, 32. 15, 19) were *flying at* David (so Bu. Sm.). This, however, cannot be said to be probable. Ehrlich, more probably, suggests עֲבָרִים were *crossing over* to the other side of the mountain to take David, when the message arrived.

28. [מִרְדָּף] with dag. f. implicitum (GK. § 22<sup>c</sup> end) in the ר, as in מִרְדָּף Is. 14, 3 Baer and Ginsb. (GK. § 22<sup>s</sup> end). So B and Kit. Baer and Ginsb. read מִרְדָּף : cf. 1, 6. 10, 24 (see the *Addenda*).

[המחלקות] prob. *of divisions*<sup>1</sup>, Saul and David there parting from

<sup>1</sup> Though מחלקת is elsewhere used only in a *concrete* sense, of the divisions

the neighbourhood of one another: cf. the Nif. in 1 Ki. 16, 21. Gen. 14, 15. A popular explanation of the meaning of the name. 'Dathe, Ges., De Wette, "rock of *escapes*;" but Th. objects rightly that the sense of *escaping* is not established for חֲלָק (Dr. Weir)<sup>1</sup>. LXX πέτρα ἣ μερισθείσα = סֶלַע הַמְּחֻלָּקֶת. Targ. has the characteristic paraphrase, 'the place where the heart of the king was divided to go this way and that.'

24, 1. וַיַּעַל Very surprising, in the present context. 'En-gedi, in the 'wilderness' of Judah (Jos. 15, 62), the modern 'Ain-jidi, is a spring, bursting out from under a great boulder on the rocky precipitous descent to the W. shore of the Dead Sea, and 612 ft. above it (cf. G. A. Smith, *EB*, s.v.; and the writer's note on Gen. 14, 7): it is 680 ft. below the Medit. Sea, and consequently some 3560 ft. below Ziph (2882 ft.), and considerably below any place which could reasonably be included in the 'wilderness of Ma'on' (v. 25); David could not therefore have 'come up' to 'En-gedi from any of the places mentioned before. Either something has been omitted (so that מִשְׁמֶם does not refer to סֶלַע הַמְּחֻלָּקֶת in the 'wilderness of Ma'on,' v. 35), or the verse is due to some redactional confusion.

3. [עַל פְּנֵי] The expression is ambiguous. עַל פְּנֵי may denote either (1) *on the surface of*, Gen. 11, 8. Ex. 32, 20. II 18, 8; or (2) *on the front of* (usually in the sense of *on the East of*; see on 15, 7). In sense (1) עַל פְּנֵי is commonly used with words of *scattering* or *casting*: nor does it appear why here the *surface* of the rocks of the chamois-goats should be so particularly specified. Probably, therefore, (2) is preferable: though, as Ges. remarks, there is nothing here to guide us as to whether the 'front' definitely means the East. Wild goats still abound in the neighbourhood of 'En-gedi; and the צֹרֵי הַיַּעַלִּים must have designated some locality in which they were particularly apt to congregate.

4. [גִּדְרוֹת הַצֵּאן] Cf. Nu. 32, 16. 24. 36. Zeph. 2, 6. Low stone-walls ('build,' Nu. 32, 16), forming enclosures for sheep.

יֹשְׁבִים 'were in the recesses (Am. 6, 10. Is. 14, 15. 37, 24 al.) of the cave, sitting down.'

of a people (Jos. 11, 23. 12, 7. 18, 10), or (especially in Ch.) of the divisions (i.e. 'courses') of priests and Levites.

<sup>1</sup> It is assumed (though very questionably) by the Rabbis, and even favoured by Gesenius, for the Hif. in Jer. 37, 12.



5. אשר אמר] Do these words mean *of which he said*—the allusion being to some previous assurance of deliverance from Saul, which David's followers *apply* to the present occasion (Kp.); or *on which he says*,—*the occasion itself* being interpreted by them as an indication of Yahweh's purpose to deliver Saul into his hands (Th. Ke. We.)? In order to answer this question properly, the nature of אשר and its use in parallel cases must be considered in some detail.

אשר is properly not a relative *pronoun*, but a relative *sign*, indicating generally and indeterminately the idea of relation = *as to which*: it is followed in strictness by a pronominal or adverbial (שם) supplement, defining more closely the nature of the relation which it is used to express—האיש אשר דבר עליו the man *as to whom* he spake concerning him = the man *concerning* whom he spake. There are, however, certain cases—besides the familiar one, in which the pronominal supplement is the direct object of the verb—in which the pron. or adv. supplement is dispensed with. (a) with אשר אמר, followed by the words used, where, however, its place is really taken by a pronoun in the speech which follows, as Gen. 3, 17 the tree *as to which* I commanded thee, saying, Thou shalt not eat *from it*, Dt. 28, 68. 1 Ki. 8, 29. Jer. 32, 43; ch. 9, 23<sup>b</sup>: ib. 17 the man *as to whom* I said unto thee, *This one* (זה) shall rule my people Israel; Jud. 7, 4 (exactly similar) and (where the noun repeated takes the place of the pronoun) Jud. 8, 15 Behold Zebah and Zalmunna', *as to whom* ye reproached me, saying, Is the hand of Zebah and Zalmunna' now in thine hand? etc. In 2 Ki. 17, 12. 21, 4 a term nearly equivalent to the antecedent of אשר follows similarly in the speech. The pron. or adv. supplement is dispensed with (b) when a word denoting *time* or *place* or *manner* has immediately preceded אשר: thus (a) Dt. 4, 10 יום אשר עמדת the day *on which* thou stoodest, Gen. 45, 6. 1 Ki. 9, 10. 22, 25 and frequently: (b) Gen. 39, 20. Dt. 8, 15. Is. 64, 10 al.<sup>1</sup>: (c) in . . . זה הדבר אשר this is the matter *as to which* (or, account *how*) . . . Jos. 5, 4; 1 Ki. 11, 27<sup>2</sup>. It is dispensed with (c) in a few extreme instances, in which it is left to the reader's intelligence to define the relation intended: as Nu. 21, 16; Dt. 7, 19; Is. 8, 12 לכל אשר יאמר לא תאמרו קשר שובו לאשר 31, 6 לעם הזה, where יאמר would normally be followed by לו; 31, 6 לעם הזה, where יאמר would normally be followed by לו; 31, 6 לעם הזה, where יאמר would normally be followed by לו; 31, 6 לעם הזה, where יאמר would normally be followed by לו.

Applying the principles that have been thus determined to the passage before us, we shall see that presumption favours its being regarded as analogous to b (a). Had the sense intended by the

<sup>1</sup> And regularly after באשר אשר בכל (ch. 14, 47) = *wherever*, מאשר (Ex. 5, 11. Ru. 2, 9) *from the place where* = *whencesoever*, על (אל) אשר *whithersoever*, II 15, 20 al.

<sup>2</sup> Comp. the use of דבר in the phrase . . . זה דבר Dt. 15, 2. 19, 4. 1 Ki. 9, 15; and in the first line of the Siloam Inscription.

narrator been, 'Behold the day, as to which Yahweh said to thee, I will etc.,' we should have expected (on the analogy of *a*) הנה היום 'וג' אשר אמר יהוה אליך ביום ההוא אנכי אתן וג'. As it is, אשר has the presumption of being determined by the preceding היום: 'Behold the day on which Yahweh saith unto thee, Behold, I am about to deliver etc.' Compare the very similar passage, Jud. 4, 14.

[אויבך] The Qrê is right (notice לו). Cf. on II 24, 13.

5<sup>b</sup>. 6. To produce a logical sequence in the narrative 5<sup>b</sup>. 6 should be transposed so as to follow 8<sup>a</sup>.

6. [אח כנף] 'After כנף eight MSS., and LXX, Pesh. Vulg. insert הַמַּעֲוִיל,—necessarily, as the art. is wanting' (Dr. Weir). So We.

7. [חלילה לי מיהוה] 'Ad profanum sit mihi a Domino'—the usual לי חלילה (12, 23) being strengthened by the act being represented as deprecated on Yahweh's part: cf. 1 Ki. 21, 3; and see on II 23, 17.

[אם] After חלילה with the force of an oath, as II 20, 20: more impassioned than the more ordinary constr. of חלילה with מן of the act deprecated (e.g. 26, 11). See GK. § 149; *Lex.* 321<sup>a</sup>.

[במישיח יהוה (אדני)]. See GK. § 16<sup>b</sup>. So v. 11. 26, 9 al.

8. [וישסע . . . ברברים] 'And David tare his men with words.' 'שסע is to cleave: in Qal only ptc., of the cloven hoof, Lev. 11, 3. 7. 26. Dt. 14, 6. 7; in Pi'el, Lev. 1, 17. Jud. 14, 6 וישסעהו הנרי and he rent it (the lion) as one would rend a kid. It follows that the Heb. text here yields no sense' (Dr. Weir). We. defends MT. on the ground that the addition ברברים (cf. Job 32, 4) implies that the verb is a *figurative* one; but if MT. be correct, David—to judge from such knowledge of the Heb. word used as we possess—must have expressed himself with singular violence, and in terms which would be suitable rather to an abusive and malicious attack by words (comp. the Lat. *proscindere* = to satirize, defame), than to a simple rebuke or 'check' (so RV., but not fully representing שסע). None of the emendations that have been proposed is, however, satisfactory (Th. וישַׁבַּת; Dr. Weir, 'Perhaps וימנע or וישַׁקט'; Klo. ויַּאֲסֹר). Bu. agrees. ויחַשֵׁן is a word that would be appropriate to the context (cf. II 18, 16); but וישסע could scarcely have arisen out of this by the ordinary processes of transcriptional corruption. The renderings of the Versions are: LXX ἐπεισε, Pesh. ܠܥܠܡܐܝܬܐ made to repent, Targ.

פַּיִם *persuaded, pacified*, Aq. συνέκλασεν (hence Vulg. *confregit*), Symm. *περίεσπασεν*, Theod. *ἡπάτησεν*.

10. מִבְּקֵשׁ] *is seeking*,—much more expressive than ‘seeketh’ (EVV.).

11. וְאָמַר] The tense is irregular: the pf. with simple *waw* is improbable: the pf. with *waw* conv. is out of place, the idea of reiteration being evidently not what is here intended to be expressed. Jerome’s וְאָמַר (*et cogitavi ut occiderem te*), of course, cannot be right. Either וְאָמַר *and one said* must be restored, or we must follow LXX καὶ οὐκ ἠβουλήθη and read וְאָמַרְתִּי *and I refused* (We. etc.).

לְהַרְגֵנִי] -*og-*: cf. on 15, 1.

וְתַחַם] Elsewhere followed always by עֵין (Dt. 7, 16 and frequently). The ellipse, considering the standing usage of the word, is not probable. Sept. Targ. Pesh. express the first person וְתַחַם וְאָחֶם may have been ‘written in error by a scribe, who expected עֵינִי to follow’ (We. Sm. Now.). Or (Bu.) עֵינִי may have dropped out after וְתַחַם: it is expressed by Vulg.

12. רָאָה גַם רָאָה] The repetition of the imper. after גַם is certainly very un-Hebraic: and Ehrl. would read—as Hupfeld did long ago (*Comm. in quosdam Iobeidos locos*, 1853, p. vi)—רָאָה גַם רָאָה,—the inf. abs. (see on 1, 6).

וְלֹא הִרְגַתִּי] carrying on בְּכַרְתִּי GK. § 114<sup>r</sup>; *Tenses*, § 118.

צִנְה] *liest in wait* (not *huntest*, צוּר): see Ex. 21, 13; also Nu. 35, 20. 22. ‘LXX δεσμεύεις (= צִרְרַ), translating from an indistinct text’ (Dr. Weir).

13<sup>a</sup>. Cf. Gen. 16, 5<sup>b</sup>. 31, 53. For וְנִקְמְנִי, see GK. § 112<sup>a</sup>.

16. . . . וְהִיָּה] The pf. and *waw* conv. with the force of a wish: cf. *Tenses*, § 119 δ.

וְיִשְׁפְּטֵנִי מִיָּד] *and judge me (and free me) from thy hand*: see on 25, 39.

19<sup>a</sup>. הִגַּדְתָּ] viz. by thy action in sparing me. But Klo.’s הִגַּדְתָּ *‘hast magnified* (cf. Gen. 19, 19) that which thou hast done to me (as) good’ yields a better sense; so Sm. Bu. Now. Kitt. Ehrlich.

אַתִּי] after עָשָׂה, as II 2, 6<sup>b</sup>; cf. with חָסַד, Gen. 24, 49 al.

19<sup>b</sup>. אֶת אֲשֶׁר] *alone = forasmuch as* (15, 15): the אֶת is out of place, and is doubtless a scribal error, due to אֶת אֲשֶׁר just before.

20. [ושלחו] will he send him away? For the question thus introduced, cf. Ez. 15, 5<sup>b</sup>: *Tenses*, § 123 β; GK. § 150<sup>a</sup>. Klo.'s יָמִי (GK. § 112<sup>hh</sup> *n.*), with 'the general subject limited afterwards to the specific איש', is highly improbable,—though of course without איש it would have been quite suitable.

וְתָחַת [תחת וג'] 'in return for this day—the sense being explained by what follows—*wherein* (on v. 5) *thou hast wrought for me.*' But as Klo. remarks, such a use of הַיּוֹם is un-Hebraic. Klo. reads הַטּוֹב *this good* (Nu. 10, 32) for הַיּוֹם; and we must either do the same, or adopt the transposition followed tacitly (cf. on 23, 6) by EVV., and read תַּחַת אֲשֶׁר עָשִׂיתָ לִּי הַיּוֹם הַזֶּה. Against LXX (ἀποτίσει αὐτῷ, and ἐν θλίψει) and Th. see We.

21. [וְקָמָה] = *and be confirmed*, as 13, 14; Gen. 23, 30. Nu. 30, 5.

23. [עָלוּ עַל הַמְצוּדָה] from 'En-gedi (23, 29), 680 ft. *below* the Medit. Sea, up past Hebron (3040 ft.) and Hāhul (3270 ft.) over the high backbone of central Judah, and then down into the Shephēlah to the 'hold' (22, 4) of 'Adullam (if = 'Īd el-miyeh, 1160 ft.).

25, 1. [וַיֵּרֶד] The place from which David 'came down' does not appear. The intention of the note seems to be to state that David, on hearing of Samuel's death, came down from some unnamed higher spot in the הַר יְהוּדָה to the wilderness of Ma'on (*c.* 2500 ft.).

[פָּאָרָן] Read מַעֲוֵן (23, 24. 25. 26), with LXX, as the context (*vv.* 2. 4) requires. The wilderness of Paran (Nu. 12, 16) is much too far to the south.

2. [וַאִישׁ] without a verb: see on 17, 12; and cf. 1 Ki. 11, 26.

[וַמַּעֲשֶׂהוּ] of work in the fields: cf. Ex. 23, 16 בַּכּוֹרֵי מַעֲשִׂיךָ.

[בְּכַרְמֶל] now *el-Kurmul*, 1 mile N. of Ma'on, 'on the edge of the wilderness of Judah, but to the west the land is broad and fertile, not unlike scenes of upland agriculture in Scotland. The name Carmel ("garden-land") is therefore suitable' (G. A. Smith, *EB.* s. v.; cf. on *ch.* 15, 12).

[גְּדוּלָּה] So II 19, 33 of Barzillai; 2 Ki. 4, 8 of the Shunammite woman.

[וַיְהִי בָנוּ] apparently = *and he was* (engaged) *in* the shearing of his sheep,—a most unusual type of sentence. וַיְהִי בָנוּ, or rather וַיְהִי בָנוּ,



is what would be expected in that sense. For the unusual form of the inf. (in ע"ע verbs),  $\text{יָזוּ}$  (so Gen. 31, 19: 38, 13  $\text{יָזוּ}$ ), see GK. § 67<sup>cc</sup>.

3.  $\text{שָׁבַל}$  *insight, shrewdness*: Pr. 16, 22 בעליו  $\text{שָׁבַל}$  מוקור חיים.

$\text{מַעֲלָלִים}$  elsewhere only in poetry, and in prose written in the elevated style of Dt. (Jud. 2, 19. Neh. 9, 35).  $\text{רָע מַעֲלָלִיכֶם (הֵם)}$  occurs in Is. 1, 16, Dt. 28, 20, and often in Jer. (as 4, 4).

$\text{כָּלְבִי}$  Qrê  $\text{כָּלְבִי}$ , a Calebite, the  $\text{י}$  being the usual patronymic termination. So Targ. (מרבית כלב) Vulg. (*de genere Caleb*), Rashi, Kimchi  $\text{לפי שהיה ממשפחת כלב קראו בו}$ .

Nabal belonged to the Caleb-clan, a clan originally distinct from Judah, but afterwards incorporated in it, which had settlements in the country about Hebron (see 1 Ch. 2, 42-49, where Ziph, Hebron, Tappuah, Joque'am [so read for *Jorqo'am*], Ma'on, Beth-zur [4½ miles N. of Hebron], are specified as some of its settlements), and also in the Negeb (see ch. 30, 14 the  $\text{נֶגֶב כלב}$ ). See further DB. and EB. s.v. CALEB; and Kittel's *Die Bücher der Chronik*, pp. 13 f., 19 f.

5. Carmel (2887 ft.) is considerably above most of the surrounding plateau.

$\text{כִּרְמֶלָה}$  Cf. Ew. § 216<sup>c</sup>; GK. § 90<sup>i</sup>.

$\text{וּשְׁאֵלָתֶם}$  GK. §§ 44<sup>d</sup>, 64<sup>f</sup>.

6.  $\text{לְחִי}$  A most perplexing and uncertain word. (a) The text can only be the pausal form of  $\text{לְחִי} = \text{to him that liveth}$  (GK. § 29<sup>v</sup>). But the rendering, 'And ye shall say thus to him that liveth, Both thou,' etc., affords a poor sense; hence it is thought by some to be a form of salutation, of which no other instance occurs, 'And ye shall say thus, To him that liveth! Both thou,' etc. So substantially Ges.<sup>1</sup> Ke., the former comparing the common Arabic formula of salutation  $\text{حَيَّاكَ اللَّهُ}$  *God keep you in life = grant you good health*. (b) Vulg. renders *fratribus meis* ( $\text{לְאַחֵי}$ ), following which We., admitting the difficulty of the passage, thinks that *relatively* the best explanation of it is to punctuate  $\text{לְחִי}$ <sup>2</sup>, and to render 'And ye shall say thus *to my brother*' (cf. II 20, 9  $\text{אחי}$  אתה השלום, where Joab uses the same term

<sup>1</sup> *Thes.* 469 f. The rendering *In vitam* is, however, doubtful, the sing.  $\text{חַי}$  *life* occurring otherwise, at most, in a particular form of oath (p. 148).

<sup>2</sup> In this case, however, it is almost necessary to read  $\text{לְאַחֵי}$  (so Bu.). It is true, cases of the elision of  $\text{א}$  occur (GK. § 23<sup>f</sup>), but none after a prep. with  $\text{לְ}$ .

in addressing Amasa, and 1 Ki. 9, 13 Hiram addressing Solomon)<sup>1</sup>. This seems the most probable (so Bu.). (c) Sm. would read ואמרתם לו ולחיו אתה וג' 'And ye shall say to him and to his clan, Be thou (at) peace,' etc. (so Now.); but a reference to Nabal's clan does not seem called for. The other Versions evidently presuppose nothing different from the MT. LXX εἰς ὄρας<sup>2</sup> (= בעת חיה Gen. 18, 14); Targ. לחיך; Pesh. לחיך. For חיו = clan, see on 18, 18.

שלוך [ואתה שלום] Lit. Both thou (be) peace: cf. II 20, 9 השלום אתה; and see on ch. 16, 4. On ! = both (rare), see Lex. 253<sup>a</sup> h.

7. כני גוים לך Cf. II 13, 23, 24.

לוא הכלמנום So v. 15; cf. Ruth 2, 15 end. For the irregular קה, cf. הרעה Gen. 41, 28 al., קנה 2 Ki. 17, 11: GK. § 53<sup>p</sup>.

להם ל after the pass. verb, as Ex. 12, 16 al.: Lex. 514<sup>a</sup>.

8. על יום טוב of time is most unusual. יום טוב recurs in Esther (8, 17, 9, 19, 22).

את אשר תמצא ידך Cf. (though in different connexions) ch. 10, 7. Lev. 12, 8. Jud. 9, 33. Qoh. 9, 10.

10. רבו irregular: see GK. § 67<sup>ee</sup>.

עבדים המתפרצים The combination of a ptc. with the art. and a subst. without it occurs sporadically in OT., often (but not invariably) where the subst. is definite in itself or defined by the context. Thus Gen. 1, 21, 28, 7, 21 (with כל־בשר and כל־חיה): Dt. 2, 23. Jud. 14, 3 (with a n. pr.): 16, 27. Jer. 27, 3, 46, 16. Ez. 2, 3<sup>3</sup>, 14, 22<sup>4</sup>. Pr. 26, 18. ψ. 62, 4 (read רחיה רחיה). 119, 21 (accents)<sup>5</sup>. Here the

<sup>1</sup> Dr. Weir: 'Or is it לאחי to my brother? But see v. 8 thy son David. כה may follow the verb, as Ex. 5, 15, though rarely.' Against the view that treats לחי as commencing the speech is the extreme abruptness which attaches then to כה ואמרתם: what is regularly said is כה תאמרו (תאמרו), e.g. ch. 11, 9. The objection derived from v. 8 against 'my brother' is not conclusive: for both brother and son being used metaphorically, the terms may be interchanged (especially when not addressed to the same person).

<sup>2</sup> I. e. next year: comp. Theocr. 15, 74 (quoted by Liddell & Scott, and also by Field here) κῆς ὥρας κῆπειτα, φίλ' ἀνδρῶν, ἐν καλῶ εἴης.

<sup>3</sup> Where, however, אל גוים should probably be omitted with LXX.

<sup>4</sup> Where Cornill is probably right in vocalizing with LXX, Pesh. Symm. Vulg. הפוצאים.

<sup>5</sup> Some other instances are noted in *Tenses*, § 209 (2).

idea 'slaves' is virtually limited by the words הַיּוֹם רַבּוֹ, which shew that the speaker has only a particular class of them in view.

מִפְּנֵי מִפְּנֵי is more than מִן, and usually suggests *on account of, for fear of*: cf. Jud. 9, 21<sup>b</sup>. ch. 18, 11. 19, 10. 23, 26: *Lex.* 818<sup>a</sup>. It is used especially with verbs of fleeing.

וְלִקְחָתִי and shall I take? cf. Nu. 16, 10. Is. 66, 9<sup>b</sup> (tone *mi'el* on account of Tifḥa, *Tenses*, § 104): GK. § 112<sup>cc</sup>.

מִימִי LXX ὕδατος, which is generally preferred by moderns. מִימִי is probably, as Abu'lwalid (*Riqmah*, ed. Goldberg, p. 175) suggested long ago, due to a *lapsus calami*. It is true, in a district (Jos. 15, 19) in which it was scarce, water might have been a commodity which would not readily be given away; still, among the viands provided for the גּוֹזִיִּים, some more special beverage than water might not unnaturally find a place (cf. *v.* 18), and the change to מִימִי is readily explained as a consequence of the frequent collocation of לֶחֶם וּמִי. For other instances of error due to *lapsus calami*, see ch. 12, 15. II 21, 8. Jer. 27, 1; and no doubt also 1 Ki. 2, 28.

13. וַיַּעֲלֵה See on *v.* 5.

14. וַיִּבָּעַט from עוֹט (14, 32 Qrê. 15, 19), here pointed regularly. The Versions mostly guess. LXX ἐξέκλινεν (but with ἀπ' αὐτῶν: מֵהֶם for בָּהֶם), as 14, 32 ἐκλίθη; Aq. ὠτρύνθη; Symm. ἀπεστράφη; Theod. ἐξουδένωσεν; Targ. וְקִין בָּהֶן; Pesh. ܠܡܢܐ ܕܥܝܢܐ ܕܥܝܢܐ; Vulg. (after Symm.) *aversatus est eos*. Th. considers that these renderings point to וַיִּבָּעַט (cf. *ψ.* 95, 10); on which We. remarks: 'ויקט, even if Pesh. etc. read it, would be of no help: all turns here on the *expression* of Nabal's feeling.' But וַיִּבָּעַט (We. al.) is hardly probable.

15. בַּל-יָמִי הִתְהַלַּכְנוּ So (in the *st. cstr.*) with a finite verb Lev. 14, 46<sup>1</sup>. *ψ.* 90, 15 (יָמֹות): with אֲשֶׁר, Lev. 13, 46. Nu. 9, 18 (GK. § 130<sup>d</sup>). Elsewhere the inf., as *sv.* 7. 16. 22, 4.

17. בִּלְתָּה 20, 7. עַל and אֵל here interchange in one and the same clause: for other remarkable instances of the same variation, see *v.* 25. II 2, 9; 3, 29; Jer. 26, 15. 28, 8.

<sup>1</sup> But some treat הַסָּגִיר here as an *inf.* (GK. § 53<sup>1</sup>), though in that case it should no doubt be pointed הַסָּגִיר (see Driver on Dt. 3, 3. 4, 15. 7, 24. 28, 55).

[מִדְבָּר] GK. § 133<sup>c</sup>. The implicit subj. is הַמִּדְבָּר: see on 16, 4.  
 18. [נְבִלִי] *skins* (so RV. *m.*), as 10, 4 etc.: the ἀσκαὶ of the NT.  
 [עֲשׂוֹת] i. e. 'āsūwōth. So Kt. On the form, see Ew. § 189<sup>d</sup>;  
 Stade, §§ 119<sup>b</sup>, 319<sup>c</sup>; GK. §§ 24<sup>b</sup>, 75<sup>v</sup>: and comp. נְטוֹת Is. 3, 16.  
 The Qrê substitutes the normal עֲשׂוֹת 'āsūwōth.

[סֵאִים] the סֵאָה (= σάρον, Mt. 13, 33) was  $\frac{1}{3}$  of an ephah, or 2 $\frac{2}{3}$  gallons. On קָלִי, see on II 17, 28.

[צִמְקִים] *dried grapes*, or *clusters of raisins* (30, 12. II 16, 1. I Ch. 12, 41<sup>+</sup>). The root signifies to be *dry* or *shrivelled*: in OT. only Hos. 9, 14 (שְׁרִיִּים צִמְקִים); in the Talm. (v. Levy) of dried figs, grapes, etc. In Ps.-Jon. עֲנָבִים לֶחֶם וִיבָשִׁים (Nu. 6, 3) is rendered by עֵינֵיבִין רְטִיבִין וְצִמְקִין. Cf. Kennedy, *EB.* ii. 1568.

[דְּבָלִים] *pressed fig-cakes* (*EB.* ii. 1570): 30, 12. I Ch. 12, 41 (with צִמְקִים, as a present to David's warriors). 2 Ki. 20, 7 = Is. 38, 21<sup>+</sup>.

20. [וְהִיא] The tense is incorrect (on 1, 12). Either read וְהִיא (constr. as 2 Ki. 2, 11), or (though καὶ ἐγγενήθη stands in the LXX) delete it as an early corrupt anticipation of the following הִיא (comp. then, for the form of the sentence, 9, 14: *Tenses*, § 169).

[יִרְדָּת] to meet David, on his way up (*sv.* 6. 13).

21. [וְדוֹד אָמַר] Note the *plupf.* (on 9, 15). The clause expresses David's thoughts as he went along before he met Abigail.

[אֵךְ] as Jer. 5, 4; see on 16, 6.

22. [לְאִבִּי דוֹד] LXX τῷ Δαυείδ = לְדָוִד, certainly rightly. Analogy (cf. e. g. 20, 13) requires the imprecation to be uttered by the speaker against himself. The insertion of אִבִּי is probably intentional, to avoid the appearance, as the threat in *b* was not carried out, of the imprecation recoiling upon David himself<sup>1</sup>.

23. [לְאִפִּי דוֹד עַל פְּנֵיהֶם] We have the types, (1) וַיִּשְׁתַּחֲוֶה אֲפִים אֶרְצָה Gen. 19, 1 and often; (2) וְלִאֲפִי א' Gen. 48, 12. 2 S. 18, 28<sup>+</sup>, and לְאִפִּי alone, Nu. 22, 31<sup>+</sup>; (3) וְעַל אֲפִי א' 2 S. 14, 4. 33. 1 Ki. 1, 23<sup>+</sup>; (4) וְלִאֲפִי א' 2 S. 24, 20<sup>+</sup>; also (5) בְּנִי (אֶרְצָה) וַיִּפֹּל עַל(אֶל) Jos. 5, 14. 2 S. 9, 6. 14, 22. Ru. 2, 10; (6) לְפָנֵי דוֹד עַל אֲפִיהָ 1 S. 20, 41<sup>+</sup>: but never לְאִפִּי another. לְפָנֵי דוֹד עַל אֲפִיהָ would therefore here be more in accordance with usage (We. al.).

<sup>1</sup> Comp. similar instances in the Talm., Dalman, *Gramm. des Jüd.-Pal. Aramäisch* (1894), p. 78; ed. 2 (1905), p. 109.



סביר] 7 MSS. have the more usual ארצה, which is also a סביר (on 12, 5).

24. [ותפל על רגליו Cf. 2 Ki. 4, 37 (Bu.).

אני Cf. 1 Ki. 1, 26; and see GK. § 135<sup>g</sup>; Ew. § 311<sup>a</sup>.

25. [נבל 'Fool' is an inadequate rendering. The word in Hebrew suggested one who was insensible to the claims of either God or man, and who was consequently at once irreligious and churlish: see esp. Is. 32, 5 f. (where *v.* 6 unfolds the *character* of the נבל in terms which recall at once the conduct of Nabal described in this chapter<sup>1</sup>). See further *Lex.* s. v.; *Parallel Psalter*, Glossary, p. 457. Here the best rendering would be *churl*—'Churl is his name, and *churlishness* is with him,'—or, as we might say, 'is his nature.'

26. [ועתה . . . ועתה] The word repeated after the long intervening clause.

Resumption is a frequent characteristic of Heb. prose style. The case of כי . . . כי has been noticed on 14, 39 (cf. *Lex.* 472<sup>a</sup>): see also on 17, 13. The following are other examples, derived partly from my own observation, partly from Kön. *Stilistik* (1900), p. 129 f.: Ex. 1, 15–16 (ויאמר . . . ויאמר). 4, 9<sup>b</sup>. 12, 41 (ויהי . . . ויהי). Lev. 13, 3 (וראה . . . וראה). 17, 5 (והביאו . . . והביאו). 27, 3. Nu. 5, 19–21. 10, 32 (והיה: so Dt. 20, 11. Jud. 11, 31). 14, 36–37 (האנשים). Dt. 4, 42 (לנזם . . . לנזם). 18, 6 (ובא . . . ובא). Jud. 9, 16<sup>a</sup>–19<sup>a</sup> (אם באמת וג'). *ch.* 29, 10 (כה תאמר . . . כה). 12, 10 (ובא). 1 Ki. 8, 41–42 (ויהי). II 1, 1–2 (ויהי). Is. 7, 22 (ויהי). 49, 5–6 (ויאמר). Jer. 3, 7<sup>b</sup>–8 (reading in 8 ותרא with most moderns). 20, 5 (אתה). 29, 25<sup>b</sup>–31<sup>b</sup> (יען אשר). 34, 2. 10. 18–20. Ez. 21, 29 (יען). 24, 25–26<sup>a</sup> (ביום ההוא). 28, 2<sup>a</sup>–6<sup>b</sup> (יען). Hag. 2, 13<sup>a</sup>–15<sup>a</sup>. Zech. 8, 23. For some examples from later books, see Kön. *l. c.* Comp. also the cases of the resumption of a noun by הוא, היא, etc. (*Tenses*, §§ 123 *Obs.*, 199; 198), and of a *casus pendens* by a suffix (§§ 123<sup>a</sup>, 197, with *Obs.* 2).

אשר מנעך יי] The antecedent יי is repeated in the relative clause, because it is separated from אשר by the addition וחי נפשך: contrast *v.* 34.

להושע ירך לך] The inf. abs., in continuation of an inf. c., as 22, 13<sup>b</sup> (see the note); and followed by a subst. standing to it in the relation

<sup>1</sup> In EVV. נבל is here rendered unfortunately *vile person*, and כילי (כילי) *churl*. Render: (5) 'The churl will be no more called noble, nor the knave said to be gentle (i.e., in modern English, a gentleman). (6) For the churl speaketh churlishness, and his heart worketh naughtiness, to do profaneness, and to utter defection (*lit.* going astray) against Yahweh, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail; and *knave* for *churl* in *v.* 7.

of subject (rare), as *v.* 33, Lev. 6, 7. *ψ.* 17, 5 (Ew. § 328<sup>c</sup> towards the end; GK. § 113<sup>gg</sup>). The phrase itself, implying an exploit or success, achieved against opposing obstacles by *force*, recurs *vv.* 31. 33. Jud. 7, 2. Job 40, 14 (יִמִּיךָ), and with reference to Yahweh, Is. 59, 16. 63, 5. *ψ.* 98, 1; cf., with זֶרַע, 44, 4.

27. [בִּרְכָה] i.e. a *present*, called a *blessing* from the feelings of good will, of which it is the expression: 30, 26. Gen. 33, 11. Jud. 1, 14. 2 Ki. 5, 15.

[הִבִּיאַ] An error for הִבִּיאה, as *v.* 35. So 26 MSS.

[וְנָתַנָּה] As in II 14, 10. Is. 9, 4, the *waw* conv. with the pf. introduces the direct predicate (*Tenses*, § 123; GK. § 143<sup>d</sup>): here, as 20, 5. Jud. 11, 8, with a precativ force, 'And now this present, . . . , let it be given,' etc.

[בִּרְגְלֵי אֲדֹנִי] at the feet of my lord = following him, Ex. 11, 8. Dt. 11, 6. Jud. 4, 10. II 15, 16. 17 al.

28. [בֵּית נָאֵמָן] Cf. 2, 25. II 7, 16. 1 Ki. 11, 38.

[מַלְחָמוֹת יְהוָה] As 18, 17. Cf. Nu. 21, 14.

[מִיָּמֶיךָ] An idiomatic expression = *all the days that thou hast lived, since thy birth*: 1 Ki. 1, 6 מִיָּמֶיךָ אָבִיו עָצְבוּ; Job 38, 12 הַמִּיָּמֶיךָ<sup>1</sup> לֹא עָצְבוּ אָבִיו מִיָּמֶיךָ; צִוִּיתָהּ בָּקָר לֹא נִמְצְאָה. מִיָּמֶיךָ having this sense, the pf. לֹא נִמְצְאָה would be the tense naturally used with it: probably לֹא הִמְצָא is chosen with the view of generalising the statement as much as possible, so as to allow it to include a possible future,—*'is not to be found in thee,'* etc.

29. [וְהָיָה . . . וְיָקָם] 'And man has (as a fact) risen up, etc. . . : but the soul of my lord shall be,' etc. If it be thought that the sense, 'and *should* a man rise up . . . then may the soul of my lord be,' etc. is required, וְיָקָם must be read (Is. 21, 7; *Tenses*, § 149; GK. § 159<sup>e</sup>): so Sm. Bu. Now. Dh.

[צִרְוֶרָה וְג'] bound up for safe custody in the bundle of life.

[אֵת] with = in the care and custody of, as Lev. 5, 23; Dt. 15, 3; Is. 49, 4.

[וְאֵת . . . יִקְלָעָנָה] The object resumed, and connected directly with the verb by the suffix; a frequent elegance of Hebrew style, as Gen. 13, 15. 21, 13: *Tenses*, § 197. 1, 6; GK. § 143<sup>c</sup>.

<sup>1</sup> Cf. מִיָּמֶיךָ, Wright, *Apocr. Acts of the Apostles*, p. 88, ll. 15-16.

30. [ככל וג'] EVV. 'according to all the good that he hath spoken concerning thee,' which in Hebrew<sup>1</sup> would be ככל הטובה אשר דבר עליך. 24, 19 את אשר עשיתה אחי טובה, cited by Bu., is not parallel. The text is evidently in some disorder, though it is not certain how it is to be corrected. Either this or את כל הטובה אשר דבר עליך might be the original reading: but in either case it is not apparent how את הטובה would assume its present place. Perhaps את הטובה was originally a marginal gloss.

31. 'Then let not this be to thee a (cause of) tottering (or staggering), or a stumbling of heart, (viz.) to have shed innocent blood,' etc. Both expressions are peculiar: but the meaning appears to be, 'Let David avoid the difficulties which shedding innocent blood might hereafter involve him in, and the qualms of conscience which will inevitably follow it.' The kind of 'tottering' expressed by the root פוק may be learnt from a comparison of Is. 28, 7; Jer. 10, 4; and Nah. 2, 11 (פיק ברכים). The ancient translations seem merely to have conjectured for פוקה a meaning more or less agreeable with the context: LXX βδελυγμός<sup>2</sup>; Aq. Symm. λυγμός, whence Vulg. in *singultum* et *scrupulum* cordis: Targ. יצפא (solicitude), Pesh. וסגל (terror). A curious Midrashic exposition of לפוקה may be seen in the *Midrash Tillin* on ψ. 53 (quoted by Levy, *NHWB.*, s. v. פקפק).

ולשפך . . . ולהושיע] *et . . . et = both . . . and*. But no stress seems to rest here upon the combination; and no doubt the first ו is to be omitted, with LXX, Vulg. Pesh. After ולהושיע LXX express יד (which the translators are most unlikely to have done, had not the word stood in their text); and the insertion, as We. remarks, is a necessary one: for it just gives to the expression used the sense of *force* (v. 26) which is required.

33. [מעמר] *discretion, tact*. טעם as Pr. 11, 22.

כלתני] from כלל: GK. § 75<sup>9a</sup>. Cf. 6, 10.

[והושיע] See on v. 26.

34. [כי לולי . . . כי] as 14, 39: the first כי introduces the assertion

<sup>1</sup> In Ethiopic a different construction is possible, the antecedent being there frequently introduced into the relative clause: Dillmann, *Aeth. Gr.* § 201. 1 (b).

<sup>2</sup> Possibly (but not certainly) a corruption of the unusual λυγμός.

sworn to, the second is resumptive. Thenius, following LXX literally, gravely proposes, for the second בִּי, to read אִמְרָתִי!

[יִתְבַּחֲתִי] By error for יִתְבַּחֲתִי, through the influence of the following יִתְבַּחֲתִי (so Dr. Weir). Otherwise GK. § 76<sup>h</sup>. For the tense, cf. Jos. 7, 7: and *Tenses*, § 140.

אם נותר] if there *had* been left . . . != surely there had not been left. The pf., after the oath, as II 3, 27 (though not there introduced by אם).

35. וְלֹא אָמַר] The pron. is emphatic: cf. 1 Ki. 17, 13<sup>b</sup>. Jud. 12, 1.  
14, 16.

יָלַד] She had 'come down' (v. 20) to meet David.

36. ]והנה לו משחה For the position of לו, cf. . . . ולו *v.* 2; 1 Ki. 4, 10. 13; and on *ch.* 1, 2. Comp. also Jud. 17, 5. Job 22, 8 ואיש זרוע לו הארץ.

Cf. II 13, 27 LXX. ] כמשחה המלך

וְטוֹב of the heart=*glad, merry*: II 13, 28: Pr. 15, 15 וְטוֹב לֵב. So the subst. לֵב טוֹב Dt. 28, 47. Is. 65, 14; and לֵב טוֹבִי I Ki. 8, 66.

עָלָיו lit. *upon him*, in accordance with Hebrew idiom : see on 17, 32.  
'Within' (EVV.) is a paraphrase.

37. [וימת לבו] opp. is יהי לבכם 'may your heart *live*' = take courage, *ψ.* 22, 27.

והוא] 'and he himself' (opp. to לבו).

38. כַּעֲשֶׂרֶת הַיָּמִים [וַיְהִי כַּעֲשֶׂרֶת הַיָּמִים] is subject: 'And there was *the like of ten days*, and,' etc., *כִּי* the *like of* being an undeveloped substantive (*Lex.* 453<sup>a</sup>). For the art., Dr. Weir compares 9, 20. Is. 30, 26. 1 Ch. 9, 25. Ezr. 10, 8. But יָמִים is certainly better in accordance with analogy (so G.K. § 134<sup>m</sup>). 'And it came to pass *after* ten days,' would, of course, be וַיְהִי מִקֵּץ עֲשֶׂרֶת יָמִים (Jer. 42, 7). Comp. 1 Ki. 18, 1 וַיְהִי יָמִים וַיְהִי רַבִּים, where יָמִים is similarly the *subject* of וַיְהִי (for the *sing.*, see on 1, 2).

39. ריבה ריבוי מְזוֹי לֹא חסיד I ψ. 43, I [רב . . . מיד נבל . . . and 24, I 6. II 18, 19. 3 I.

The subj. repeated, the אשר at the beginning of the sentence having been forgotten.

בראשו . . . השיב . . . as Jud. 9, 57. 1 Ki. 2, 44: cf. Jos. 2, 19 al., and the phrase in 1 Ki. 8, 32 and often in Ez. בראשו.



[וַיִּדְבֹר בְּאִבְגִּיל] 'and spake *concerning* Abigail,' i.e. (as the phrase was understood to mean) asked her in marriage. Cf. Cant. 8, 8.

42. [הִלְכָתָהּ] Read הִלְכָתָהּ (the ה dittographed from נִעְרָתֶיהָ): the word must be the predicate—she rode, and they walked in attendance behind her.

[לְרַגְלָהּ] is not quite the same as בְּרַגְלֵי *v.* 27: the ל is the so-called ל of *norm*, 'going *according to her foot*,' i.e. *guided by her foot*=attending upon her. Comp. for this sense of לְרַגְלָהּ Gen. 30, 30 hath blessed thee לְרַגְלִי *at my foot*=whithersoever I turned (RV.); 33, 14 and I will lead on softly לְרַגְלֵהּ הַמִּלְאָכָה *according to the pace of the cattle* (Lex. 516<sup>b</sup>).

43. Ahino'am is mentioned before Abigail in 27, 3. 30, 5; she was also the mother of David's firstborn, Amnon (II 3, 2); so probably he married her shortly before Abigail, as the Heb. here permits (not וַיִּקַּח ר', but . . . וַיָּאֵחָזֶם לָקָח). *V.* 44 hints at the reason why David took now these two wives; he had been deprived of Michal (18, 27).

[יִזְרְעֵאל] Not the יִזְרְעֵאל in the N. of Palestine, but one in the hill-country of Judah, Jos. 15, 56, evidently not far from Ma'on and Carmel (mentioned there in *v.* 55, as in *v.* 2 here).

[גַּם שְׁתֵּיהֶן] The גַּם is idiomatic in this phrase,='both *alike*:' Dt. 22, 22. 23, 13. Ru. 1, 5. Pr. 17, 15. 20, 10. 12.

44. [וַיִּשְׁאֹל נָתָן] 'had given:' see on 9, 15.

[פְּלִטָּה] abridged from פְּלִטְיָאֵל, II 3, 15.

[גַּלִּים] The situation of Gallim is not known; but it was plainly (Is. 10, 30+) a little N. of Jerusalem.

26. 1. The *v.* is largely identical with 23, 19 (where see the note); and the narrative following in *ch.* 24 exhibits such numerous points of resemblance with *ch.* 26 that the two have been held by many scholars to be in reality different versions of the same incident. If this opinion be correct, the more original version will be that contained in the present chapter.

[הַגִּבְעָה] Gibeah of Saul, 2½ miles N. of Jerusalem (see on 9, 1).

[בְּגִבְעַת הַחֲכִילָה] Perhaps the long ridge called *Dahr el-Kôlâ*, 5½ miles E. of Ziph, 10 miles W. of 'En-gedi, and 1 mile N. of Wādy Malāky (on 23, 26), 'running out of the Ziph plateau (see on 23, 14) towards the Dead Sea desert, or Jeshimon' (Conder, *T.W.* 244; Buhl, 97).

[על פני הישימן] ‘*in front of the Desolation*’ (see on 23, 24), i.e. overlooking it, which, if the ‘hill of Hachilah’ is rightly identified, it would do. The passage is one which shews that על פני does not always mean *East of* (comp. on 15, 7): cf. *Lex.* 818<sup>b</sup>.

2. [וירד] Cf. 23, 20. Ziph is actually higher than Tell el-Fûl (see on 23, 19); but there is a descent from Tell el-Fûl (2754 ft.) to Jerusalem (2593 ft.), and from Hebron (3040 ft.) to Ziph (2882 ft.); so no doubt ‘came down’ is used with reference to one of these.

On the מרבר זוף, see on 23, 15.

3. Saul encamped, near the ordinary route, on the particular hill of Hachilah; David remained somewhere in the wilderness around it.

[וישב] not ‘abode’ (EVV.) but ‘*was abiding*.’ So *v.* 5<sup>b</sup> ‘*was lying*,’ and ‘*were encamping*,’ *v.* 7 ‘*was lying asleep*,’ and ‘*were lying*.’ The reader of the English versions, till he refers to the Hebrew, does not realize how much is lost by the frequent rendering of the participle by a finite verb.

4. [אל-נכון] The same somewhat singular expression in 23, 23. Here, however, immediately following בא, the name of a *place* is expected,—and the more so, since the text, as it stands, adds nothing to what has been already stated in 3<sup>b</sup>,—unless indeed it can be argued that וידע marks any more certain knowledge than וירא. It is probable therefore that נכון here is the corruption of the name of some locality, though what that may have been it is impossible to conjecture. LXX α Kειλα, as We. points out, is too vague.

5. [במעגל] See on 17, 20.

6. [אחימלך החתי] This Ahimelech is not mentioned elsewhere. For his nationality, cf. אוריה החתי.

[מי ירד] David must therefore have been in some part of the wilderness that was *higher* than החכילה.

[אני] For the pron. in such a sentence, cf. on II 21, 6 (p. 352).

7. [מראשתו] prop. *the parts at or about the head*, hence construed in the accus. adverbially (GK. § 118<sup>g</sup>), like מביבות and the corresponding מרגלותיו, Ru. 3, 8. 14. So Gen. 28, 11 וישם מראשתיו *lit.* and placed (it) *at the parts about his head*.

8. We have had before 18, 11 אכה ברוד ובקיר ; 19, 10 להכות בחנית 18, 11 אכה ברוד ובקיר to smite with the spear *into David and into the wall*, i.e. *to pin him with the spear to the wall*. The analogy of these passages shews that here 'בארץ' is co-ordinate not with בחנית, but with the suff. in אכנו' (We.). בארץ and the suffix are, however, very unequally coupled; and it is better to read with Krenkel (ZAW. 1882, 310) בחניתו בארץ 'with *his* spear (v. 7) to the earth' (so Sm. Now. Dh. Ehrl.). With ולא אשנה לו cf. II 20, 10.

9. ונקה . . . מי שלח . . . ונקה is the pf. with waw conv., and שלח has a modal force (cf. the pf. in Gen. 21, 7. ψ. 11, 3. 60, 11=108, 11): 'who *is to have* put forth his hand, etc., *and be* guiltless?' The sentence is of a type that must be carefully distinguished from that of Job 9, 4 מי הקשה אליו וישלם Who (ever) hardened himself [as a fact] against Him, and escaped sound? Dt. 5, 23 (it is cited wrongly in GK. § 112<sup>b</sup>). Comp. Tenses, §§ 19. 2; 115 (p. 115). Still, in spite of the parallels, it is probable that a י has fallen out after מי, and that we should read מי ישלח.

10. כי אם here cannot, as often, introduce the terms of the oath; for this (with אם following) would yield a sense the very opposite of what is required, viz. Surely Y. will *not* smite him! כי אם must therefore be construed together, though not in the manner adopted by Th. Ke. ('*Except* Y. smite him, or his day come, etc., far be it from me to put forth my hand against him'); for this both implies an un-Hebraic inversion of principal and subordinate clause, and yields an improbable sense: David cannot have meant to imply that if one of these contingencies happened to Saul, he would then be ready to put forth his hand against him. Either כי אם must be understood to have the force of *surely* (as above, 21, 6), or (Ges. Dr. Weir) the negative (such as usually precedes it) may be supposed to be suppressed: (minime ego Saulum caedam,) sed Deus caedat eum: cf. II 13, 33 Kt. (minime,) sed solus Amnon mortuus est.

ינפנו] by some sudden stroke, cutting him off prematurely (25, 38. II 12, 15. 2 Ch. 13, 20 al.), ימו denoting what would be considered a natural close to his life.

נכפה] not 'perish' (EVV.), but *be swept away*; see on 12, 25, and cf. 27, 1.

[במלחמה יר] The position of **במלחמה** gives freshness of expression, and force, to the new alternative. In **יר** David has in his mind a combat with the Philistines.

11. For **מיהוה**, see on 24, 7; and for **משלח**, on 12, 23.

[מראשתו] The accus. of place (*v.* 7), after **אשר**, as Dt. 17, 14 **אשר** **מראשתו**: cf. Qor. 42, 5 **מִן חֻלְהָ** whoever is round about it, 19, 5. **וילכו להם** (Lex. 515<sup>b</sup>). [ונלכדהלנו]

12. [מראשתי] Read **ממראשתי**: a **מ** has fallen out between the two others. The **י** at the end, if correct, would be the one instance in OT., parallel to **במיתותי**, of that letter attached to the *st. c.* of the *fem. pl.* before an independent word (otherwise only before *suffixes*): Stade, § 330<sup>b</sup>; GK. § 87<sup>a</sup>. But LXX has **αὐτῶν**: so We. may be right in arguing that 'the **י** at the end confirms the reading **ממראשתי** of LXX, instead of 'ממראשתי שאל' (so Sm. Bu. Dh.). In this case, of course, the anomaly will disappear.

[תרדמת י'] a slumber so profound and unusual that it was regarded as sent directly from Yahweh. Cf. **חרדת אלהים** in 14, 15.

13. [העבר] to the side across (cf. 14, 1. 4. 40); i.e. to the opposite side of the valley at the foot of the hill (*v.* 3).

[רב וג'] a circ. clause (*Tenses*, § 161; GK. § 156<sup>c</sup>). Cf. Gen. 12, 8.

14. [מי אתה קראת] In the *third ps. comp.* Is. 50, 9 **מיהוה ירשעני**; Job 13, 19 **מיהוה יריב עמדי** (*Tenses*, § 201. 2): unless I am mistaken, no parallel in the *second ps.* occurs in the OT. (the sentence Is. 51, 12 is framed differently).

15. [שמרת אל] In *v.* 16 **על**. An unusual construction: yet see Pr. 6, 22 **בשכנך תשמר עליך**, and (of *watching* in a hostile sense) II 11, 16. (In *ψ.* 59, 10 **אומר** **אליך** **אומר**, as in *v.* 18, must certainly be read.)

16. [אשר לא וג'] See on II 2, 5.

[ארניכם] the plur. of 'excellence' (GK. § 124<sup>i</sup>); cf. Gen. 42, 30.

[ואת צפת] If the text is correct, **את** must be explained either as marking the fresh subject (see on 17, 34), or (Sm.) as an accus. under the governing force of **אי**: but the last expl. especially is unsatisfactory. We expect either **ואת . . . את** or **ואי . . . אי**. As the time is night, **את** is improbable (We.) after **ראה**; it seems best, therefore, to regard **ואת** as an error for **ואי**, due to a scribe influenced involuntarily by the recollection of **ראה** at the beginning of the sentence.



So GK. § 117<sup>m</sup> *n*. (the citation of the verse in § 117<sup>l</sup> must be due to an oversight).

17. [קולי] In Hebrew, the repetition of a word is a mode of signifying assent (1 Ki. 21, 20): LXX, for קולי, express עבדך, which is used for the same purpose, as II 9, 2, cf. *v*. 6 הנה עבדך 15, 15. The one is thus just a synonym of the other: 'the more courtly'—that of LXX [cf. 27, 5 in lieu of the pron.]—'is the less original' (We.).

18. [ומהבירי רעה] The *order* is idiomatic: cf. 20, 10. II 19, 29. 24, 13; 1 Ki. 12, 16. Jer. 2, 5. Qoh. 11, 2. Est. 6, 3 (*Lex*. 552<sup>b</sup>).

19. [ירח מנחה] Cf. Gen. 8, 21 וירח יי, followed however by את ריח הניחח. Dr. Weir writes: 'ירח, perhaps ירץ as Am. 5, 22. Jer. 14, 12. Mal. 1, 10.' On הסתפח, cf. on 2, 36.

[לאמר לך וג'] For the god of the country, according to ancient ideas, could be properly worshipped only in his own land: hence banishment was equivalent to being told to go and serve foreign gods. Cf. Hos. 9, 3.

[אלהים אחרים] With the possible exception of Ex. 23, 13, probably the earliest occurrence of this afterwards common Deuteronomic expression (see *LOT*. p. 92, edd. 6–8, p. 99; or *Deut*. p. lxxviii).

20. [מנגד פני יי] Cf. מנגד עיניך Am. 9, 3. *ψ*. 31, 23.

[את פרעש אהר] For את, cf. on 9, 3. פרעש אהר appears, however, to be derived here from 24, 15: LXX express נפשי,—no doubt rightly: for (1) the comparison *within* a comparison (to seek a *flea*, as when one hunts a *partridge*) is not probable; and (2) MT. agrees but imperfectly with clause *a*,—the *ground* (כי) for דמי ארצה אל יפל דמי ארצה being only fully expressed in the reading of LXX, 'for the king of Israel is come out to seek *my life*.'

[ירדף] sc. הִרְדֵּף (on 16, 4). The art. in הקרא is *generic*, such as is often found in comparisons, where a class, not a particular individual, is naturally referred to (GK. § 126<sup>h</sup> *o*): so II 17, 10 כלב האריה: Jud. 8, 18<sup>b</sup> בתאר בני המלך; 14, 6 בִּשְׁפֶעֱ הַגִּדִי; 1 Ki. 14, 15 כאשר ינוד; Nu. 11, 12 האמן את הינק; etc.

Klo. for כאשר would read כְּנִשֵּׁר,—'like a griffon-vulture (see on II 1, 23), (which) pursues a partridge on the mountains,'—which is adopted by Sm. Bu. The construction is common in poetry (e. g. Dt. 32, 11. *ψ*. 42, 2: *Lex*. 454<sup>a</sup>); but in prose comparisons are expressed either by כִּי with the inf. (as Jud. 14, 6, cited

above), or by באשר (see *ib.*),—i.e. in the present case, באשר את־הקרא, בהרים. LXX καθὼς καταδιώκει ὁ νυκτακούραξ ἐν τοῖς ὄρεσιν, cited by Klo., is not evidence that LXX read כנשר: νυκτακούραξ corresponds here to הקרא, and represents כוס (*owl*) in Lev. 11, 17. ψ. 107, 6; and in Dt. 14, 17† some other bird, but not the נשר. It is also a question, though it must be left to a naturalist to answer it, whether the נשר, or griffon-vulture, being a carrion-feeding bird, would 'pursue a partridge on the mountains:' Tristram, *Nat. Hist. of the Bible*, p. 172 ff., speaks of its keen sight, and of its swooping down from afar upon a carcase (Job 39, 29 f.), but says nothing of its pursuit of the living animal.

21. [יקרה ונ'] Cf. 2 Ki. 1, 13, 14; also ψ. 72, 14. 116, 15.

[ואשנה] Cf. 14, 24 LXX. Lev. 4, 13. Ez. 45, 20 al.

[הסכלתי ואשנה הרבה מאד:] The accents treat הרבה as qualifying *both* the preceding words.

22. [הנה החנית המלך] Kt. 'behold the spear, O king!' Qrê 'behold the spear of the king,' which is better adapted to the context, ה being repeated accidentally from הנה.

23. [לְאִישׁ] The art. has a distributive force: 1 Ki. 8, 39. 18, 4. Gen. 41, 48<sup>b</sup>.

[בִּיר] would be more agreeable with general custom (comp. on 19, 9): for the cases in which בִּיר occurs without a suffix are mostly those in which the reference is *general* (II 23, 6. Is. 28, 2. Job 34, 20: similarly מִיר Pr. 6, 5), not, as here, specific. However, it is possible that ביר may have been here written intentionally, for the purpose of avoiding the assonance (which is here an awkward one) with the following ידי. 1 Ki. 20, 42; Ez. 12, 7 (though here LXX, Pesh. omit (ביר); 2 Ch. 25, 20 would support the text. But some 50 MSS. have בִּיר; and it is better, with Weir and most moderns, to read this.

25. [עֵשָׂה] used with a pregnant force, such as is more common in poetry: Is. 10, 13. ψ. 22, 32. 37, 5. Ez. 20, 9. 14. 22 (*Lex.* 794<sup>a</sup> 4).

[וגם יכל תוכל] Cf. 1 Ki. 22, 22 תוכל.

27—31. *David seeks refuge in the country of the Philistines with Achish. The Philistines resolve to attack Israel; their army advances to Apheq. David is released from the necessity of fighting against his countrymen through the opportune suspicions of the Philistine lords: his vengeance on the Amaleqites who had*

*smitten Ziqlag. Saul consults the witch of 'En-dor. Death of Saul and Jonathan on Mount Gilboa'.*

27, 1. [אל לבו] Gen. 8, 21. 24, 45; and with על = אל *ch.* 1, 13.

[אספה] 12, 25 (see note); 26, 10.

[יום אחד] unemphatic as Gen. 33, 13; and (of the past) *ch.* 9, 15. (Not as Is. 9, 13 *al. a single day.*)

[אין לי טוב כי ונ'] can only be rendered, 'I have no good: for (= but) I must escape into,' etc. The first clause is, however, harshly and abruptly expressed; LXX have οὐκ ἔστι μοι ἀγαθὸν εἰ μὴ ἂν ἔσσω, i. e. 'I have no good *אִם אֶמְלֹךְ* *בִּי* *except* I escape,' etc., which is preferable.

[ונואש ממני] a pregnant construction, occurring with this verb only here, but analogous to that of החריש, noticed on 7, 8.

2. [גת] If Gath was at *Tell es-Sāfiyeh* (see on 6, 17), some 28 miles NW. of the presumable site of Hachilah (see on 26, 1).

3. [הכרמלי] LXX הכרמלי, in agreement with 30, 5. II 2, 2.

4. [ולא יסף] So Kt., the impf. having a frequentative force, as 2, 25 (see on 1, 7). The Qrê substitutes the more usual tense ולא יסף (15, 35; Jud. 13, 21 *al.*): comp. a similar case in Jos. 15, 63.

5. [נא נא] belongs logically to יתנו; but it is thrown back into the protasis and attached to אם, as regularly in this formula (Gen. 18, 3; 33, 10 *al.*), for the purpose of indicating as early as possible that the speech is of the nature of an entreaty.

6. [עקלג] Supposed by Conder to be *Zuhēlīqeh*, 22 miles SW. of Tell es-Sāfiyeh: but the consonants, except ל, do not correspond phonetically, so that the identification is very uncertain.

[לכן על-כן] is regularly used, when the origin of a name or custom is assigned (Gen. 10, 9. 11, 9 *etc.*: *Lex.* 487); hence the סביר על כן (see on 12, 5), though not supported, so far as appears, by any MS., is prompted by a sound literary instinct, and may be correct.

7. [ימים וארבעה חדשים] ימים, by usage, suggesting *a year*: see 1, 3, and, more distinctly, Jud. 17, 10 לַיָּמִים; Lev. 25, 29.

8. [ויעל] Either into the higher ground on which the tribes raided by David lived (which would suit Gezer); or, in the uncertainty whether this ground was higher than Ziqlag, in a military sense (Now.), of an attack in general, as Jud. 20, 18. Is. 21, 2. Nah. 2, 2.

(Qrê והגוריו והגוריו) LXX have πάντα τὸν Γεσερι, reading, therefore, only one name (viz. הגשורי; see Jos. 13, 11. 13 LXX), so that the two are presumably doublets. As the better-known Geshur, on the *East* of the upper Jordan, is evidently out of the question, the name here and Jos. 13, 2, if the text is correct, is probably that of a small tribe between the Philistines and Egypt (Bu. Dhorme, Kenn.). We. Now., preferring the other doublet, read הַגִּזְרִי, i.e. the Canaanites who till the time of Solomon occupied *Gezer* (Jud. 1, 29; 1 Ki. 9, 16), 12 miles ENE. of Tell eş-Şāfiyeh: but this appears to be too far to the N.

Hommel (*Anc. Heb. Trad.* 242 f.) would read both here and Jos. 13, 2 הַגִּזְרִי (cf. Gen. 25, 3: Homm. 238-240 אֲשֶׁר־נֶאֱמָר, corresponding to the אַשּׁוּר mentioned in two Minaean inscriptions as living apparently near Egypt (p. 249 f.), and Gaza (p. 252): but that א should have become corrupted into ג in *two* passages is hardly likely.

כי הנה ישבות וג' Very difficult. In the first place, the *fem.* is extremely anomalous. If the text be sound, this must be explained on the analogy of the usage noticed on 17, 21, by which sometimes a country, or the population of a country, is construed as a fem.: but no case occurs so extreme as the present, in which the fem. is used with immediate reference to a *gentile* name, expressed in the masc. And even the *poetical* use of יוֹשְׁבֵת (noticed *ibid.*) is not extended to the plural. Nevertheless, as the text stands, nothing remains but to explain the passage in accordance with this poetical usage, and to render (with We.): 'For those were the populations of the land from' etc.,—the gender of הֶנָּה being naturally determined by that of the predicate (ישבות) following. But this extension of a purely poetical usage is extremely improbable: and what we should expect is simply כי המה יושבי הארץ וג'. In the words which follow, אשר מעולם וג', there is a further difficulty. בואך is used regularly to denote the *direction* in which a land or tract of country extends (15, 7 al.; similarly in ער בואך Jud. 6, 4 al.); hence (since 'as thou comest to the land which is of old' yields no suitable sense) it follows almost of necessity that in מעולם must lie concealed the definition of the limit in the opposite direction. LXX in Cod. B exhibits a doublet twice over (ἀπὸ ἀνηκόντων [apparently = מעולם] ἢ ἀπὸ Γελαμψοῦρ



[ = שור again + עלם ] τετελισμένων [clearly a second representative of שור wall]); but the reading Τελαμ, found in many cursives<sup>1</sup> in place of Γελαμ, points to מַעְלָם for מַטְלָם—‘for those were the populations inhabiting the land which is *from Telam* as thou goest to Shur, even unto the land of Egypt.’ From Jos. 15, 24 it appears that Telam (pointed there מַטְלָם) was a place in the Negeb of Judah (see on v. 10), seemingly towards the border of Edom: in ch. 15, 4 it is named as the spot where Saul assembled his forces before attacking the Amaleqites; so that it would seem to satisfy sufficiently all the conditions required of the present verse. In form, the sentence, as thus restored, will almost exactly resemble Gen. 10, 19; comp. 25, 18. Respecting שור, see on 15, 7.

9. [והכה . . . ולקח] In a frequentative sense, describing David's *custom* whenever he engaged in one of these raids. Notice the impff. interchanging here (לֹא יָחִידָהּ) and in v. 11. EVV. (*smote, saved, etc.*) fail to bring this out, either here or in v. 11.

[ויבא] Ehrl. וַיָּבֵא cf. 11 נת.

10. [אֶל פִּשְׁטָתָם] Either we must suppose that a word has dropped out, and read אֶל־מִי with LXX (ἐπὶ τίνα); Vulg., or, which is perhaps better, we must read אֵין (see 10, 14) with Targ. Pesh. (לֹא־מִי). The text is untranslatable.

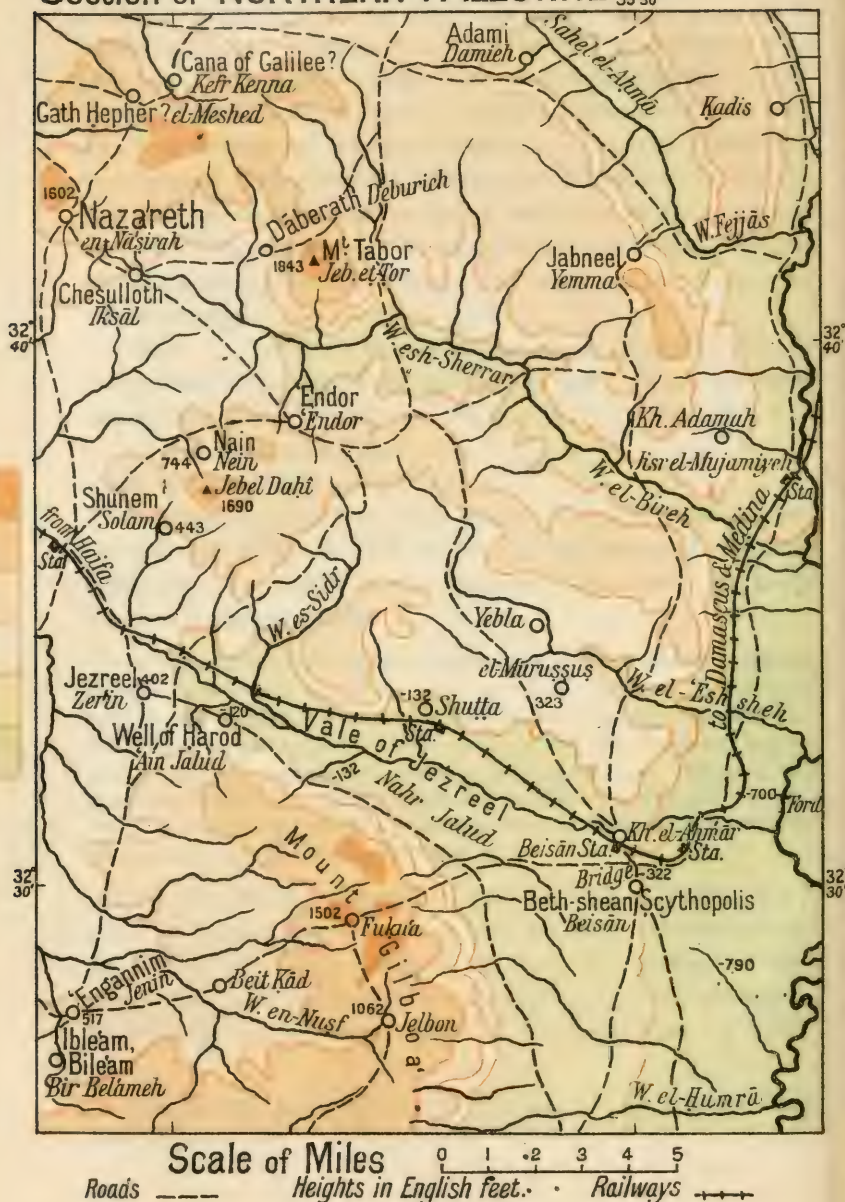
It is a singular fallacy to argue that because μὴ in Greek may ask a question, therefore אֶל in Hebrew may do the same: for the two words are not in the least parallel. Μὴ is a particle expressing generally the idea of *subjective* negation, from which its interrogative force is at once readily deduced (μὴ τίθνηκεν; = ‘he is not dead, I suppose?’—implying that a satisfying answer is expected). אֶל has no such general signification, but is simply a particle of dissuasion or prohibition. In other words, the interrogative use of μὴ is dependent upon an element in its signification, which does not attach to the particle אֶל at all.

[נֶגֶב] prop. the *dry* country, the root נָגַב, נִגְיָב, נִגְבָּ (נִגְבָּ) to be dry is in use in Aramaic (e.g. Gen. 8, 13 Onq. נִגְבָּ מִיָּא). Hence, from the dry country κατὰ ἑξοχὴν being on the South of Palestine, the word acquired generally the sense of South, and geographically was applied in particular to a district in the S. of Judah (see Gen. 12, 9 RV.

<sup>1</sup> Τελαμψουρ XI. 44, 55, 71, 106, 120, 134, 144, 158, 245; Τελαψουρ 29; τε Λαμψουρ 64, 119, 244; τε Λαμψουν 74 (from Holmes and Parsons).



# Section of NORTHERN PALESTINE



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*marg.*; Jos. 15, 21–32, where the cities in it are enumerated. In RV. in this special geographical sense, always with a capital S: e.g. Jos. 15, 19. Is. 21, 1). See NEGEB in *EB.*; and *H.G.* p. 278 ff. Here other districts in the same neighbourhood are called the Negeb of the Yerahme'elite, and the Negeb of the Qenite, from the names of the clans settled upon them (cf. 30, 29 'the cities' of the Yerahme'elite and of the Qenite'): in 30, 14 also we have the Negeb of the Cherethites, and the Negeb of Caleb; and in Jud. 1, 16 (MT.) the Negeb of 'Arad (9 miles S. of Ma'on). Yerahme'el was the name of a clan allied to that of the Calebites (cf. on 25, 3): both were afterwards absorbed into the tribe of Judah; see 1 Ch. 2, 9 [read *Caleb*]. 25–33. 42. The Qenites were connected with the 'Amaleqites, 15, 6; Jud. 1, 16 (see on *ch.* 15, 6): cf. *EB.* i. 130.

11. The *athnah* would be better placed at דור, what follows (וכה משפטו וג') being obviously no part of the speech, but the remark of the narrator (so Now.). It must be admitted, however, that כה עשה דור, and וכה משפטו וג', naturally go together: it is better, therefore, either to omit לאמר (Vulg. Sm. Dh. Ehrl.) or to read for it לאכיש (Klo. Bu.): 'כה עשה וג' will then be all the words of the narrator. כה with a subst., as Is. 20, 6. Jer. 23, 29.

12. הבאיש] lit. *put forth an ill odour* (ψ. 38, 6: GK. § 53<sup>d</sup>) against = be in ill odour with (cf. 13, 4). With a transitive force Gen. 34, 30.

לעבר עולם] Dt. 15, 17. Job 40, 28; cf. Ex. 21, 6.

28, 1. אתי אתי תצא] *כי אתי* has some emphasis: cf. II 19, 39 אתי *כי אתי יאכלו האנשים בצהרים* Gen. 43, 16 *יעבר כמהם*.

2. לכן] in answer to the remark made by another, as Gen. 4, 15. 30, 15 [where LXX, not perceiving the idiom, render οὐχ οὕτως: comp. on 3, 14]. Jud. 8, 7. 11, 8: *Lex.* 487<sup>a</sup>.

אתה] LXX, Vulg. עתה rightly. Comp. II 18, 3; 1 Ki. 1, 18. 20.

שמר לראשי] LXX ἀρχισωματοφύλαξ,—the title of the chief of the royal body-guard under the Ptolemies. See Deissmann, *Bible Studies*, s.v.

3–25. *Saul consults the witch of 'En-dor.* This section (which forms an independent narrative) appears to be out of its proper place. In 28, 4 the Philistines are at *Shunem* (3½ miles N. of Jezreel); in 29, 1 they are still at *Aphek* (in the Sharon, Jos. 12, 18), and only reach



Jezreel in 29, 11. The narrative will be in its right order, if the section be read *after ch. 29-30*. V. 3 is evidently introductory.

3. [ויספדו] *wailed*,—with loud demonstrations of grief, in the manner of Oriental mourners. So מִסְפָּד; cf. Mic. 1, 8 אַעֲשֶׂה מִסְפָּד כְּתִנִּים, with allusion to the doleful cry of the jackal. The rend. *mourn, mourning* for סָפַד, מִסְפָּד, is altogether inadequate: the words are never used of merely *silent* grief. See further the writer's note on Am. 5, 16 (in the *Camb. Bible*).

[ובעירו] The *wave*, if correct, must be explicative (GK. § 154<sup>a</sup> note): 'in Ramah, and that in his city.' But such a construction is very unusual, and probably ו has been introduced by error (GK. *l. c.*): it is not expressed by LXX. However, בְּרֵמָה בְּעִירוֹ rather than בְּרֵמָה בְּעִירוֹ would be the usual order, 1, 3 LXX. II 15, 12. Jud. 8, 27 (*ib.* 20, 6 is rather different). Both the perfects in this verse have a *pluperfect* sense (see on 9, 15).

[ושאול הסיר] *had removed*; see on 9, 15.

[ידענים] See Lev. 20, 27 ('a man or a woman when there is *in them* אֹהֶב וִידְעָנִי'), which shews that the term properly denotes not a *wizard*, but the spirit—whether the term means the *knower*, i.e. the *wise* spirit (Ew. *vielwiserisch*), or (W. R. Smith) the *acquaintance*, i.e. the 'familiar' spirit, at the beck and call of a particular person—supposed to inhabit the persons in question. See further the writer's note on Dt. 18, 11 (p. 226).

4. [שֹׁנָם] Now *Sōlem*, near the E. end of the Plain of Esdraelon, 448 ft. up the sloping S. side of *Jebel Nabî Dahî* (also called Little Hermon),  $3\frac{1}{2}$  miles N. of Jezreel. The Philistines had thus penetrated into the heart of Northern Palestine, more than 60 miles from the northernmost of their cities, 'Eqrone.

[בגלבוע] Gilboa, now *Jebel Fūqī'a*, is the ridge running to the SE. on the S. side of the Vale of Jezreel (see on 31, 7), 5-12 miles S. and SE. of Shunem.

7. [אִשָּׁה בְּעֵלָת אֹהֶב] An instance of what may be termed a *suspended* construct state—אִשָּׁה, not less than בְּעֵלָת, being determined by אֹהֶב, but the genitive which determines it being deferred, or held in suspense, by the introduction of the parallel בְּעֵלָת. So in the common phrase . . . בְּתוֹלַת בַּת Is. 23, 12; 37, 22 al.; and in poetry occasionally

besides, as Dt. 33, 19 שִׁפְנֵי טְמוּנֵי חוֹל; Job 20, 17 נַהֲרֵי נַחְלֵי דְבֶשׁ: Ew. § 289<sup>c</sup>; GK. § 130<sup>e</sup>.

7. [בַּעֲנֵן דּוֹר] Now *Endûr*, a small village,  $3\frac{1}{2}$  miles NE. of Shunem.

8. [קְסָמִי] The Kt. has the fuller form of the imperative, as Jud. 9, 8 מְלוּכָה. *ψ.* 26, 2 צְרוּפָה; in each case the Qrê substitutes the ordinary form, GK. § 46<sup>e</sup>. For קְסָמִי, see GK. § 105<sup>h</sup>. On the probable method of divination originally expressed by קָסָם, see *Lex.* s.v., or the writer's *Deut.* p. 223 f.

9. [הִירְעֵנִי] Twenty-three MSS. have הִירְעֵנִים; and it is true that the ם may have fallen out before the ם of מֵן. The plural would have the advantage of greater symmetry with הֶאֱבֹת (cf. *v.* 3. Lev. 19, 31 al.), and is probable, though not perhaps absolutely necessary, as הִירְעֵנִי may be taken in a collective sense.

[לִמָּה] See on 19, 17.

10. [יִקְרָךְ] With *dagesh dirimens*. It must have become the custom, as the OT. was read, to pronounce the same word or form, in different passages, with a slightly different articulation, which is reflected accurately in the varying punctuation. Here the *dagesh dirimens* has the effect of causing the ק to be pronounced with peculiar distinctness: cf. Hos. 3, 2 וְאֶכְרֶה; Ex. 2, 3 הֶצְפִּינוּ 15, 17 מִקְרָשׁ (in which cases the dagesh involves the softening of the following פ and ד), etc.: GK. § 205<sup>h</sup>.

12. [שְׁמוּאֵל] Six MSS. of LXX, Perles, Bu. Now. Ehrl. שְׂאוּל.

13. [אֱלֹהִים וְג'] The position of אֱלֹהִים before רֵאִיתִי shews that it is the emphatic word in the sentence.

[עֲלִים] with the plur. partic. אֱלֹהִים seems naturally to mean *gods* (i.e. here superhuman beings, spirits): in this case, therefore, as Saul in *v.* 14 asks 'What is *his* form?' we must suppose that though the woman says she saw more than one figure, Saul in his anxiety inquires only about the one in whom he is interested. Sm. Bu. Now. Dh., less probably, think that אֱלֹהִים is a honorific plural (GK. § 124<sup>g-i</sup>), and denotes 'a god' (so GK. § 132<sup>h</sup> note), the pl. עֲלִים being merely a grammatical plural, like חַיִּים in אֱלֹהִים חַיִּים (GK. § 132<sup>h</sup>) of Yahweh (17, 26 al.).

14. [מֵעִיל] such as was worn by Samuel, 15, 27. On LXX ὀρθιον (וְזָרָן וְזָרָן), see Wellh. p. 13; Aptow. *ZAW.* 1909, p. 246 f.

15. [לִפְנֵי] Before a guttural (other than ח) לִפְנֵי is usual (see on 19, 17): but לִפְנֵי occurs so 5 times noted by the Massorah (*Lex.* 554<sup>a</sup>).

[הַרְגוּתִי] Cf. the same word, of disturbing a tomb, in the Tabnith Inscr. l. 7 (Intro. § 1): also Is. 14, 9 בִּזְאֹךְ לְקִרְאָת בּוֹאֵךְ.

[סָר מַעַל] Cf. *v.* 16. מַעַם is, however, more natural in this connexion (16, 14, 18, 12): for in Jud. 16, 19, 20 the use of מַעַל is evidently determined by the fact that Samson's strength was regarded as resting *upon* him in his hair, in Nu. 14, 19 (cf. Neh. 9, 19) it is determined similarly by the figure of the shade, and in *ch.* 16, 23 by the common thought of a spirit coming *on* a person (see *v.* 16). Here probably עַל denotes the idea of *protecting accompaniment* (cf. *ψ.* 110, 5 עַל יְמִינֶךָ; 121, 5 עַל יַד יְמִינֶךָ); and סָר מַעַל expresses the cessation of this.

מַעַל is used in several idiomatic applications; not only as signifying *from attendance on* (comp. on 13, 8, 17, 15), but also *from attachment to* (Jer. 2, 5 רָחַק מַעַלִּי; 32, 40 סוֹר מַעַלִּי; Ez. 6, 9 לִבָּם סָר מַעַלִּי; 8, 6; 14, 5; 44, 10); *from companionship with* (Job 19, 13); *from adhesion to* (2 Ki. 17, 21; Is. 7, 17; 56, 3; Hos. 9, 1; and twice, for the more usual בֵּין, in the phrase סָר מַעַל הַטָּאוֹת 2 Ki. 10, 31, 15, 18); *from standing over or beside* (Gen. 17, 22, 35, 13; cf. 18, 3, 42, 24); *from being a burden upon* (see on 6, 5, 20), esp. of an army retiring from a country, or raising a siege (see the passages from 2 Sam. 1–2 Ki. cited on *ch.* 6, 20; and add II 10, 14, Jer. 21, 2, 37, 5, 9, 11).

[וְאַקְרָאָה] Very anomalous: Ew. § 228<sup>c</sup>; Stade, § 132; GK. § 48<sup>d</sup>; König, i. 608, who suggests that the  $\text{---}$  may be due to dissimilation, after the preceding unusual  $\text{---}$ ; cf. on 21, 2. Read וְאַקְרָאָה<sup>1</sup>.

16. [וַיְהִי עֵרֶךְ] Is there a Hebrew word עֵר with the signification *adversary* or *enemy*? The common Heb. עָר (root עָרַר) corresponds to Arabic عَرَّ to harm (Qor. 2, 96, 3, 107, etc.): and this (according to rule<sup>2</sup>) corresponds to the (isolated) Aramaic עֵר Dan. 4, 16. The same word may also possibly be found in *ψ.* 139, 20—the Psalm is a late one, and is marked by several other Aramaisms—but this cannot be affirmed with certainty, the verse being a difficult one, and

<sup>1</sup> The supposition that the form is 'conflate,' from וְאַקְרָאָה, and וְאַקְרָה, is not probable: 'and I met' does not suit the context, nor does קרא in *Qal* mean to 'meet.'

<sup>2</sup> See on 1, 6 (p. 9 *footnote*).

probably corrupt. At any rate, philology forbids imperatively the assumption of a *Hebrew* word עַר *adversary*, the equivalent of עָרָא<sup>1</sup>.

Can, however, a sense, suitable to the context, be rendered probable for עַר, from any other source? (a) Symm. renders ἀντίζηλος σου, and in Arabic غَار (*med. i*) means actually *to be jealous* or a *rival* (كَيْفَانٌ = عَيْوَرٌ Ex. 20, 5 Saad.; تَغَايَرُوا = ζηλοῦτε 1 Cor. 12, 31 Erpen.). Still there is no other trace of this root in Hebrew: nor would the idea of Yahweh's becoming Saul's *rival* be probable or suitable. (b) Ges. Keil seek to explain עַר by a reference to Arabic غَار (*med. u*) *ferbuīt* (one of many meanings), *impetum fecit*, spec. *excursione hostili adortus fuit* (aliquem), IV (Lane) أَغَارَ عَلَى *to make a raid* or *predatory incursion* upon (comp. 13, 17 *note*): غَارَ a *raid* or *hostile incursion*: hence, the cognate subst., it is supposed, would properly have the sense of *aestus* (sc. *doloris*, *curae*, *sollicitudinis*), whence in Hebrew עִיר Hos. 11, 9 *aestus irae*; Jer. 15, 8 *aestus doloris* [this explanation of עִיר is, however, very uncertain: see *Lex.* 735<sup>b</sup>; and my *Jeremiah*, p. 360 f.]. But the sense of *hostility* expressed by the Arabic root is, it will be observed, a special and derived one: is it likely, or indeed credible, that from a root meaning *ferbuīt* a simple participial formation should have acquired the definite sense of *enemy*? The etymology proposed is well intended: but it cannot be said to have probability in its favour.

It follows that if עַר has here the sense of *thy enemy*, it must be an example of a strong and pronounced Aramaism, such as, in presumably early Hebrew, is in the highest degree improbable. Only two alternatives are open to us. Either עַר is an error of *transcription* for עָרָךְ<sup>2</sup> (cf. in that case, for the thought, Lam. 2, 4; Is. 63, 10), or, with LXX and Pesh., וַיְהִי עִם־רֵעֶךָ; 'and is become *on the side of thy neighbour*' must be read (cf. רֵעַ with reference to David, v. 17, and 15, 28, and for the thought 18, 12 כִּי הָיָה יְהוָה עִמּוֹ וּמִעַם שְׂאוֹל סָר 18, 12). עִם רֵעַךְ is accepted by most moderns (Th. Hitzig, Nöldeke, Grätz, Reinke, Kp., Dr. Weir ['LXX seems to be right'], Now. Dh.: Klo. Sm. Bu. prefer עָרָךְ).

17. וַיַּעַשׂ יְיָ לִי 'And Y. hath wrought *for himself*, according as' etc. Or, if עִם רֵעַךְ be adopted in v. 16, the suffix may be referred naturally to רֵעַךְ (*for him*). However, the point of the

<sup>1</sup> Nor can this be the meaning of עַר in Mic. 5, 13 (AV.) or Is. 14, 21.

<sup>2</sup> It is possible that this was read by Symmachus. At least ἀντίζηλος as used elsewhere in the Greek Versions expresses the root עָרָךְ: Lev. 18, 18 LXX; ch. 1, 6 LXX (Luc.). 2, 32 Aq. (but ψ. 139, 20 Aq. for עָרִיךְ).



sentence lies in what is done to *Saul*, rather than what is done to David: so, in all probability, לָךְ *to thee*, expressed by 5 MSS., LXX, Vulg., is the original reading (so Sm. Bu. Now. Dh.). With 17<sup>b</sup> comp. 15, 28.

18<sup>b</sup>. For the *order* of words, see *Tenses*, § 208 (1). So *v.* 19<sup>b</sup>.

19. In MT. clauses *a* and *c* are almost identical; and the verse is decidedly improved by the omission of one of them, and by the adoption in *b* of the reading of LXX, viz. מָחָר אֶתָּה וּבְנֶיךָ עִמָּךְ נִפְּלִים. גַּם, i. e. (immediately after *v.* 18) 'To-morrow thou and thy sons *with thee will be fallen*; yea, also, the camp of Israel will Yahweh give into the hand of the Philistines.' As We. remarks, *a* is out of place where it stands, neither גַּם nor עִמָּךְ being properly understood, until *after* it has been said that Saul himself has fallen.

20. [וימהר] LXX ἔσπευσεν, not only here, but also in *v.* 21 for נָבַח; so doubtless they read the same in both verses. A man would not (actively) 'hasten' to fall down: וַיִּכְהַל is thus more suitable than וַיִּמְהַר. וַיִּמְהַר (Klo. Sm. Dh.) does not seem to express the right *nuance*.

21. [ואשים נפשי בכפי] 19, 5.

23. [ויפרצו] 'פרץ' is translated *pressed* in II 13, 25. 27 and *urged* in 2 Ki. 5, 23, but elsewhere *break forth*, *burst forth*, etc. Ought we not to read 'פָּצַר' (Dr. Weir). So 20 MSS. (de Rossi, App. p. 39), Sm. Now. Dh.; Bu. (either so, or פרץ a 'Nebenstamm' to פָּצַר).

24. . . . ולאשה] Cf. on II 3, 7.

[מרבק] 'four times, always connected with עָנָל: Jer. 46, 21. Am. 6, 4 מרבק מתוך מרבק. Mal. 3, 20. The root is not found elsewhere in Hebrew, but in Arabic فَرَّقَ *firmiter alligavit*' (Dr. Weir).

[ותפחו] for ותאפחו: cf. on 15, 5; and GK. § 68<sup>b</sup>.

29, 1. [אפק] Probably (see on 4, 1) some place in the Plain of Sharon, commanding the entrance to the Plain of Dothan (*c.* 32° 24' N.), and so the route up to Jezreel and Shunem (28, 4).

[חנים] 'were encamping'; not 'pitched' (EVV.), which would be וַיִּחַנו. Contrast 4, 1 (חני).

[בעין אשר ביזרעאל] Generally supposed to be 'Ain Jālūd, at the foot of Mt. Gilboa', on the N., 1 $\frac{3}{4}$  miles ESE. of Jezreel, and looking across the Vale of Jezreel to Solam, the Philistine position (28, 4), 4 miles N. by W., and 568 ft. above it. 'Jezreel' will denote

here, not the town, but the Vale (31, 7). As Ehrl. remarks, however, if עין means a *spring*, Heb. idiom requires על (Gen. 16, 7. Jud. 7, 1 al.), not ב, so that a genitive would seem to have fallen out (cf. בְּעֵין רִגְלִי II 17, 17). 'En-dor, however (LXX, cod. A and other MSS.), on the NW. slope of J. Nabî Dahî, and 4 miles *behind* the Philistine position, is too far off to be probable.

2. עברים (twice)] *were* passing by. The participles suggest the picture of a muster or review of troops taking place.

למאות] *according to, by* hundreds: ל as II 18, 4. 1 Ki. 20, 10 לשעלים. Jos. 7, 14 לגברים.

3. [זה ימים] not '*these days*' (EVV.), except as a paraphrase: זה is here, as in many similar phrases, וְהָ עֶשְׂרֵת פְּעָמִים, וְהָ פְּעָמִים, etc. an *adverb*, meaning properly *here* (cf. בְּהָ): see *Lex.* 261<sup>b</sup>. So in זה שנים. זה שנים is, however, strangely indefinite; and as ימים suggests a *year* (on 1, 3), it is probable that שְׁנָתַיִם *two years* should be read, with LXX (δεύτερον ἔτος), Bu. Sm. Now. Kitt. Ehrl.

נפל] LXX adds πρὸς με = אֵלַי or עָלַי, which is needed. *Falling* gives no sense: *falling to me* agrees with the usage of (על) אל elsewhere (Jer. 21, 9. 37, 13 al.) *to fall over to* = *to desert to*. The nearer definition cannot, as Keil supposes, be supplied from the context. (Dr. Weir agrees.)

4. [ירר] It is remarkable that in v. 9 יעלה is used for exactly the same movement. It seems that the narrator must here allow the Philistines to speak from the *Israelite* point of view (cf. v. 6, where Achish is represented as swearing by *Yahweh*), who would 'go down' from the mountainous country of Judah to fight against the Philistines in their plains, and so might say ירר במלחמה quite generally (cf. 30, 24).

לשטן] '*as a thwarting or opposer*,' viz. of another man's purposes; cf. the same word in II 19, 23; 1 Ki. 11, 14. 23. 25; also Nu. 22, 22. 32. 1 Ki. 5, 18. So השטן is in the OT. the name of the angel, whose function it is to *oppose* men in their pretensions to a right standing with God (see A. B. Davidson's note on Job 1, 6 in the *Camb. Bible*; and the writer's note on Zech. 3, 1 in the *Century Bible*).

5. See 18, 7; and cf. 21, 11.

6. כִּי] after the oath, as 14, 39.

7. לֶךְ בְּשָׁלוֹם] as II 15, 27. The usual expression is לְשָׁלוֹם.

8. כִּי מֵה עֲשִׂיתִי] כִּי states the reason for a suppressed (Why do you say this?): it recurs in a similarly worded expostulation, 1 Ki. 11, 22. 2 Ki. 8, 13.

מִיּוֹם אֲשֶׁר הָיִיתִי] As We. remarks, we should expect naturally either מִיּוֹם הָיִיתִי (Jer. 36, 2: cf. II 22, 1. Dt. 4, 15), or, as would be more usual, מִיּוֹם הָיִיתִי (*v.* 6, *ch.* 7, 2. 8, 8. II 13, 32 etc.), or (מִן־הַיּוֹם) אֲשֶׁר הָיִיתִי (II 19, 25. 1 Ki. 8, 16. 2 Ki. 21, 15). However, יוֹם may have been conceived as being in the construct state before אֲשֶׁר (GK. § 130<sup>d</sup>), and so defined. At least יוֹם אֲשֶׁר recurs similarly, Jer. 38, 28, and (in late Hebrew) Neh. 5, 14. But מֵהַיּוֹם would certainly be better.

וְנִלְחַמְתִּי] The *warw* being consecutive, the tone should properly be *milra'* וְנִלְחַמְתִּי: but it is held back by the distinctive accent *zāqēf*, as happens occasionally (Dt. 2, 28: Ez. 3, 26: *Tenses*, § 104). As a rule, only *athnaḥ* and *soph-pasuq* imply a sufficient pause thus to hold back the tone of 1 and 2 sing. pf. with *warw* consec.

9. כַּמּוֹלֵאךְ אֱלֹהִים] The same comparison, in popular speech, II 14, 17. 19, 27.

יַעֲלֶה] Here (contrast *v.* 4) the Philistines speak from the point of view which would be natural to them, when they were invading the high central ground of Canaan (e. g. Jud. 15, 9. 10), cf. *v.* 11<sup>b</sup>.

10. וְעַתָּה הִשְׁכֵּם בִּבְקֶר וְעַבְרִי וּג'] 'And now, rise up early in the morning, and also the servants,' etc. The text may in a measure be defended by 25, 42. Gen. 41, 27. Nu. 16, 2<sup>a</sup>. 18<sup>b</sup>; but the sentence halts considerably, and the omission of the *pronoun* before וְעַבְרִי is contrary to standing Hebrew usage, when the verb is in the *imperative* (e. g. Gen. 7, 1. Ex. 11, 8. 24, 1). LXX, Vulg. express rightly אַתָּה before וְעַבְרִי. The only parallel to the present passage would be Jer. 19, 1; but there also it can scarcely be doubted that the reading of LXX is what Hebrew idiom requires, viz. וְלִמְחָתָ מוֹקֵנִי. הָעַם וּג'. In this verse, further, clauses *a* and *b* are nearly identical: but, as We. observes, the repetition of the same thought would become perfectly natural, if only words of different import separated the two similar clauses. Such words are expressed in LXX (after

אתך), viz. καὶ πορεύεσθε εἰς τὸν τόπον οὗ κατέστησα ὑμᾶς ἐκεῖ. καὶ λόγον  
λοιμὸν μὴ θῆς ἐν καρδίᾳ σου, ὅτι ἀγαθὸς σὺ ἐνώπιόν μου = וְהִלַּכְתֶּם  
אֶל-הַמִּקְוֹם אֲשֶׁר הִפְקַדְתִּי אֲתֶכֶם שָׁם וְדָבַר בְּלִיעֵל אֶל-הָשָׁם בְּלִבְכֶּךָ כִּי טוֹב  
אֲתָהּ לָפָנַי. The sentence is in style and form thoroughly Hebraic,  
and may well be assumed to have fallen out accidentally in MT.  
Λοιμὸς is often the rendering of בלִיעֵל (e. g. 25, 25): for the combina-  
tion of דָּבַר and בלִיעֵל see Dt. 15, 9 (where they occur in apposition).  
Ehrlich proposes שָׁם עַד הַבֶּקֶר (followed by אֲתָהּ) for השַׁבָּת בַּבֶּקֶר  
(keeping otherwise MT.).

וְאֹר לָכֵם וְהִלַּכְתֶּם [וְלָכֹ] Unusual. The normal construction would be וְעֹיֵב  
(on the analogy of Gen. 33, 13 ומָתוּ וּמָתוּ, 44, 22 וְעֹיֵב, etc.: *Tenses*, § 149); but cf. 2 Ki. 9, 2. אֹר is, of course,  
the verb: Gen. 44, 3 הַבֶּקֶר אֹר; and, of the eyes, *ch.* 14, 29.

11. [עָלו] Viz. from Apheq in the Sharon (*v.* 11). 'Jezreel' is here,  
not the town, but the Vale (as *v.* 1).

30, 1. [צָקֶלָג] David goes back to the city which Achish had given  
him; see 27, 6.

[וְעַמְלִקִּי] Read with LXX עַמְלִקִּי: cf. *v.* 18; and the note on 15, 6.

נֹנֵב [Unless (Now.) הִכְרַתִּי or (Ehrl.) כָּלָב has fallen out (*v.* 14), we  
must read הַנֹּנֵב (Bu.), in conformity with usage, except when נֹנֵב  
denotes merely the southern quarter of the compass.

2. [אֶת-הַנְּשִׁים אֲשֶׁר בָּהּ] Read with LXX (cf. RV.) אֶת-הַנְּשִׁים וְאֶת-  
בָּהּ: we thus obtain a suitable idea to which to refer the  
following וְעַד-נִדְּוָל; see also *v.* 3 (וּבְנִיחָם וּבְנִיחָם).

[לֹא הָמִיתוּ אִישׁ] A circumstantial clause, connected ἀσυνδέτως with  
the clause preceding, and defining *how* וַיִּשְׁבּוּ was effected, viz.  
(Anglice) 'without slaying any.' Cf. Gen. 44, 4 לֹא יִצְאוּ אֶת-הָעִיר; *Jer.* 7, 26<sup>b</sup>; 20, 15<sup>b</sup> (see RV.): *Tenses*, § 162; GK. § 156<sup>f</sup>.

[וַיִּנְהֲגוּ] of leading captives, as Is. 20, 4.

3. [וְהָנָה] without suffix (*Tenses*, § 135. 6, 2), as *v.* 16: cf. on 10, 11.

[נִשְׁבּוּ] were taken captive. נִשְׁבָּה is to take captive, נִשְׁבָּה to be taken  
captive: נָגַל is to go into exile, נָגַל to carry into exile. The  
distinction between the two words should be noticed. Though they  
may be often applied to the same transaction, they denote different  
aspects of it: נָגַל migration from one's own country, exile, נִשְׁבָּה  
capture by another, captivity. The rendering of גָּלוּת in Jud. 18, 30



by 'captivity' (EVV.), instead of 'exile,' has led to strange misunderstandings of the meaning,—as though, for instance, the word referred to the Philistine *domination*!

6. [ותצר לדור] The *fem.* as Jud. 10, 9: cf. Jer. 7, 31 ולא עלתה; על לבי; Mic. 3, 6 חשבה; Am. 4, 7 (unusual) תמטיר; ψ. 50, 3 נשערה מאד: Ew. § 295<sup>a</sup>; GK. § 144<sup>b</sup>. This use of the *fem.*, especially with words denoting a mental condition, is particularly common in Syriac: "ܐܠܡܐ ܕ", "ܚܦܐ ܕ", "ܠܚܝܐ ܕ" (Nöldeke, *Syr. Gr.* § 254).

[אמרו . . . לסקלו] 'spake of (AV.) stoning him: ' or with the sense of 'thought' (25, 21), as Ex. 2, 14. II 21, 16 ויאמר להכות דור; I Ki. 5, 19. 8, 12: comp. Ez. 20, 8. 13. 21. ψ. 106, 23. ל אמר in the sense of *command* occurs II 1, 18. 2, 26: but more frequently in later books, especially in Chronicles, as I 13, 4; 15, 16; Est. 1, 17, etc. (comp. Ew. § 338<sup>a</sup>).

[מרה] *mil'el* (GK. § 15<sup>f</sup> n., p. 60), and consequently perf. from מרר, not *fem.* of the adj. מר. For the use of the root with נפש, cf. on I, 10; and add II 17, 8. Job 7, 11. 10, 1. 21, 25.

[ויתחזק] i.e. *took courage*: cf. 4, 9. II 10, 12; and similarly in Qal (Jos. 1, 6. 7 al.), and Pi'el, 23, 16 (see note).

8. [אדרף] Though ה can be dispensed with (II, 12), the parallel האשננו supports the reading האדרף (so many MSS.): cf. 14, 37. 23, 11.

[גדור] of a marauding or plundering band: see 2 Ki. 6, 23. Hos. 6, 9. LXX here (mis-reading) γεδδουρ: elsewhere rightly *πειρατήριον* (Gen. 49, 19; ψ. 18, 32), or *μονόζωνοι* (2 Ki. 5, 2. 6, 23 al.).

9. [נחל הבשור] The name has not been preserved: and as the site of Ziqlag is uncertain, and we do not know what the point was which David desired to reach, any identification is very precarious. If Ziqlag was at Zuhêlîqeh (on 27, 6), *W. esh-Sherî'a*, 4 or 5 miles to the S., would no doubt suit: but that is all that we can say.

10. [פגרו] only here and *v.* 21.

12. [דבלה . . . צמקים] See on 25, 18.

[והשב רוחו] The spirit (of life), which seemed to have left him, returned, i.e. he revived. So Jud. 15, 19.

13. [עבר ל'] See on 16, 18.

[היום שלשה] See on 9, 20. Here ימים must be understood, or read.

14. [פשמנו נגב] על, which is expressed by LXX, must have acci-

dentially dropped out. פשט, when an object follows, is always construed with על (or the alternative אל); and here the restoration is still more commended by the two על following.

[נגב הכרתי] A district in the south of Palestine (see on 27, 10) inhabited by the כרתי, who, from a comparison of *v.* 16<sup>b</sup>, appear to have been closely connected with, if not a sub-tribe of, the Philistines. In poetry the name is used synonymously with Philistine: Ez. 25, 16. Zeph. 2, 5. A contingent of הכרתי formed afterwards part of David's body-guard, II 8, 18. 15, 18. 20, 7 (cf. *OTJC*.<sup>2</sup> p. 262). It is quite possible that the name may be connected with *Crete*: the Philistines themselves are expressly stated to have been immigrants from Caphtor, i.e. Crete, Am. 9, 7 (see also Gen. 10, 14, where in accordance with this passage ואת כפתרים should no doubt be transposed so as to precede משם פלשתים).

[אשר ליהודה] i.e. the נגב of יהודה of 27, 10.

[נגב כלב] mentioned only here. A district of the Negeb, occupied by a detachment of the Caleb-clan (see on 25, 3).

15. [התורדני] So *v.* 16.

16. [וחננים] Ki. בשמחה ומפזזין ומכרכרין. Whether, however, the sense of *dancing* is really expressed by the word is very doubtful. Modern lexicographers only defend it by means of the questionable assumption that חננ may have had a similar signification to חג, which, however, by no means itself expresses the sense of *to dance*, but *to make a circle* Job 26, 10: in Syriac (PS. col. 1217) *circumivit*, especially, and commonly, with ܡܚܝܪܐ, *circumivit ut vitaret* = *reveritus est, cavit*. The Aram. חננ *to dance* is of course an altogether different word. It is best to acquiesce in the cautious judgement of Nöldeke (*ZDMG*. 1887, p. 719), who declares that he cannot with certainty get behind the idea of a *festal gathering* for the common Semitic חג. Here then the meaning will be 'behaving as at a חג or gathering of pilgrims,' i.e. enjoying themselves merrily.

17. [למחרתם] of *their following day*. The expression is unexampled. Read probably לַחֲרָמָם (We. Bu. Now. etc.), or (Ehrl.) וַיַּחֲרָמֻם, which is better (after ויכם, as Jud. 1, 17), though it does not explain the ל.

[איש נער] used collectively—after the numeral. So נערה בתולה Jud. 21, 12; מִלֶּךְ עוֹר 1 Ki. 20, 16; Jud. 18, 11. 17<sup>b</sup>. Cf. on 21, 6.

19. [ומשׁלל] The *zāqēf* should stand rather on ובנות. But probably the word is displaced, and should follow הגורל, as in LXX.

[לקחו להם] The reflexive ל, as Gen. 15, 10. Lev. 23, 40. Am. 6, 13; and often in the imper. קח-לך Gen. 6, 21. 14, 21 etc. (*Lex.* 515<sup>b</sup>).

20. [נהגו וג'] The text is evidently in disorder. The least change that will suffice for the requirements of style and sense is to read for נהגו לפני with Vulg. וינהגו לפני 'and they drove before him that cattle (the cattle viz. named in clause a), and said, This is David's spoil.' But LXX, Vulg. do not express דור after ויקח, and for המקנה המוקנה LXX have τῶν σκύλων i.e. השלל, the variation seeming to shew that both are alternative (false) *explicita*, added after לפני had been corrupted into לפני. It is quite possible, therefore, that we should go further, and with We. Now. Dh. read the entire verse thus: ויקחו את-כל-הצאן והבקר וינהגו לפניו ויאמרו זה שלל דור. This text states undoubtedly all that the verse is intended to express, and states it at the same time more naturally and simply than the reading presupposed by the Vulg.

21. [מאתם האנשים] 'the 200 men;' cf. Jud. 18, 17<sup>b</sup>: GK. § 134<sup>1</sup>.

[וישיבם] It is better to vocalize, with 6 MSS., LXX, Pesh. Vulg. Bu. Sm. Now. Dh. וישיבם (the subject being David).

[ויגש וג'] אֵת can only mean *with* (on 9, 18), and העם can be only the 'people' just mentioned (cl.<sup>a</sup>) as being with David. On the other hand, the men left behind would be the ones to ask for the welfare of those who had gone into the battle (We. Sm.); and this agrees with 22, where the men who reply are those with David. The context requires imperatively להם לשלום וישאלו אל העם ויגשו (Ehrl., with We. Bu. al.). ויגשו is the false 'explicitum' of an original ויגשו = ויצאו (Intro. § 5. 1): ויגשו is the natural sequel of 21<sup>b</sup> דור לקראת דור: for LXX have εως, and 7 MSS. אל: LXX have also ἡρώτησαν for וישאלו.

22. [רע ובליעל] For the adj. + subst. (GK. § 131<sup>c</sup>), cf. Dt. 25, 15.

[עמי] The group regarded as a unity, and spoken of accordingly in 1 ps. sing. The usage is thoroughly idiomatic; and there is no occasion, with Grätz, *Die Psalmen*, p. 134, to substitute עמנו. See on 5, 10: and add Gen. 34, 30 ואני מתי מספר; Jud. 18, 23 כי מה-לך כי נועקת (of Micah and his neighbours).

23. [את אשר] Ewald (§ 329<sup>a</sup>: comp. *Hist.* iii. 145 [E. T. 105]) would treat the words introduced by את as an exclamation, explaining את as an accus. with reference to a suppressed verb,—(Think of) that which . . .! and comparing Hag. 2, 5, where, however, as also in Zech. 7, 7, the text is very uncertain. LXX for את אשר express אחרי אשר, which is no doubt right (We. Bu.): ‘ye shall not do so, after what Yahweh hath given unto us, and (*Tenses*, § 76a) preserved us,’ etc.

24. [לדבר הזה] Cf. on 8, 7<sup>a</sup>.

. . . כ. . . כ. A variation for the more common type, כ . . . כ: Jos. 14, 11. Ez. 18, 4. Dan. 11, 29. Ez. 42, 11 f. (Smend)†.

25. [ומעלה] as 16, 13.

[לחק ולמשפט] Cf. Ex. 15, 25. Jos. 24, 25; and חק alone, Gen. 47, 26. Jud. 11, 39.

26. [לרעהו] ‘to his friends.’ יֵהוּ (for יֵהוּ: GK. § 91<sup>k</sup>) attached to a plur. as 14, 48 שָׁהוּ (Stade, p. 355; GK. § 91<sup>l</sup>). In this order, however, the double ל is scarcely Hebrew, though יהודה לרעהו, with the more general category first, would be possible. LXX לרעהו, followed by Sm. Klo. conjectured לְעִרְיָהֶם by their cities (see v. 27 ff.); so Bu. Dh.: but the correction is rather violent.

[ברכה] = a present; see on 25, 27.

27. [בית-אל] i.e. not the better known Beth’el, 10 miles N. of Jerusalem, but the place in the Negeb of Judah, called Βαιθηλ in Jos. 15, 30 LXX (MT. corruptly כסיל, כסיל in Jos. 19, 4 MT., and Βαιθηλ Βαιθηλ in 1 Ch. 4, 30, in a list of cities belonging originally to Simeon (Jos. 19, 2-8, 1 Ch. 4, 28-33), but afterwards incorporated in Judah (Jos. 15, 26-32). The name has not been preserved; and the approximate site can only be inferred from the known places with which it is associated in this list, Beersheba, Moladah (very possibly—see *EB*. s.v.—the Malatha of Euseb. *Onom.*, 4 miles from ‘Arad, now Tell ‘Arad, 17 miles S. of Hebron, and 20 miles E. of Beersheba), Hormah (also near ‘Arad; see on v. 30), Ziqlag, and ‘En-Rimmon (now, probably, Umm er-Rumāmīn, 10 miles NNE. of Beersheba). LXX have here Βαιθηλ; but the situation of בית-עור (Jos. 15, 58a), 4½ miles N. of Hebron, is less suitable than that of בית-אל (We.).

[רמות ננב] Ramoth of the South: see Jos. 19, 8, in the list of Simeonite cities (רַמֹּת נֶנֶב). LXX here also read the sing.: Ραμα νότου = רַמֹּת נֶנֶב. The site is unknown (*DB*. iv. 198<sup>a</sup>; Buhl, 184).

[יתר] in the hill-country of Judah (Jos. 15, 48), mentioned also by P as a priestly city (Jos. 21, 14 = 1 Ch. 6, 58 [EVV. 73])†. According to Euseb. *Onom.* 266, 43, a large village 20 miles from Eleutheropolis. It is now generally identified with



'Attir, a village situated on two knolls, 11 miles SW. of Ziph. The change from י to ע is explicable (Kampffmeyer, *ZDPV.* xvi. 45, cited by Cheyne, *EB.* s.v.): LXX have remarkably here (but not elsewhere) Γεθθορ (= עתר; see p. 136 n.).

28. [בערער] LXX have here a double rendering: καὶ τοῖς ἐν Ἀροῦρ καὶ τοῖς Ἀμμάδαι. 'It is clear that LXX after ערער (= Ἀμμάδ) read still another letter, viz. ה. The form ערערה, now, is confirmed not only by Jos. 15, 22<sup>1</sup>—where, to be sure, LXX conversely omit the ה—but also by the present pronunciation 'Ar'arah' (We.), the name of a place in the Negeb of Judah (Jos. *l.c.*), 11 miles SE. of Beersheba: see Robinson, *Bibl. Res.*, ii. 199<sup>2</sup>.

[שפמות] Only mentioned here. Site unknown.

אשתחמה In the hill-country of Judah (Jos. 15, 50 [MT. here אַשְׁתַּחְמָה]), mentioned by P as a priestly city (Jos. 21, 14=1 Ch. 6, 42 [EVV. 57]), mentioned also 1 Ch. 4, 17. 19†. Now probably the large village *es-Semu'*, 10 miles S. by W. of Hebron, and 4 miles W. by S. of Ma'on. The form of the name is noticeable; it is the inf. of the Arabic 8th conj.; and it seems therefore to shew that the place must have been originally an Arab settlement. Eshta'ol is another name of the same form. See further Burney in the *Journ. of Theol. Studies*, 1911, p. 83f., who supposes plausibly that the names suggested originally the ideas of *being heard*, and *asking for oneself*, and that they marked the seats of ancient oracles.

29. [ברכל] LXX בכרמל; no doubt, rightly. Carmel, now *el-Kurmul*, was in the hill-country of Judah (Jos. 15, 55), 4 miles NE. of *es-Semu'*, and 3 miles S. of Ziph. See further on 25, 2.

[ערי הירחמאלי] cities belonging to the Yerahme'elites settled in the Negeb: see on 27, 10.

[ערי הקיני] See on 27, 10.

30. [חרמה] In the Negeb of Judah (Jos. 15, 30), but originally Simeonite (19, 4. 1 Ch. 4, 30): mentioned also in Nu. 14, 45=Dt. 1, 44; Nu. 21, 3. Jud. 1, 17 (two divergent traditions of the origin of the name); Jos. 12, 14†. In Jud. 1, 17 the original name of Hormah is said to have been Zēphath. The site is unknown; but Nu. 21, 1. 3 appear to shew that it was not far from 'Arad (see on v. 27). The identification of Zēphath with *Sebaita*, 27 miles SSW. of Beersheba, is precarious, the names not agreeing phonetically.

[בבור-עשן] This, not בבור-עשן, found in many edd., is the Mass. reading: the ב is recognised both in the Βηρσαβει of Cod. B, and the Βαρσαν of Cod. A. The

<sup>1</sup> MT. ערערה. But ד and ר in the old Phoenician characters are seldom distinguishable, and the context alone decides which is to be read. In proper names, unless the orthography is certain upon independent grounds, either letter may often be read indiscriminately.

<sup>2</sup> The identifications given here in the RV. with marginal references (taken over from edd. of AV. with marginal references) are extraordinary. Beth-el in v. 27 is identified with the Beth-el N. of Jerusalem; and 'Aro'er with the 'Aro'er N. of the Arnon, on the E. of the Dead Sea! Those responsible for these 'references' might have learnt better from the *Speaker's Commentary* on Samuel, published as long ago as 1872.

place may be the same as עֵשֶׂן of Jos. 15, 42 (in the Shephēlah). 19, 7 (Simeonite). If this is the case, it will have been situated approximately in the same region as עֵתָךְ (see the next note).

[עֵתָךְ] In the Shephēlah (Jos. 15, 42); and mentioned in the same group with Libnah (site unknown), 'Ashan (see the last note), Neẓīb, now *Beit Naẓīb*, 2 miles SW. of Qe'ilah (see on 23, 1), Qe'ilah, Achzīb (perhaps '*Ain el-Kezbeh*', 2 miles NE. of esh-Shuweikēh = Sochoh; see on 17, 1), and Marē'shah (*Merāsh*, 6 miles W. of Neẓīb). Its site cannot be more closely determined. It 'is called in Jos. 15, 42 MT. עֵתָךְ, but in LXX ΕΤΗΧ ('*Ἰθακ*'). In 19, 7 on the contrary both have עֵתָר. A decision between the two variants is not possible' (We.). LXX (B) Νοο, other MSS. Νομβε (Luc. Ναγεβ); hence Klo. would read עֵנֵב (Jos. 11, 21), still the name of a place 14 miles SW. of Hebron, while Guérin thinks of *Nūbā*, 8 miles NW. of Hebron, near Qe'ilah (I 23, 1). See Cheyne's art. ATHACH in *EB*.

31. [חֶבְרוֹן] In the hill-country (Jos. 15, 54). The most important town of the entire district, where David, shortly afterwards, was first proclaimed king (II 5, 3).

31. The chapter is excerpted, with slight variations, by the compiler of the Chronicles (I Ch. 10). The variations are partly, it seems, due to accident, partly they are to be attributed to an intentional change on the part of the compiler of Chronicles, partly they have preserved the original text of the passage in a purer form than it has been transmitted to us in Samuel.

1. [נִלְחָמִים] C. נִלְחָמוּ.

וַיִּנָּסוּ אִישׁ C. וַיִּנָּסוּ אִנְשֵׁי.

גִּלְבֹּעַ C. הַגִּלְבֹּעַ.

2. [וַיִּדְבְּקוּ] See on 14, 22.

אֲחֵרִי שְׂאוֹל וְאֲחֵרִי בְנֵי C. אֲחֵרִי שְׂאוֹל וְאֲחֵרִי בְנֵי. sq. accus. occurs here, II 1, 6. Gen. 31, 23. Jud. 18, 22. 20, 42†; הַדְּבִיק אֲחֵרִי occurs in the parallel, I Ch. 10, 2. *ch.* 14, 22. Jud. 20, 45†. הַדְּבִיק sq. accus. means undoubtedly *to overtake* (so אֲרִיבִיק often in Targ. for both הַדְּבִיק and הִשָּׁיִי, as Gen. 44, 4. 6): but 'overtake' is a relative term; and in II 1, 6, *vs.* 7–10 shew that the archers had not actually come up to Saul. We can hardly therefore say (Bu.) that אֲחֵרִי must be here the original reading.

יֹונָתָן C. יֹונָתָן.

[אֲבִינָדָב] wrongly identified in RV. *m.* here, and on I Ch. 8, 33, with יִשָּׂי, 14, 49: in I Ch. 8, 33=9, 39 Saul's four sons are given as Jonathan, Malchishua, Abinadab, and Eshba'al; and there can be no doubt (see on 14, 49) that יִשָּׂי corresponds to Eshba'al. Eshba'al (cf. II 2, 8) was pretty clearly not present at the battle.

3. והמלחמה בַּבֶּרֶךְ Cf. Jud. 20, 34 וְכָבַד Is. 21, 15 המלחמה.  
המלחמה.

על שאול C. [אל שאול]

וּמִצְאָהוּ not 'overtook' (EVV.), but *found him* in the fight (Now.; Bu., comparing 1 Ki. 22, 30-34). מִצָּא to *find* = to *hit* (Ehrl.), might be said of the *weapon* (Dt. 19, 5), but hardly of the archers.

הַמּוֹרִים בַּקֶּשֶׁת C. [הַמּוֹרִים אֲנָשִׁים בַּקֶּשֶׁת]. The rendering of LXX, however (*οἱ ἀκοντισταί, ἄνδρες τοξόται*), appears to presuppose אֲנָשִׁים; though, as it is difficult to construe אֲנָשִׁים בַּקֶּשֶׁת together—'men with the bow' being hardly a Hebrew construction—the word must be misplaced. Probably the order אֲנָשִׁים הַמּוֹרִים (Bu. מוֹרִים) 'men, shooters with the bow' = *some* shooters with the bow, should be restored. Comp. אֲנָשִׁים מְרִינִים Gen. 37, 28; אֲנָשִׁים בְּנֵי-בִלְעֵל Dt. 13, 14; and for the art. 25, 10. Sm. Now. Dh. would omit אֲנָשִׁים בַּקֶּשֶׁת, as a gloss explanatory of הַמּוֹרִים: Bu. (alt.) would read as C.

וַיַּחַל מִן-הַיּוֹרִים C. [וַיַּחַל מֵאֵד מִהַמּוֹרִים]

וַיַּחַל from חֵל (חֹל), 'was in anguish from (Ru. 1, 13. Is. 6, 4. 28, 7: *Lex.* 580<sup>a</sup>) the archers.' But חֵל is confined elsewhere to poetry or elevated prose; מִן מִפְּנֵי for מִן would be the regular construction: and the sense does not seem strong enough. Read probably, with LXX (*ἐτραυματίσθη*), וַיַּחַל and was wounded by the archers (מִן with the passive verb, as Gen. 9, 11. Nah. 1, 6. Job 24, 1: *Lex.* 580<sup>a</sup>). What LXX εἰς τὰ ὑποχόρδρια presupposes is uncertain: חֲמִישׁ is rendered in LXX (II 2, 23. 3, 27. 20, 10) ψόα.

4. אֶל-נִשָּׂא C. [לְנִשָּׂא]

וַיִּדְרֹקֵנִי C. omits,—as it seems, rightly (We. Bu. Ehrl. etc.). What Saul dreads is mockery while alive, not mutilation after death, which, indeed, would not be prevented by his armour-bearer killing him.

וַיַּחֲלֵלּוּ בִי and *wreak their caprice* upon me = *mock* or *abuse* me. See on this word Fleischer *ap.* Delitzsch on Is. 3, 4, who compares in particular the Arab. جَعَلَ ب. prop. *to engage oneself with*, then *to entertain, divert, amuse oneself with*, in Heb. in a bad sense, *to make a toy of, to abuse or mock*. See Nu. 22, 29; Jud. 19, 25: and (where it is applied anthropomorphically to Yahweh's treatment of the Egyptians) Ex. 10, 2, and above 6, 6.

5. עַל-הַחֶרֶב C. [עַל-חֶרֶבו]

עָמו C. omits.

6. וכל־ביתו יהרו מתו C. [ונשא כליו גם כל־אנשיו ביום ההוא יחרו — a generalizing abridgement of the text of Samuel. LXX in Samuel do not express אנשיו. גם כל אנשיו will mean the men specially about Saul (23, 25, 26), not the whole army (the אנשי ישראל v. 7 second time).

7. כל־איש C. [אנשי 7.

אשר בעמק C. [אשר בעבר העמק ואשר בעבר הירדן (for the six words). The עמק—a wide avenue running up between hills (see on 6, 13)—is the עמק יזרעאל (Hos. 1, 5), i.e. the broad vale running down from Jezreel, on the N. of Mt. Gilboa, in a SE. direction, past Bethshe'an (12 miles from Jezreel), into the Jordan valley (*H. G.* 384 f., 357 f.; *EB.* s. v. JEZREEL). The sense of the text appears therefore to be that the Israelites dwelling *on the other side of* the עמק (i.e. on the N. of it), and (more than this, even) *on the other side of* Jordan, fled through the panic. אשר בעבר הירדן is used regularly to denote the territory east of Jordan. The statement respecting אשר בעבר הירדן may be exaggerated: but we are hardly in a position to question the correctness of the text; and בָּעָרִי (twice) for בעבר (Klo. al.) is a somewhat violent emendation.

כי . . . ובי So, whether in the sense of *that* or *because*, Gen. 29, 12. 33, 11. Ex. 3, 11. 4, 31. Jos. 2, 9. 7, 15. 8, 21. 10, 1. Jud. 6, 30. ch. 19, 4. 22, 17. II 5, 12. I Ki. 2, 26. 11, 21. 18, 27 al.; and even לאמר . . . ובי (though this can hardly be reputed an elegancy) Gen. 45, 26. Jud. 10, 10. The remark of Stade, p. 14, that ובי is 'unhebräisch,' can be due only to an oversight.

בהם C. [בהן עריהם C. [את־הערים C. omits. [אנשי ישראל

8. ואת־בניו C. [ואת־שלשת בניו

גלבע C. [הגלבע (as v. 1). Except in these two passages of Ch., always with the article.

9. ויפשיטו וישאו את־ראשו C. [ויכרתו את־ראשו ויפשוטו את־כליו ואת־כליו

[וישליחו The object can be only the head and armour of Saul (cf., for the sense of the *Piel*, 11, 7. Jud. 19, 29). It is a question whether the word should not be pointed *Qal* וישליחו, in which case the meaning would be that they sent *messengers* throughout the land



of the Philistines. And this would agree with the aim of וישלחו, viz. *to tell the tidings* (לבשר) to their gods and people.

בית עזביהם. את (‘to acquaint their idols with the news’) is (We.) much more original than בית (‘to announce the tidings in the house of their idols’), is supported by LXX here, and agrees with the ואת following. So Bu. Sm. Now.

10. בית עשתרות. C. בית אלהים.—בית עשתרות will hardly be the pl. of בית עשתרת, as Keil suggests, on the analogy of בית אבות (Ew. § 270<sup>c</sup>; GK. § 124<sup>r</sup>): in all probability the frequency of the plural in other connexions (e.g. 7, 3, 4. 12, 10) led to the sing. עשתרת here being incorrectly read as עשתרות. LXX εἰς τὸ Ἀσχαρτεῖον. It is, no doubt, this temple of the Phoenician goddess ‘Ashtart (see on 7, 3) in Ashqelon, which Herodotus (i. 105) mentions as τῆς οὐρανίης Ἀφροδίτης τὸ ἱερόν, and which, as he tells us, his inquiries shewed him to be the most ancient foundation of the goddess: the one in Cyprus (probably at Kition), he adds, was reported by the Cyprians themselves to have been founded from Ashqelon, and that in Cythēra [Paus. iii. 23. 1] was built by the Phoenicians. The proper name of a native of Ashqelon, compounded with עשתרת, occurs in an Inscription (CIS. I. i. 115): שם בן עברעשתרת אשקלני in the Greek parallel text Ἀντίπατρος Ἀφροδισίου Ἀσκαλ[ωνίτης]. The head of Astarte also appears on certain coins of Ashqelon (DB. i. 169, n.†). Here, ‘Ashtart seems to have had the character of a martial goddess, of which there are other indications; see ASHTART in *Encycl. of Rel. and Eth.* ii. 116; ASHTORETH in DB. i. p. 170<sup>a</sup>.

ואתגלגלתו תקעו בית דגן. C. [ואתגלגלתו תקעו בחומת בית שן]. On the originality of the text of Samuel, and against the view of Ew. and Bertheau that the original text embraced *both* readings, see the convincing note of We. ‘תקע is to strike or fix in, as a tent-peg or nail, Jud. 4, 21. Is. 22, 25, a dart, II 18, 14: it may also have denoted to *fasten to*, even though the object fastened was not itself actually ‘struck’ in. We. Grätz (i. 439), Bu. and most follow Lagarde<sup>1</sup> in reading הקעי; but as it is uncertain what exactly this

<sup>1</sup> In his instructive *Anmerkungen zur Griech. Uebersetzung der Proverbien* (1863), page iv.

denotes (see on II 21, 6), and as on the only two other occasions on which it is used, it refers to the *living* body (Ehrl.), it may be doubted whether it is safe to restore it here.

[בית־שן] So *v.* 12. II 21, 12: elsewhere בית־שָׁן; in the Greek period called *Scythopolis* (Σκυθῶν πόλις; Jud. 1, 27 LXX, 2 Macc. 12, 29), now *Beisān*. An important fortress, standing on a natural mound, artificially strengthened by scarping the side, and commanding the entrance from the E. up the Vale of Jezreel, and so into N. Palestine generally (*H. G.* 357 f.; *EB.* i. 566 f.). For long after the entry of the Israelites into Canaan, and no doubt even at this time, it was held by the Canaanites (cf. Jud. 1, 27. Jos. 17, 11).

11. אליו ישיב גלעד. C. אליו ישיב גלעד. *אליו* is very intrusive.

את כל־אשר. C. את אשר.

12. וישאו. C. omits. ויקחו. C. omits.

[גִּזְיֹת . . . גִּזְיֹת] C. גִּזְיֹת . . . גִּזְיֹת. (גִּזְיֹת only here in OT. A word belonging to Aramaic and the later Hebrew.)

מחומת בית שן. C. omits.

[וַיִּבְּאוּ יבשה] C. וַיִּבְּאוּ יבשה.—Probably וַיִּבְּאוּ here should be vocalized וַיִּבְּאוּ (so LXX, Pesh.): the suffix, though added by the Chronicler, is not needed (see e.g. 16, 17).

וישרפו אתם שם. C. omits.

13. ויקברו את־עצמותיהם. C. ויקחו את־עצמותיהם ויקברו.

האלה ביבשה. C. האלה ביבשה. On ביבשה, see on I 23, 15.

[ויצמו] C. ויצמו. (*Vv.* 13–14 in Chronicles are an addition, made by the compiler of Chronicles himself, and exhibiting throughout the marks of his style: cf. *LOT*<sup>8</sup> pp. 526, 535 ff., Nos. 3, 40.)

II 1—5, 16. *Lament of David over Saul and Jonathan. David made king at Hebron over Judah, and subsequently, after the murder of Ishbosheth, over all Israel. Capture by Joab of the stronghold of Jebus, which David henceforth makes his residence.*

1, 1. וישיב . . . וישיב. [וירד שב . . . וישיב] a circ. clause, = ‘when David *had*’ etc. (as RV.); cf. I Ki. 1, 41 (*Tenses*, § 160; cf. GK. § 141<sup>o</sup>, though here the cases quoted are of a ptc.). ויהי is resumed (see on I 25, 26) by *v.* 2 ויהי, and the main sentence is continued by ונהנה וג’.

[העמלק] is altogether isolated, the *art.* being used only with the *gentile* name. According to usage elsewhere, either עמלק (LXX, Vulg.; cf. 30, 1 *note*. 18) or העמלקי (6 MSS. Pesh.) should be restored (We.). So Dr. Weir: 'Is it not העמלקי?'

2. מעם [מעם שאל] as I 14, 17. ואדמה על ראשו as I 4, 12<sup>b</sup>.

4. [מהיהה הדבר] I 4, 16<sup>b</sup>. On אשר, see on I 15, 20.

הרבה] Almost = רבים. Strictly, of course, הרבה is an inf. abs. in the accus., qualifying נפל, *lit.* 'with a much-making there fell.'

6. [נקרא נקריתי] The inf. abs. as I 20, 6. נקרא is for נקרה, verbs ל"ה and ל"א being not unfrequently confused (GK. § 75<sup>re</sup>).

[נשען] ptc. : was in the condition of one leaning = was leaning.

בעל [בעלי הפרשים] means *owner, possessor* (as בעל הבית, בעל השור, בעל היור): so בעלי הפרשים would mean *owners of the horsemen* (but not *captains, or generals, of the horsemen* [= LXX ἱππάρχαι], which would be [שָׂרֵי הַפָּרָשִׁים]; and בעלי הפרשים would mean *owners of the (war-)horses* (on the confusion in MT. between פָּרָש horse [pl. פָּרָשִׁים], and פָּרָש (for פָּרָש [GK. § 84<sup>b</sup>]) horseman, pl. פָּרָשִׁים, see *Lex.* s. v.). If the text is correct (see on v. 18), we must point בעלי הפרשים, and suppose it to be an unusual expression for *horsemen*.

8<sup>b</sup>. [ויאמר] Qrê ויאמר, evidently rightly. So Zech. 4, 2. Neh. 5, 9, 7, 3 (*Ochlah w<sup>e</sup> Ochlah*, No. 133).

[אנכי] *mil'el* in pause; see on I 1, 15.

9. [ומחתני] and *despatch me* (I 14, 13. 17, 51).

[השבין] Only here. What exactly is denoted cannot be ascertained. The root denotes some kind of *interweaving* (Ex. 28, 39): تَشَبَّصَ is quoted by Freytag, apparently as a rare word, in the sense of 'perplexus fuit (*de arboribus*).' It is not apparent what meaning, suitable to the present passage, a derivative from such a root might express. The Versions afford no real help. LXX σκότος δεινόν (perh. a corruption of σκοτόδινος, *dizziness*; Trendelenburg, *ap.* Schleusner, cited by Sm.); Targ. רתתא *terror*; Pesh. ܡܕܝܢܐ *dizziness* (PS. s. v.); Aq. (who renders the root Ex. *l. c.* by συσφύγγω, cf. 28, 13 משבצת σφιγκτήρας) ὁ σφιγκτήρ; Vulg. *angustiae*. Moderns generally suppose the word to denote either *the cramp* (Ew. Th. Ke.) or *giddiness* (as though properly a *confusion* of the senses), so Ges. Klo. RV. *marg.*; the exact meaning cannot be determined.

[כי כל-עוד נפשי בי] A singular expression, an inversion, as it would seem, for the normal עוד כל נפשי, which, to judge from its recurrence in almost exactly the same form Job 27, 3 כי-כל-עוד נשמתי בי, was in use in Hebrew in this particular expression, being intended probably to emphasize the כל. Hos. 14, 3 קל-חשא עון, if the text be sound, must be similarly explained: but the separation of a word in the *constr. st.* from its genitive by a *verb* must be admitted to be wholly without analogy in Hebrew, and to be less defensible than its separation by a word like עוד.

10. [וַיִּצְמַחְתָּהוּ] The 1 ps. impf. Pi'el, with *waw* conv., pointed anomalously with *pathah*: so Jud. 6, 9. 20, 6 (see *Tenses*, § 66 note; GK. § 49<sup>c</sup>).

[נָפְלוּ] Elsewhere נָפְלוּ. The peculiar punctuation is attested and secured by the Massoretic note נון בחירק; cf. GK. § 61<sup>b</sup>.

[ואצעה] as Nu. 31, 50. The omission of the art. in such a case as the present is, however, very unusual, and hardly to be tolerated (I 24, 6). No doubt, substituting the other form of the word (Is. 3, 20), we should read with We. וַהֲצַעְרָה.

12. [על עם יהוה ועל בית ישראל] Tautologous. Either read with LXX יהודה for יהוה, or (We. Bu. Now. Ehrl.) omit י' ועל בית, supposing this to have been added, as necessary for the sense, after יהוה had been corrupted to יהודה.

13. [איש גר עמלקי] 'an Amalekite *gér* (or protected foreigner):' איש גר like איש נביא כהן, etc. (*Lex.* 36<sup>a</sup> top; GK. § 131<sup>b</sup>). On the *gér*, see *DB.* s.v., or the writer's note on Dt. 10, 19, or Ex. 12, 48: 'stranger' is both an insufficient and a misleading rendering. See also STRANGE, STRANGER, in *DB.*

14. [משיח] See on I 24, 7.

16. [דְּמִיד] Qrê דְּמִיד in accordance with predominant usage (1 Ki. 2, 32. 37). However, the correction seems a needless one; for the plural also occurs, as Hos. 12, 15; Lev. 20, 9.

[אנכי] Notice the emph. pronoun.

18. [קשת] was formerly supposed to be the name given to the following Song, from the fact that the word occurs in it somewhat prominently in v. 22: 'and he bade them teach the children of Judah the Bow.' But there is no analogy or parallel for such a usage in



Hebrew; and קשת standing nakedly—not שירת הקשת, or even את־הקשת—is not a probable designation of a song. Ew. supposed קשת to stand as in Aram. for קִשְׁטָ (Prov. 22, 21; cf. Dan. 4, 34), and to be used adverbially = *correctly, accurately*. But the word is rare in Hebrew, and—however written—appears to be an Aramaism, such as would not probably have been used here: moreover, the word in Aramaic means always *truth, truthfully, not accurately*. We. holds the word to be an intruder; and offers an ingenious theory to account for it: ‘Perhaps, as a correction on פִּרְשִׁים in v. 6, there may have been attached to the text, in agreement with I 31, 3, the words בְּעֵלִי קַשֶׁת, of which, as v. 6 and v. 18 may have stood opposite to one another in two parallel columns, בְּעֵלִי may have found its way into v. 6 before פִּרְשִׁים, and קַשֶׁת into v. 18. By the adoption of this explanation, both verses at once would be relieved of an encumbrance’ (so Now.).—With לִלְמַד cf. Dt. 31, 22; ψ. 60 מִכְתָּם לְדוֹר לְדוֹר.

[הִישֵׁר Cf. Jos. 10, 13 (הָלָא הִיא כְּתוּבָה עַל סֵפֶר הִישֵׁר); and the original text of 1 Ki. 8, 13 (see LXX of v. 53, and recent Commentators).

The text of v. 18, however, excites suspicion. Not only is קַשֶׁת intrusive, but, as Klo. remarks, וַיֹּאמֶר ought to be immediately followed by v. 19 (cf. 3, 33; 22, 2), and 18<sup>b</sup> וְגַּם כְּתוּבָה וְגַּם (on הִנֵּה without a pron. suff., see on I 16, 11) would form the natural sequel to 17. Upon the assumption that 18<sup>b</sup> is misplaced, and was intended originally to follow 17, בְּנֵי יְהוּדָה קַשֶׁת will immediately precede v. 19; and it has been supposed that these words really conceal the first words of the dirge. Thus Klo. Bu. would read for them בְּנֵי יְהוּדָה קַשֶׁת (the *fem.*, Judah being personified as a *woman*, Jer. 3, 11 al., called to lament, Jer. 9, 16, 19 al.) ‘Vernimm, O Juda, Grausames,’ ‘Hear (or *Learn*), O Judah, cruel tidings:’ but, though קַשֶׁת is good Heb. for *hard things* (Gen. 43, 7, 30), בִּין does not mean *hear* or *learn*, but *consider* (Dt. 32, 7. ψ. 50, 22. 94, 8), and the thought itself is prosaic. Sm., better, omitting קַשֶׁת, proposes בְּנֵי יְהוּדָה ‘Weep, O Judah’ (for the sequel, in either case, see the next note). לִלְמַד remains, however, as an awkward and inexplicable residuum.

19. [הַצִּבִּי Ew. and Stade, following Pesh., Le Clerc, Mich. Dathe, De Wette, ‘The gazelle,’ supposing this to be a name by which Jonathan was popularly known among the warriors, on account of his fleetness (cf. 2, 18; 1 Ch. 12, 8 כְּצִבְאִים עַל הַהָרִים לְמָהָר). But there is no trace of such a name in connection with Jonathan: and

throughout the poem the *two* heroes are consistently spoken of (בָּנוֹרִים five times),—only in *vv.* 25<sup>b</sup>. 26 the singer's thoughts turning more particularly to Jonathan,—so that it is unlikely that he would begin with a word that was applicable to only one of them. The text must therefore be rendered, 'The beauty, O Israel, upon thy high-places is slain.' Saul and Jonathan, the two heroes who formed the crown and glory of the nation, are called its *beauty*. The expression *The beauty* (not *Thy beauty*) is singular, and Ehrlich hardly goes too far when he says it is not possible: but LXX must have already found the same consonantal text. By their rendering  $\sigma\tau\eta\lambda\omega\sigma\sigma\epsilon\nu$  (= הִצְבִּי), which agrees with the reading מִתֵּיךְ (see the next note but one), they appear to have understood the passage as an injunction to erect a *pillar* in commemoration of the two departed heroes: cf. 18, 18 (where וַיִּצֵּב is rendered  $\kappa\alpha\iota\ \epsilon\sigma\tau\eta\lambda\omega\sigma\epsilon\nu$ )<sup>1</sup>.

הִצְבִּי being thus unsatisfactory, Klo., followed by Bu. Sm. Now., conjectures הִצְבִּי 'Be grieved (1 20, 3. 34; and esp. II 19, 3), O Israel,' to which בְּכִי יְהוּדָה (above) would form an excellent parallel: the fem. (though not elsewhere used in poetry of *Israel*), as in בְּכִי יְהוּדָה. If this conjecture be accepted, ב' must of course be pointed בְּמוֹתֶיךָ; and the clause must be rendered, *Upon thy high places (lie) the slain*,—חָלָל being construed collectively (Klo. Bu. Sm.). It reads, however, somewhat abruptly: and חָלָל as a predicate, as *v.* 25, would be more natural. Now., following the genuine rendering of LXX (see the next note), and omitting חָלָל, would read, 'Be grieved, O Israel, *for thy dead*:' but חָלָל על ב' חָלָל is strongly supported by *v.* 25<sup>b</sup> (as indeed Now. owns).

On the whole, though, *in themselves*, בְּכִי יְהוּדָה and הִעֲצִבֵי יִשְׂרָאֵל would both be suitable, it is impossible to feel satisfied that they really express the original text. Some corruption seems to underlie הִעֲצִבֵי: for the rest, it seems best, with our present knowledge, to leave *vv.* 18-19 substantially as they are, merely, with LXX, omitting קֶשֶׁת in *v.* 18, and, with Luc., prefixing וַיֵּאמֶר to *v.* 19.

על במוֹתֶיךָ חָלָל LXX has a doublet:  $\epsilon\pi\epsilon\rho\ \tau\hat{\omega}\nu\ \tau\epsilon\theta\nu\eta\kappa\acute{o}\tau\omega\nu$  (= על בְּמוֹתֶיךָ)  $\epsilon\pi\iota\ \tau\hat{\alpha}\ \tau\epsilon\theta\nu\eta\ \sigma\upsilon\nu$  (= MT.)  $\tau\rho\alpha\nu\mu\alpha\tau\iota\hat{\omega}\nu$ : 'the first is shewn by the following *genitive*  $\tau\rho\alpha\nu\mu\alpha\tau\iota\hat{\omega}\nu$ , and by the divergence from MT., to be their genuine rendering' (We.).

21. הָרִי בְּנִלְבַע [הָרִי בְּנִלְבַע] was the name of the *range*, extending in the

<sup>1</sup> Aq. and MSS. of LXX ἀκρίβασαι (whence Vulg. *considera*) presupposes the same text: cf. ἀκρίβεια for יִצְבֵּיָה Dan. 7, 16 LXX Theod., and ἐξακριβώσασθαι for לִי־יִצְבֵּיהָ Dan. 7, 19 LXX, cited by Field.

arc of a circle for some 8 miles, and containing several independent peaks and heights (*EB.* 1723; cf. *DB.* s. v.): hence the pl. הרי, and the בִּגְ, which there is no reason to change (*Bu. Sm. Now.*) to הִגְ. Klo., cleverly, but needlessly, הִרְבִּי גִלְבֹּעַ (*Is.* 44, 27 in pause) 'Dry up, O Gilboa' (*Is.* 42, 15). So far as the *form* goes, הרי בִּגְ is a fusion of two constructions הרים בִּגְ and הרי גִּלְבֹּעַ, combining the greater definiteness of the former with the superior compactness and elegance of the latter. In such an expression as הרים בִּגְ, הרים is virtually qualified by בִּגְ in the same degree as if it were an actual genitive, and is expressed accordingly in the construct state (cf. *Is.* 9, 2 בְּשִׁמְחַת בְּקָצִיר 2 : *GK.* § 130<sup>a</sup>).

וְשָׂדֵי תְרוּמָה is lit. something *taken off* from a larger mass, and set apart for sacred purposes; and it seems to have been first used (*Dt.* 12, 6. 11. 17) of gifts taken from the produce of the soil, esp. first-fruits (see more fully the writer's note on *Dt.* 12, 6, or his art. OFFER, OFFERING, in *DB.*, p. 588<sup>a</sup>); and *fields of offerings* is commonly interpreted to mean, fields bearing produce from which first-fruits are offered. But the expression is somewhat strange: the ridge of Gilboa, except on its S. side, is bleak and bare (*EB.* ii. 1723); and, as the text stands, the verb, such as *come*, which we must understand with מָטָר וְאֵל טַל, must be carried on to *fields*, which it does not suit. It is a great improvement (with Klo. Now. al.) to insert יָרֵד in *a*, and to omit (with Luc.) יָרֵד before שָׂדֵי; we then get a well-balanced distich—

הרי בִּגְבֹּעַ אֵל יָרֵד טַל  
וְאֵל מָטָר עֲלֵיכֶם שָׂדֵי תְרוּמָה

The principal suggestions made by those who are dissatisfied with שָׂדֵי תְרוּמָה הִרְבִּי הַמָּוֶה (Now. *Bu.*, after Luc. ὅρη θανάτου); שָׂדֵי הַמָּוֶה (*Sm. Bu. alt.*); שָׂדֵי הַמָּוֶה (Klo.), or שָׂדֵי תְרוּמָה (*Dh.*: *Jer.* 14, 14<sup>+</sup>), 'ye fields of *deceit*!'—the fields on which the two heroes lost their lives being represented as having deceitfully betrayed them; G. A. Smith (*H. G.* 404) שָׂדֵי מְהוּמָה 'ye fields of *discomfitures*!'

נִגְעַל is to *reject with loathing*, *Jer.* 14, 19. *Ez.* 16, 5 (נָגַעַל). 45 *bis.* *Lev.* 26, 11. 15. 30. 43. 44<sup>+</sup>. (*Job* 21, 10 *Hif.* differently.) LXX here προσωχθίσθη (as *Lev.* 26, 15. 30. 43. 44: *Ez.* 16, 45

ἀπωσαμένη). The meaning *defiled* is less probable: for this sense is only borne by געל in *Aramaic*, and is not common even there (Is. 1, 6. 6, 5. 28, 8 Targ. Not in Syriac).

[בלי משיח] 'not anointed with oil.' The shield of Saul is pictured by David as lying upon the mountains, no longer polished and ready to be worn in action, but cast aside as worthless, and neglected. Shields, whether made of leather or metal, were oiled in antiquity, to keep them in good condition. Cf. Is. 21, 5 מְשִׁחוּ קִנּוֹ i. e. prepare for action; and Verg. *Aen.* 7. 626 Pars *laeves* clypeos et spicula lucida tergunt Arvina pingui.

[בלי] Used alone (except Gen. 31, 20) exclusively in poetry; especially to negative a subst. or adj., as Hos. 7, 8 בלי הפוכה; Job 8, 11 בלי מים.

[משיח] The form expresses a *permanent state* (GK. § 84 a<sup>1</sup>; Kön. ii. 130-133): what is required here is rather the ptc. מְשֻׁח (so 23 MSS.). An original מְשַׁח (i. e. מְשִׁיח) has probably been read incorrectly as מְשַׁח, which ultimately became מְשִׁיח.

22. [נשון] Exceptionally for נָסוּג (so some 50 MSS.). Comp. שָׁפוּן Dt. 33, 19; שִׁיג Ki. 18, 27; שִׁנְיָן Is. 17, 11; שִׁבְךָ ch. 18, 9; שִׁיג Hos. 9, 12 (MT.); שִׁיג (Po'el of שָׁפָה) Is. 10, 13; שִׁיג ib. 28, 2; כַּעַשׁ always (four times) in Job for כַּעַס; שִׁתָּם Lam. 3, 9; עֲמִישׁ Neh. 4, 11; פָּרַשׁ to divide (bread) Lam. 4, 4. Mic. 3, 3 for פָּרַס Is. 58, 7 (= Arab. فَרَس to tear<sup>1</sup>), and occasionally besides. The Massorah contains a mechanical enumeration of eighteen instances (including some questionable ones) of words written *once* with שׁ for ס (Mass. on Hos. 2, 8; above, p. 52 note). The converse substitution is rarer (מסרה Am. 6, 10; נסה ψ. 4, 7; סבר Ezr. 4, 5).

[לא תשוב ריקם] used not to return empty. 'The figure underlying the passage is that of the arrow drinking the blood of the slain, and of the sword devouring their flesh: cf. Dt. 32, 42. Is. 34, 5 f. Jer. 46, 10' (Keil).

<sup>1</sup> But פָּרַשׁ to spread out = فَרَس (according to the rule שׁ=ס; ט=ס; ט=ש; e. g. סִתֵּר=סִתֵּר; שִׁבְלָה=שִׁבְלָה; שִׁבְלָה=שִׁבְלָה; שִׁבְלָה=שִׁבְלָה; שִׁבְלָה=שִׁבְלָה). Cf. (on פָּרַס, and פָּרַס, פָּרַס, פָּרַס Dan. 5, 25. 28) Nöld. *Z. für Assyriol.* 1886, p. 414 ff.; and, on the phonetic rule, Wright, *Compar. Gramm.*, p. 59 f.



23. [הנאהבים והנעימים] (with the *art.*) are plainly in apposition with שאול ויהונתן, and cannot (EVV.) form the predicate. The Mass. accentuation is evidently at fault: we must take back the *zāqēf* in *a* to הנעימים, and render:

Saul and Jonathan, the beloved and the pleasant,  
In their lives and in their death were not divided;  
They were swifter than eagles, stronger than lions.

נשר is, of course, strictly not the *Eagle*, but the *Griffon-Vulture* (see Mic. 1, 16<sup>1</sup>; and Tristram, *Nat. Hist. of the Bible*, p. 173 f.).

24. אל] for על (see on I 13, 13), as some 10 MSS. read.

[המלבשכם] The suffix being conceived as the *object*, and not as the genitive (in accordance with the common construction of the ptep.), in which case, of course, the article could not be employed: cf. ψ. 18, 33 המאורני חיל, where this is clear from the *form* of the suffix. See GK. § 116<sup>f</sup>; and on the *masc.* suff. § 135<sup>o</sup>.

[עם עדנים] 'together with *pleasures* or *luxuries*' (comp. on I 15, 32), if not in particular *delightful food, dainties* (cf. Jer. 51, 34 מלא כרשו מעדני Gen. 49, 20 מעדנים; also, in a fig. sense, ψ. 36, 9 וינחל עדניך חישקם). For עם cf. Cant. 1, 11. 4, 13. 14, 5, 1; and *Lex.* 767<sup>a</sup>. It is against the usage of this prep. to understand the phrase adverbially = *in a pleasurable manner* (Keil); and in so far as עדנים are not articles of dress, they must be associated with שני zeugmatically. The zeugma is, however, somewhat violent: hence Grätz, Klo. Sm. Dhorme, Ehrl. עם כדנים *with fine linen garments* (Jud. 14, 12. 13 (see Moore, pp. 355, 377). Is. 3, 23. Prov. 31, 24<sup>+</sup>); G. A. Smith (*H. G.* 405) עם עדניים *with jewels*, to which ערי זהב in the following line would form an excellent climax. LXX μετὰ κόσμου ὑμῶν = עם עדניו.

[המעלה] Cf. the use of העלה in Am. 8, 10; and the opposite הורר עדין מעליך Ex. 33, 5: also עלה in Lev. 19, 19. Ez. 44, 17.

25<sup>b</sup>. 'Jonathan upon thy high places is slain!' David turns again to address Israel, as in *v.* 19.

26. [נבלאתה] The normal form would be נבלאתה; but the case is

<sup>1</sup> Where the 'baldness' alluded to is the *down* (in place of feathers) on the neck and head, that is characteristic of the Griffon-Vulture, but not found on the Eagle.

one of those in which a ל"א verb follows the analogy of a verb ל"ה, 'the termination of the ל"ה being attached to it externally' (König, i. 614: comp. pp. 610 f., 625): cf. הִתְבַּאֲתָה Jos. 6, 17; הִתְבַּאֲתוּ Zech. 13, 4; also קִרְאוּת Jud. 8, 1; מְלֹאוֹת Jer. 25, 12; חִפְצֵי־אִינָה 50, 20. Comp. Stade, § 143<sup>e</sup>; GK. § 75<sup>00</sup>.

לִי alone = "thy love to me;" and לִי is to be connected with the verb' (Ehrl.), i.e. *thy love is wonderful to me*.

27. כְּלִי מִלְחָמָה i.e. (figuratively) Saul and Jonathan themselves, conceived poetically as the instruments of war (Ew. Th. Ke.).

On this Lament, Ewald, *Die Dichter des alten Bundes*, i. 1 (1866), pp. 148–151, should be compared. There breathes throughout a spirit of generous admiration for Saul, and of deep and pure affection for Jonathan: the bravery of both heroes, the benefits conferred by Saul upon his people, the personal gifts possessed by Jonathan, are commemorated by the poet in beautiful and pathetic language. It is remarkable that no *religious* thought of any kind appears in the poem: the feeling expressed by it is purely *human*.

2, 1. הָאֵעֶלָה with reference to the higher elevation of Judah, as compared with Ziqlag (1, 1 f.): so *vs.* 2, 3.

3. וְאִנְשֵׁי LXX והַנָּשִׁים, agreeing better with אִשָּׁה.

4. אִשָּׁה Difficult. 'The men of Jabesh-Gilead are they that have buried Saul' is an unnaturally worded sentence, besides being questionable as Hebrew (הַקְּבָרִים, not אִשָּׁה קָבְרוּ, would be the form in which the subject should be expressed: see on I 4, 16). We cannot be sure where the fault lies. אִשָּׁה (which is not really wanted) may have crept into the text by some error; or it may be taken as = *that*, as in 1, 4, and, as there is no apparent reason for the emphatic position of אִנְשֵׁי יָבֵשׁ גִּלְעָד before it (see on I 20, 8), as having been accidentally misplaced from following לֵאמֹר (cf. LXX; and כִּי לֵאמֹר 1 Ki. 1, 13). Klo. would read עַל-אֶדְתָּה for לֵאמֹר (cf. Gen. 26, 32); Ehrl. supposes words such as הוֹשִׁיעַם שְׂאוֹל מִיַּד נַחֲשׁ הָעַמּוֹנִי to have fallen out after אִשָּׁה.

5. אִנְשֵׁי LXX ἡγεμονεύουσιν = בְּעָלִי, as 21, 12. I 23, 11. 12; probably rightly. בְּעָלִי might easily be changed to the more usual אִנְשֵׁי, especially under the influence of *v.* 4<sup>b</sup>.

לִיהוֹה for ל with the passive see GK. § 121<sup>f</sup>; *Lex.* 514<sup>a</sup> d.

[אשר] *ye who* . . . implying, however, a reason (= οἷτινες), and so equivalent to *in that ye* . . . Comp. 6<sup>b</sup>. I 26, 16. Gen. 42, 21. ψ. 71, 19 *Thou who* . . . ! 139, 15 *I who* . . . ! (Germ. *Der du* . . . , *Der ich* . . .).

[החסד הזה] LXX (Cod. A: B is here, for two verses, defective) τὸ ἔλεος τοῦ θεοῦ = חסד יהוה = cf. I 20, 14 MT.

[ארניכם] the plur. of 'majesty:' GK. § 124<sup>i</sup>.

6. [הואת] There is nothing in the context for this word to be referred to. The impf. אעשה, not less than the position of the clause *after* 'ועש יהוה ונ', postulates an allusion to something *future*; and does not permit the reference, assumed by Th. Ke., to the message of greeting sent at the time by David. The proposal of We. to read תחת for הואת removes all difficulty: 'I also will shew you good, *because ye have done this thing.*'

7. [תחזקנה ידיכם] fig. for, *Be encouraged*: so 16, 21. Jud. 7, 11. Zech. 8, 9, 13. Cf. 'חזק יר' I 23, 16, with note.

[והיו לבני חיל] 13, 28 *end.* I 18, 17.

[וגם אתי] For the emphatic position of אתי, cf. on I 15, 1.

8. . . . [שר צבא אשר ונ'] Usage requires שר הצבא ונ' (*ch.* I, 10; I 24, 6).

[איש-בשת] Cod. 93 Holmes Εισβααλ; so οἱ λοιποὶ (i. e. Aq. Symm. Theod.) in the Hexapla; comp. *Isbalem* of the Itala. See I Ch. 8, 33 = 9, 39 אִשְׁבַּעַל, which leaves no doubt that this was the true name of Saul's son, changed at a later period into *Ish-bosheth* for the purpose of avoiding what was interpreted then as a compound of the name of the Phoenician deity *Baal*. The change, however, was not carried through consistently: the original *Ish-baal* (i. e. *man of Baal*—a title of Yahweh (see on 4, 4): comp. at Carthage אִשְׁתַּנַּח *man of Tanith*<sup>1</sup>) remained in the two genealogies in I Ch., and here in particular MSS. or recensions<sup>2</sup>.

[מנהנים] on the border between Gad and Manasseh (Jos. 13, 26. 30):

<sup>1</sup> Euting, *Punische Steine* (1871), No. 227 = CIS. I. ii. 542 (אִשְׁתַּנַּח).

<sup>2</sup> LXX has in *ch.* 3-4 the strange error Μεμφιβοσθε for אִשְׁתַּנַּח. So Lucian's recension throughout, except 4, 4, where the form Μεμφιβααλ occurs.

see also *vv.* 12. 29. 17, 24. 27. 19, 33. Gen. 32, 3. Jos. 21, 38 (= 1 Ch. 6, 65). 1 Ki. 2, 8. 4, 14†.

The site is uncertain. The narrative of Jacob's route from Haran to Shechem (Gen. 32-33) points to a site near the ford ed-Dāmiyeh, such as Deir 'allā, 7 miles to the NE. of it (see the writer's *Genesis*, p. 301 f.; more fully the *Exp. Times*, July, 1902, p. 457 ff.): the notices in 2 Sam. seem to suggest a site further to the N. Thus Buhl (257 'perhaps'), Budde (but admitting that the site seems too far from the Jabbok for Gen. 32), and others, think the name is echoed in Maḥnā, 13 miles N. of the Jabbok, and 6 miles E. of Jordan, at the top of W. el-Ḥimar (but comp. on *v.* 29); Merrill (*East of Jordan*, 436 f.) points out objections to this, and proposes *Suleikhat*, a large ruin 7 miles SW. of Maḥnā, and 1 mile E. of the road N. and S. through the Ghôr [not marked in G. A. Smith's Map, but just under the figure 500 in this position]: this, though it would agree with 2 Sam. 18 (*DB.* iii. 213<sup>b</sup>), does not suit Jacob's route (see my *Genesis*, 301). Further exploration may discover the site of Maḥanaim: for the present, as Gen. 32 and 2 Sam. point to different sites for it, it is better, with Dillmann, to leave it undetermined.

9. [הַאֲשֹׁרִי] The name is recognised even by Keil as corrupt: for neither the Assyrians (אַשּׁוּר) nor the Arabian tribe of אַשּׁוּרִים (Gen. 25, 3) can be intended; and the name of a tribe so insignificant as not to be mentioned elsewhere is not in this connexion probable. Pesh. Vulg. express הַנִּשְׁוֹרִי (so Th. Ew. We.). The situation, in agreement with the position of the name next to that of Gilead, would suit excellently (see Jos. 12, 5. 13, 13): but Keil objects that Geshur at this time (see 3, 3<sup>b</sup>) possessed an independent king, so that Ishbosheth could have exercised no jurisdiction over it. Köhler, Kp. Klo. read הַאֲשֹׁרִי (Jud. 1, 32): cf. Targ. עַל רֵבִית אֲשֹׁר. So Nöld. Bu. Sm. Now. etc.

בָּלָה] The original form of the suffix of 3 sg. masc. is retained in this word eighteen times (Is. 15, 3. 16, 7. Jer. 2, 21. 8, 6. 10 *bis.* 15, 10 MT. [but read קָלְלוּנִי בָּלָהֶם. 20, 7. 48, 31. 38. Ez. 11, 15. 20, 40. 36, 10. Hos. 13, 2. Nah. 2, 1. Hab. 1, 9. 15)<sup>1</sup>; and sporadically (see on 21, 1) in other cases. For the position of בָּל with a suffix *after* the subst. to which it refers, giving it greater independence and emphasis, comp. 1 Ki. 22, 28 (= Mic. 1, 2). Is. 9, 8. Jer. 13, 19. Mal.

<sup>1</sup> The orthography בָּלָה seventeen times: Gen. 25, 25. Ex. 14, 7. 19, 18. Nu. 23, 13. Lev. 13, 13. Is. 1, 23. 9, 8. 16. Jer. 6, 13 *bis.* Mal. 3, 9. ψ. 29, 9. 53, 4. Pr. 24, 31. 30, 27. Job 21, 23. Cant. 5, 16.



3, 9.  $\psi$ . 8, 8. 67, 4. 6; and especially in Ezekiel, Ez. 11, 15. 14, 5. 20, 40. 29, 2. 32, 12. 30. 35, 15. 36, 5 (בָּלָא); and in the *second* person, Is. 14, 29. 31. Mic. 2, 12.

Notice here אל thrice, followed by על thrice, in one and the same sentence: comp. 3, 29. Jer. 26, 15. 28, 8; and on I 13, 13.

10. [היו אחרי] See on I 12, 14. As We. points out, *v.* 10<sup>b</sup> is the natural sequel of *v.* 9, and ought not to be separated from it. The chronological statements of *v.* 10<sup>a</sup> agree so indifferently with the data stated, or implied, in other parts of these books, that the entire clause is probably a late and unauthoritative insertion in the text.

12. [גבענה] Now *el-Jib*, 5 miles NNW. of Jerusalem.

13. [יצאו] LXX adds מחברון: so Th. We. Klo. Bu.

[יחדו] superfluous, and, indeed, hardly possible, after ויפגשום. Perhaps ויפגשו (i.e. וַיִּפְגְּשׁוּ *met each other*) was originally written; and a scribe, not noticing the following יחדו, read it וַיִּפְגְּשׁוּ and added the suffix, which remained in spite of its inconsistency with יחדו.

[אלה על הברכה מזה וג'] Cf. on I 14, 4. For the 'pool' of Gibeon, cf. Jer. 41, 12 המים הרבים אשר בנגעון. Robinson (i. 455) mentions remains of a large open reservoir, some 120 ft. in length by 100 ft. in breadth, a little below *el-Jîb*, which may be the ברכה referred to.

15. [ויעברו במספר עבר] 'and passed over by number,'—עבר of the individuals passing in order before the teller. Cf. Jer. 33, 13: also Lev. 27, 32. Ez. 20, 37.

[ולאיש-בשת] The ו is not represented in LXX, Pesh.: and the passage is improved by its omission.

16. [וחרבו וג'] a circumstantial clause = 'with his sword in his fellow's side.' LXX, however, after איש express יָדוּ, in which case the two clauses will be parallel: 'And they fastened each his hand upon [Gen. 21, 18] the head of his fellow, and his sword in his fellow's side.' So Bu. Now. Sm.

[ויקרא] sc. הִקְרָא (I 16, 4): so elsewhere with this verb, as Gen. 11, 9. 16, 14. 19, 22 al.

[חלקת הצרים] i.e. the *Field of Flints* (Ez. 3, 9; cf. חֲרֵבַת צָרִים Jos. 5, 2: *Lex.* 866<sup>a</sup>), or, perhaps, of (Sword-)edges ( $\psi$ . 89, 44+: but Duhm מִצָּר here for צִוֵּר). LXX *Μερίς τῶν ἐπιβούλων*, i.e. (Schleusner, *Ew. Hist.* iii. 114, We.) חלקת הַצָּרִים, or rather (the root being צָרָה I 24, 12. Ex.

21, 13) הַצְדִּים 'the *Field of the Plotters* or *Liers in wait*, or (Now. Sm.) הַצְדִּים ' (cf. Est. 7, 6 Heb. and LXX cod. א<sup>c.a mg.</sup>) the *Field of the Enemies*. But הַצְדִּים of *sides*, proposed by Ehrl. in 1900, and independently by Bu. in 1902, seems evidently right: the place was so called on account of אִישׁ חֲרָבוֹ בְּצֶדֶר רַעוּהוּ.

18. [בְּאַחֶרֶץ הַצְנִיבִים] אַחֶר in a comparison as 6, 20. 13, 13. Jud. 16, 7. 11. Job 2, 10. ψ. 82, 7.

20. [זֶה] imparting directness and force, in the question, to אַתָּה: so Gen. 27, 21. 1 Ki. 17, 7. 17. See *Lex.* 261<sup>b</sup>.

21. [נָטָה לָךְ] v. 22 סוּר לָךְ Gen. 22, 5 שָׁבוּ לָכֶם 27, 43 בִּרְחִילָךְ; Dt. 1, 7 לָכֶם 40. סָעוּ לָכֶם 2, 13 עֲבֹרוּ לָכֶם Cf. on I 22, 5.

22. [לָמָּה] LXX explicitly ἵνα μή. See on I 19, 17.

וְאִיךְ וְנָ] As both We. and Dr. Weir remark, the text of LXX (καὶ πῶς ἄρῳ τὸ πρόσσωπόν μου πρὸς Ἰωαβ; καὶ τοῦ ἔστιν ταῦτα; ἐπίστρεψε πρὸς Ἰωαβ) contains a double rendering of these words, the second for אֵלָּה פָּנָה expressing אֵלָּה פָּנָה, and being evidently the original LXX rendering, though made from a corrupt text.

23. [בְּאַחֶרֶץ הַחֲנִית] It is doubtful both whether אַחֶרֶץ (everywhere else a *prep.* or *conj.*) can mean the *hinder part* of a spear, and also whether the butt end of a spear would be sharp enough to pierce through a man: hence Klo. conjectured אַחֲרָנִית (Gen. 9, 23 al.) *backwards* (i.e. driving the reversed spear backwards as he ran): so Sm. Now. Bu. Ehrlich sees the difficulty; but objects that adverbs of this form in Heb. (קִדְרָנִית, אַחֲרָנִית, and perhaps מַעֲרָנִית; see on 15, 32) describe elsewhere only the manner or direction of *movement*, and therefore conjectures בַּחֲנִית *with the spear*, supposing אַחֲרִי to be a dittograph. However, we have in Gen. 9, 23<sup>b</sup> וּפָנִיָּה אַחֲרָנִית; and the smiting would imply here a backward movement with the arm (cf. I 4, 18 וַיִּפֹּל אַחֲרָנִית); so that the objection seems hypercritical.

הַחֲמִשׁ] 3, 27. 4, 6 (but see note). 20, 104.

תַּחְתּוֹ] idiomatically=*in his place, where he stood* (on I 14, 9).

וַיַּעֲמֵדוּ . . . כָּל הַבָּא [וַיְהִי כָּל הַבָּא] is a ptc. absol., exactly as I 10, 11<sup>a</sup>: cf. GK. § 116<sup>w</sup>.

וַיִּבְרָח] The pausal form, in accordance with the sense; cf. p. 306.

24. . . . וְהִשְׁמֵשׁ בָּאָה וְהָמָּה] A sentence of the same type as Gen. 19, 23. 44, 3 וְהָאֲנָשִׁים שָׁלְחוּ: *Tenses*, §§ 166, 169; cf. on

I 9, 5. Theod. for אֶפְיָה, from a sense acquired by it in post-Bibl. Hebr. (as in Syr.), has ὑδαγωγὸς (hence Vulg. *aquaeductus*: cf. Aq. on 8, 1): but were the word used as an appellative we should expect the art. (האֶפְיָה).

אֶמֶה] Neither this place nor גִּיָּה is mentioned elsewhere. The 'wilderness of Gibeon' will presumably have been the country E. of Gibeon: but it is remarkable that, though there was a hot pursuit, neither pursued nor pursuers had by sunset got beyond land named after Gibeon,—or, indeed, if רֶרֶךְ sq. gen. is to be taken in its normal sense (Gen. 3, 24. Ex. 13, 17. I 6, 9. 12 etc.), 'the road to' it,—though very soon after (*v.* 29) Abner began his all-night march through the Ghôr. The distance from Gibeon to Jericho, in a straight line, is 17 miles. *Geba'* for *Gibeon* (see the opposite error in 5, 25) would be much more probable (so Bu.): *Geba'* (see on I 13, 2) is 5 miles E. of Gibeon, and a route leads from it through W. Fārah (*p.* 103) directly down to Jericho. It is very possible that there is some further error in the text; though it cannot be restored with certainty. גִּיָּה is a place as unknown as אֶמֶה, though from its being used to define the position of אֶמֶה, one expects it to be better known. We. supposes it to have arisen out of גִּיָּה (LXX Γαι), and גִּי in its turn to be a dittograph of נִי in פָּנִי נִי; supplying a ב he thus gets (געבען) על פְּנֵי הַדֶּרֶךְ בַּמְדָּבָר גִּבְעוֹן 'in front of (=East of?; see on I 15, 7) the road in the wilderness of Gibeon (or, better, *Geba*).' So Now.

25<sup>b</sup>. אַחַת] hardly more than *a*: cf. 1 Ki. 19, 4; and see on I 1, 1. We. Sm. Bu. al. read, however, גִּבְעַת אֶפְיָה (as *v.* 24). Is it, however, certain that the hill was the same one? notice וִיקְרָא, implying some distance; in *v.* 26.

26. לִנְצַח] LXX εἰς νῆκος: see *p.* 129 *n.*

עַד מָתִי לֹא] So Hos. 8, 5. Zech. 1, 12<sup>†</sup>.

27. חַי הָאֱלֹהִים] יהוה (as always elsewhere, in this oath). 'As God liveth, (I say) that, unless thou hadst spoken, that then only after the morning had the people gotten themselves up, each from after his brother,' i.e. if thou hadst not suggested to them *v.* 26 to cease from arms, they would have continued the pursuit till to-morrow morning. RV. interprets the passage falsely. For the repetition of כִּי, see on I 14, 39. אִזּו as 19, 7. מֵהַבֹּקֶר lit. *after* the morning: מִן as in מִיּוֹמִים, etc.

נָעַלָה] The *Nif.* is used idiomatically, of getting away from so as to abandon (Nu. 16, 24. 27), especially of an army raising a siege, Jer. 37, 5. 11. Cf. *Lex.* 749<sup>a</sup> 1 b 2.

וְלֹא יִרְדּוּ] See on I 1, 7 וְלֹא תֵאָכַל: cf. I 2, 25 וְלֹא יִשְׁמְעוּ.

29. בַּעֲרֵבָה] the broad, and relatively barren Steppe, or floor of the deep depression (*el-Ghôr*), through which the Jordan flows (cf. on

I 23, 24). It would be reached from Gibeon by going down to Jericho.

[כל הבתרון] accus. after וילכו (unusual): Dt. 1, 19. 2, 7 (Sm.).

[הבתרון] Only here. The verb בתר is to *divide in parts*, Gen. 15, 10 (twice) +; and בָּתָר is a *divided part* (Gen. 15, 10. Jer. 34, 18. 19 +), each time, of halves of animals cut in two in making covenants. Ges. and other moderns have accordingly generally taken בתרון to mean properly a *division* or *cleft*; and הבתרון (with the art.) to have been in particular the 'Gorge' leading up to Maḥanaim, as (Buhl, 121) *W. 'Ajlūn* (6 miles N. of the Jabbok), or (Budde) *W. el-Ḥimār* (12 miles N. of the Jabbok), by either of which Maḥanaim, *if* Maḥnā, could apparently be reached; or (*H. G.* 586) the 'narrow central portion of the Jordan valley itself.' It is not, however, stated whether any of these routes traverses a pass or valley of a character in some way or other so marked as to be distinctively called הבתרון. W. R. Arnold (*Essays . . . published as a Testimonial to C. A. Briggs*, 1911, p. 13 ff.) argues, on the contrary, that, as כל הבתרון cannot be the direct object of וילכו (for the accus., as a direct obj. is very rare after הלך, Dt. 1, 19. 2, 7, and, בתרון כל being definite, the absence of את shews that it is not a direct obj.), it must be an *adverbial* accus., and that, not of place, but like v. 32 הלילה, of *time* (GK. § 118<sup>k</sup>), and denote *all the half* (sc. of the day); he then by a careful examination of vv. 24-32, and comparison with 4, 5-8, makes it probable that Abner would reach Maḥanaim at about noon, so that the half of the day denoted by בתרון would be the *fore-noon*. The case is ably argued; but it cannot be said to be established. Dt. 1, 19. 2, 7 shew that הלך may be construed with a direct accus.; and את is often omitted before a direct determined object. (Arnold's paper is reprinted in *AJSL*. 1912, 274 ff.)

31. ובאנשי] Read באנשי or (with LXX) מְאַנְשֵׁי: cf. v. 15. מֵתו at the end of the verse is superfluous: . . . אִישׁ being evidently the obj. (which is required) to הָכוּ. The insertion in RV. of *so that* in italics is a sufficient indication how anomalous the verse is in the Hebrew. Th. Ke. would understand אִשֶּׁר before מֵתו: but the omission of the relative pronoun in Hebrew *prose* is almost confined to the late and unclassical style of the Chronicler; see on I 14, 21. LXX παρ' αὐτοῦ = מֵאִתּוֹ. Ehrlich מֵאִשׁ וְשֵׁשׁ מֵתו taking מֵאִשׁ as the obj. of הָכוּ to mean only *wounded*. But Heb. historians rarely draw such distinctions; and in accounts of battles הָכָה practically means always to *smite fatally* (*Lex.* 646<sup>a</sup>), exceptions being very rare (2 Ki. 8, 28 = 9, 15: *ib.* 645<sup>b</sup> e).

32. [בית-לחם] 9 MSS. בבית-לחם. but see p. 37 footnote 2.

[וַיֹּאזֶר לָהֶם] The expression seems a natural one; but it occurs only here. Cf. וַיֹּאזֶר לָהֶם (the *verb*) I 29, 10 +; וַיֹּאזֶר לָהֶם Gen. 44, 3 +.



3, 1. ארבה. [Job 11, 9 (מִדָּה). Jer. 29, 28. The masc. (which would be אֶרֶב; GK. § 93<sup>kk</sup>) does not occur. LXX ἐπὶ πολὺ, reading ארבה (הַרְבֵּה), Dr. Weir.

הלך וחזק . . . הלכים ודלים] See on I 2, 26.

2-5] = I Ch. 3, 1-3. List of David's wives and sons.

2. וילדו] The Kt., as We. suggests, might be pointed וילְדו (for וילְדו), on the analogy of the contracted forms which now and then occur in *Pi'el* (Nah. 1, 4 ויבְשִׁהוּ. Lam. 3, 33 ויָבֵה. 53 ויָדו. 2 Ch. 32, 30. Qrê ויִשְׁרִי; GK. § 69<sup>u</sup>). However, the contraction is in all cases against analogy, and therefore probably nothing more than a clerical error; nor, in *Pu'al*, is there any instance of it at all. No doubt, the Qrê ויִלְדו is here right.

לֹאֲחִינֵעַם] *belonging to*, the dat. of reference: cf. I Ki. 14, 13 (*Lex.* 512<sup>b</sup> 5 c). On Ahino'am, see on I 25, 43.

3. כלאב] Ch. דְּנִיָּאל; LXX here Δαλονια, Aq. Symm. Theod. Αβια; in I Ch. 3, 1 B Δαμνιηλ, A and Luc. Δαλονια. Klo. al. regard ΔΑΛΟΥΙΑ as a corruption of ΔΑΔΟΥΙΑ = דְּדִיָּה, and דְּנִיָּאל of דְּנִיָּאל, — two alternative forms of the same name. It is impossible to say what the original form of the name was: but לאב in כלאב is open to the suspicion of being a dittograph of לאב in לאביגל.

הכרמלי] See on I 25, 2.

גִּשּׁוֹר] A petty Aramaean kingdom on the E. of Jordan, N. of Gilead; cf. on I 27, 8.

5. אשת דוד] By analogy (see *v.* 3<sup>a</sup>) the name of 'Eglah's first husband would be expected: doubtless, therefore, דוד is due either to a *lapsus calami* or to some transcriptional corruption.

6. 'V. 6<sup>b</sup> is the continuation of *v.* 1. V<sub>v</sub>. 2-5 have been inserted subsequently, and *v.* 6<sup>a</sup> conceals the juncture' (We.).

היה מתחזק ב' [was making or *showing* himself strong in' [not *for*] etc., i.e. was gaining power and importance in connexion with the house of Saul. The verb is not used elsewhere in a bad sense (cf. 2 Ch. 1, 1. 12, 13 etc.), except sq. על (*ib.* 17, 1); but in the light of *v.* 8 ff. it is probable that it is used here to suggest the idea of acquiring undue power, and presuming too much.

7. ולשואל פלגש] For the form of sentence, cf. 4, 4. 13, 3. 14, 6 ולשפחתך שני בנים. I 28, 24 etc.; cf. on I 1, 2.

[וַיֹּאמֶר] As Ishbosheth has not been hitherto named in the present connexion, the insertion אִישׁ בֶּשֶׁת (אִשְׁבּוֹשֶׁת) is necessary: cf. LXX καὶ εἶπεν Μεμφιβοσθε (p. 240 n. 2) υἱὸς Σαουλ.

8. [אֲשֶׁר לַיהוּדָה] 'belonging to Judah.' The point lies in the reference to the *Judaean* רֹאשׁ כְּלָב (cf. Ewald, iii. 116 n.). LXX, however, do not express the words; and many moderns omit them, on the doubtful supposition that they are a gloss added by a scribe who vocalized כְּלָב, in order to explain that this was the name of the Judahite clan (see on I 25, 3).

[הַיּוֹם] with emphasis, *to-day, at this time*. Abner protests that at the very time at which Ishbosheth is bringing his charge against him, he is doing his best for the house of Saul.

[אֵעָשֶׂה] *I do*,—the impf. expressing present habit. Klo. Bu. הַיּוֹם, putting the *segolla* on הַיּוֹם.

[מַרְעִי] A plural form: cf. on I 30, 26.

[הַמְצִיתָ] So, sq. בִּיר, Zech. 11, 6. מָצָא or מָצָה *to arrive, come to*, הַמְצִיתָ *to cause to come to*, with בִּיר *place into the hand of, hand over to*.

[וְחָפַקְךָ] = *and (yet) thou visitest*, etc. For the adversative sense, sometimes implied in וְ, cf. 19, 28. Gen. 32, 31: *Tenses*, § 74 β.

[עוֹן אִשָּׁה] LXX עוֹן אִשָּׁה 'a fault concerning a woman' (and nothing more). So We. Klo. Bu. etc.

9. כִּי . . . כִּי The second כִּי is resumptive of the first (I 14, 39).

11. [לְהָשִׁיב אֶת אֲבִנֶיךָ] דָּבָר פ' הָשִׁיב is properly to *turn one back with* (GK. § 117<sup>ff</sup>) *a word*; hence, in a weakened sense, *reply to, answer*: so I 17, 30 and often. If the lit. meaning were 'bring back word to,' we should, by all analogy, require אֶל or לְ for אֶת (cf. the Arab. idiom, cited in *Thes.* 1374<sup>b</sup>).

12. [תַּחְתּוֹ] Generally explained as = *where he was* (2, 23). But the use is singular: for the suffix would refer naturally not to דָּוִד but to the subject of וַיִּשְׁלַח (see 2, 23; and on I 14, 9). Lucian has εἰς Χεβρων (= חֶבְרוֹן), of which תַּחְתּוֹ is prob. a corruption; see below.

[לְמִי־אֶרֶץ] At least לְמִי־הָאֶרֶץ would be required, if the words were meant to express *Whose is the land?* but even so, they are incompatible as they stand with what follows, בְּרִיתְךָ אִתִּי, לְאָמֹר כִּרְתָּה בְּרִיתְךָ אִתִּי, which is also the purport of the message, and which according to

Hebrew usage ought to follow תחתו *immediately*. The least change that will suffice to produce an intelligible sentence, is to read למי־הארץ, and to omit the following לאמר. At the same time, it must be admitted that the proposal כרתה בריתך אחי וג' is complete without any prefatory introduction; and probably לאמר למי ארץ is merely a double dittograph of the preceding לאמר. LXX πρὸς Δαυιδ εἰς Θαιλαμ οὗ ἣν παραχρῆμα λέγων Διάθου κτλ., where παραχρῆμα = תחתו, so that εἰς Θαιλαμ οὗ ἣν' (εἰς Θηλαμον γην Cod. A) must be a subsequent insertion, in the *wrong* place, representing תחתו again (= εἰς Θαι) and לאמר למי ארץ [למי (למו) ארץ] = λαμὸν γην, hence λαμ οὗ ἣν]. Παραχρῆμα λέγων Διάθου appears to shew that in the Hebrew text used by LXX כרתה לאמר תחתו stood together: if with Luc. חברן be read for תחתו, this would yield an excellent sense (so Now.). Bu., simplifying a suggestion of Klo.'s, would read (after דוד תחמי לאמר תחמי 'דוד) 'saying, The land is under me (at my disposal) to give to whom I please:' but the Heb. idiom for under a person's authority or control is not תחת פ' (except of a *wife*, Nu. 5, 19 al.), but תחת יד פ' (I 21, 4. 5. 9. Jud. 3, 30. Is. 3, 6: *Lex.* 1065 b; notice also תחת יד פ' 2 Ki. 8, 20. 13, 5 al., *ib.* 1066<sup>a</sup>).

[ירי עמך] Cf. Jer. 26, 24 (את); rather differently, *ch.* 14, 19.

13. [טוב] i.e. *Good!* (= *I agree*): cf. I 20, 7. 1 Ki. 2, 18. Note the אני (see on I 26, 6).

[כי אם לפני הביאך] '*except before thy bringing*'—an unintelligible construction. כי אם and לפני exclude one another; and we must read either לפני הביאך *before thy bringing*, or (cf. Gen. 32, 27) כי אם תביאך *except thou bring*. The latter is expressed by LXX (ἐὰν μὴ ἀγάγῃς).

14. See I 18, 27.

15. [מעם איש] '*from a man!*' Read, of course, with LXX אישָה. For מעם, cf. I 10, 9. 18, 13.

ליש (Qrê)] See I 25, 44.

16. [בחרים] On the way between Jerusalem and Jericho (16, 5, 17, 18), not improbably (Buhl, 175; *EB.* s.v.), at either Buḳēḏān 1½ miles, or Rās ez-Zambī 2½ miles, ENE. of Jerusalem, near the old Roman road, leading down to Jericho. Targ. עלמֶת 1 Ch.

6, 45 = עֲלָמוֹן Jos. 21, 18, now 'Almî 3½ miles NE. of Jerusalem),—no doubt from עֲלָמָה having apparently a similar meaning to בָּחָרִים (cf. עָלָם *youth*; and עֲלָמִים, בָּחָרִים, both *youthful age*).

17. היה . . . ודבר 'had been,' a plup.: for עם cf. Jud. 18, 7. 1 Ki. 1, 7.

גם תמול גם שלשם Cf. Ex. 4, 10. *ch.* 5, 2.

הייתם מבקשים 'have been (continuously) seeking.' Cf. Dt. 9, 7. 22. 24: *Tenses*, § 135. 5; GK. § 116<sup>r</sup>.

18. הושיע 'Evidently a clerical error for אושיע, which many MSS. have, and which is expressed by all versions' (Keil).

19. טוב ] טוב, after אשר, will be the *verb* (*Lex.* 373<sup>a</sup>).

20. עֲשִׂירִים אֲנִשִּׁים Ehrlich would read 'עֲשֶׂרָה א' (Jud. 20, 10). עֲשִׂירִים אֲנִשִּׁים is correct (GK. § 134<sup>e</sup>); but the type עֲשִׂירִים אֲנִשִּׁים is very rare and anomalous: 2 Ki. 2, 16 (perhaps due to the following בני חיל: Herner, *Syntax der Zahlw.* 106). Jer. 38, 10 (Ew. al. נְשִׁלֶּשֶׁת).

וְלֹאֲנִשִּׁים The men being *definite* (20<sup>a</sup>), לֹאֲנִשִּׁים is certainly what would be expected: comp. 1, 11. 17, 12.

מִשְׁתָּה For the position, see on 14, 12.

21. וְאַלְכָּה Notice the pausal form with the small distinctive accent, *pazer* (*Tenses*, § 103 with *n.* 2). On תֹּאוֹה נִפְשָׁךְ, see on I 2, 16.

22. בֹּא No doubt, 'Joab is the principal person for the narrator' (Keil): but, with עֲבָרִי דֹר וְיוֹאֵב preceding, בֹּא by Hebrew idiom ought to be plural. Read בָּאִים (i.e. in the older orthography בָּאִם): a מ has dropped out before מִהַגְדֹּר בֹּאוּ (see on I 12, 5).

24. וַיֵּלֶךְ הָלוֹךְ 'and he is gone (with) a going' = 'and he is gone off,'—very idiomatic and forcible, not to be abandoned in favour of the more ordinary expression here offered by LXX ἡλὼν ἰρῆν: וַיֵּלֶךְ: הָלוֹךְ is manifestly derived merely from *vs.* 21<sup>b</sup>. 22<sup>b</sup>. 23<sup>b</sup>: but while the narrator, and reporters, use the common וַיֵּלֶךְ בְּשָׁלוֹם, Joab characteristically expresses himself with greater energy וַיֵּלֶךְ (הָלוֹךְ). At the same time, *v.* 25 would doubtless be more forcible as an interrogative; and it is very probable that הָלוֹא has *fallen out* after הָלוֹךְ.

25. כִּי לַפְתּוֹחַ בֹּא The regular order in such constructions: cf. Gen. 42, 9. 47, 4. Jos. 2, 3. Jud. 15, 10. 12. I 16, 2. 5.

מִבּוֹאֵךְ Why the abnormal (and incorrect) form מִבּוֹאֵךְ should be



substituted as Qrê, unless for the sake of the assonance with מוצאך, is not apparent.

26. [בור הסיירה] The 'cistern of Sirah.' There is an 'Ain Sārah, about a mile N. of Hebron, on the road to Jerusalem, which may be the place meant (*DB.* and *EB.* s. v.).

27. [אל תוך השער] The *middle* of the gate would scarcely be the place in which Joab could converse with Abner quietly. LXX ἐκ πλαγίων τῆς πυλῆς = אֶל יָרֵךְ הַשַּׁעַר (see Lev. 1, 11. Nu. 3, 29. 35 Hebrew and LXX) 'to the *side* of the gate,' which is favoured also by the verb ויטהו 'led *aside*.'

[בשלי] A usage approximating curiously to the Aramaic: comp. כְּחִלָּה *in quietude, quietly*, in the Pesh. I 12, 11 al. (= בְּטִיחַ). Is. 8, 6 (= לְטִיחַ). Job 4, 13 (of the quiet of night). Ehrlich, however, for ויכהו בשלי ויכהו conjectures וַאֲבִישִׁי הַפֶּהוּ; cf. v. 30.

[ויכהו שם החמש] Probably אַל should be restored before החמש, in conformity with the construction elsewhere (2, 23. 4, 6. 20, 10).

28. [מאחרי בן] 15, 1. 2 Ch. 32, 23†.

[מעם] מעם, the acquittal being conceived as *proceeding from* Yahweh: comp. Nu. 32, 22 ומהוה ומישראל.

29. [יחלו] Comp. Jer. 23, 19 = 30, 23 (of a tempest) על ראש רשעים יחול; Hos. 11, 6.

[ואל] סביר ועל (see on I 12, 5); so 10 MSS.

[ואל יכרת מן] Cf. Jos. 9, 23.

[מחויק בפלך] *فَلَك* is *to be globular or round* (especially of a woman's breasts): hence *فَلَك* is the *sphere* in which a star moves (Qor. 21, 34. 36, 40), and *فَلَكَة* the *whorl* of a spindle, Lat. *verticillus*, as *فَلَكَة* in Hebrew, Prov. 31, 19 (see *EB.* iv. 5277 f.). Here *פלך* was formerly (LXX *σκυταλή*; Rabb.; EVV.) commonly supposed to denote a *staff*: but (*a*) other words are elsewhere used in Hebrew to express this idea (see 2 Ki. 4, 29. 31, and especially Zech. 8, 4 ואיש משענתו), (*b*) there is no trace of such a meaning in the cognate languages (see Levy, Freytag, Lane), (*c*) the transference of the term to denote an object lacking the characteristic feature (the *whorl*) which it properly denotes, is improbable, and (*d*), even if it were so transferred, as the 'spindle' was not more than some 12 inches long, it is not likely to have been applied to a walking-stick. Aq. Symm.

(ἄτρακτον), Jer. (*fusum*), Pesh. (ܚܫܚܠܐ) render *spindle*; and philology and usage agree in supporting this rendering: the word, meaning properly 'whorl,' will have come naturally to suggest the spindle as a whole. David's words are an imprecation that Joab may always count among his descendants—not brave warriors, but—men fit only for the occupations of women. Comp. how 'Hercules with the distaff' was the type of unmanly feebleness among the Greeks.

30. [הרגו לאבנר] ל as I 23, 10 (see note), and with הרג itself (in later Hebrew) Job 5, 2. The verse interrupts the narrative; and the ל may be due to its being in fact (We. Bu. Now. Sm.) a late gloss. Ew. Klo., on the ground of LXX διαπαρετηροῦντο, prefer to read אָרְבִּי laid ambush for: but this would scarcely be a just description of the manner in which Joab actually slew Abner: nor does the preceding narrative imply that Joab and Abishai had done previously anything that could be so described.

31. [ספרו] wail; see on I 28, 3.

[לפני אבנר] i. e. *preceding* the bier in the funeral procession.

33. [הכמות] not 'Did Abner die?' (הַיָּמִית), but 'Was Abner on the way to die?' was this the end reserved for him? For the impf. cf. 2 Ki. 3, 27 his firstborn אֲשֶׁר יִמְלֹךְ who *was to reign* after him: 13, 14 the illness בו אֲשֶׁר יָמוּת which he *was to die* of: *Tenses*, § 39 β; GK. § 107<sup>k</sup>. For the dagesh in ב, see GK. § 100<sup>l</sup>.

34. [לא-אסרות] לא with the ptcp. is unusual, and to be imitated with caution: comp. Jer. 4, 22. ψ. 38, 15. Job 12, 3 (Ew. § 320<sup>b</sup>). Ez. 22, 24. Dt. 28, 61: *Tenses*, § 162 n.; *Lex.* 519<sup>a</sup> b c.

[נחשתים] a pair of bronze fetters: Jud. 16, 21† (GK. § 88<sup>e</sup>).

[כנפול] sc. הנופל; comp. I 2, 13 (כבשל). On נבל, see on I 25, 25.

Abner, David laments, has experienced a death that was undeserved: he has died the death of a נבל, a reprobate, godless person, whom an untimely end might be expected to overtake. There was nothing to prevent Abner from defending himself, had he suspected Joab's treachery (34<sup>a</sup>); as it was (34<sup>b</sup>), he had succumbed to the treacherous blow of an assassin.

35. [להברות] The verb is confined to this book (12, 17. 13, 5. 6. 10): so בריה food 13, 5. 7. 10†. בָּרוֹת occurs Lam. 4, 10; and בְּרִית ψ. 69, 22†.

אם ] *not* = *except*, as *v.* 13: the two particles are to be separated, כי introducing the oath, as I 14, 44, and אם expressing it (*if* . . . ! = *surely not*). כל מאומה Gen. 39, 23†.

36. [ככל וג'] 'as whatsoever the king did pleased all the people' (EVV.) would require כל כאשר for ככל (כ never having the force of a conjunction). The text can only be rendered, 'Like all that the king did, *it* (viz. his conduct on the present occasion) pleased all the people' (כל being the *verb*, as *v.* 19). כל for ככל (LXX, Bu. Now.) yields a very abrupt sentence, not in accordance with Heb. style.

37. [מהמלך] So מיהוה היתה לו 1 Ki. 2, 15: cf. Jud. 14, 4 מי"י כי מיהוה (Lex. 579<sup>b</sup> d); and מאת יהוה היתה Jos. 11, 20 al. (Lex. 86<sup>b</sup> 4 b).

39. [רך] *tender, weak*, opp. to קשים.

[ומשוח מלך] The contrast which, in virtue of the contrasted ideas connected by it, is implicit in the copula ו, would be expressed in English distinctly by *and at the same time*, *and yet*, or *though* (cf. Cant. 1, 5). Ew. rendered, 'And I this day live delicately and am anointed as king,' etc. The sense thus attached to רך is defensible (Dt. 28, 54 והענג בך הרך Is. 47, 1): but the rendering labours under the disadvantage of obliterating the antithesis, which, nevertheless, seems to be designed, between רך and קשים. MT. (so far as the consonants go) is presupposed by LXX (συγγενής = רך misread as רך, see Lev. 18, 14. 20, 20: καὶ καθεσταμένος ὑπὸ βασιλεως = ומשוח מלך).

4, 1. [בן-שאול] LXX rightly inserts איש-בשת before שאול: the omission in the Hebrew may perhaps be explained by the resemblance between (אשבשת and וישמע (Dr. Weir).

[וירפו ידיו] as Jer. 6, 24. Is. 13, 7 al., fig. for *lost heart*: the masc. as Zeph. 3, 16. 2 Ch. 15, 7 by GK. § 145<sup>p</sup>.

[נבהלו] a strong word, more than 'were troubled,' *were alarmed*, ψ. 48, 6. Jer. 51, 32 al.: elsewhere in early prose only I 28, 21. Gen. 45, 3. Jud. 20, 41.

2. [גדודים] *guerilla bands*; cf. 2 Ki. 5, 2; also I 30, 8. 1 Ki. 11, 24; and Gen. 49, 19 'As for Gad, a *troop* may *troop* upon him; But he will *troop* upon their heel.'

היו לאיש-בשת (לאשבעל) בן-שאול The text, as it stands, is not translatable. Read with LXX

היו לאיש-בשת (לאשבעל) בן-שאול i.e. *Wells*; mentioned as closely associated with Gibeon, Chephīrah, and Qiryath-ye'arim in Jos. 9, 17, as Canaanite towns which long maintained their independence in Israel, and with Qiryath-ye'arim and Chephīrah in Ezr. 2, 25 (= Neh. 7, 29); and after Gibeon and Ramah, and before Mizpeh (Nebi Samwīl) and Chephīrah, in the list of Benjaminite cities in Jos. 18, 25 f.†. It is generally identified with *el-Bireh*, a village with several springs or 'wells,' 4 miles NNE. of Gibeon, and 9 miles N. of Jerusalem, on the great northern road: Buhl (*Geogr.* 173), however, and Now., on the strength of Eusebius' statement (*Onom.* 233, 83 f.) that it was 7 miles from Jerusalem on the road to Nicopolis (*Amwās*),—which, if this were the present Jaffa road, would be at a point about 3 miles SW. of Gibeon,—prefer this site (which would also bring Bē'ēroth nearer to the cities with which it is associated in Jos. 9, 17. Ezr. 2, 25). Robinson (i. 452), however, placing the 'road to Nicopolis' more to the north, thinks *el-Bireh* compatible with Eusebius' description.

על שרה הארין יחשב Cf. Lev. 25, 31 [תחשב על ל, Jos. 13, 3 לִבְנֵי תַחֲשֵׁב].

3. גִּרִּים is the ptcp.: 'and they *continued* (on I 18, 9) *sojourning there*,' viz. as גִּרִּים, or protected foreigners (on I, 13). The Gibeonites, with no doubt the inhabitants of their dependent towns (Jos. 9, 17), Chephīrah, Bē'ēroth, and Qiryath-ye'arim, were not Israelite, but *Amorite* (*ch.* 21, 2); and the Beerothites had, for some reason, fled to Gittaim,—presumably the Gittaim mentioned Neh. 11, 33† in a list of Benjaminite cities, next after Ramah,—where they sought and obtained protection as *gērīm*.

4. (היה) והוא בן חמש שנה [בן חמש שנים היה בבא וג'] would be excellent Hebrew; but it is not supported by LXX, as Bu. claims: LXX connects בן חמש שנים with what *precedes*, and then for והיה has καὶ οὗτος. With MT. cf. 2 Ki. 8, 17. 14, 2. 15, 2. 33.

בַּחֲפוּזָה Ehrlich would point בַּחֲפוּזָה = בַּחֲפוּזָה (see p. 37 *n.*), remarking that the Qal (Dt. 20, 3. ψ. 31, 23. 116, 11. Job 40, 23†) is used of hurry and alarm in general, but the Nif. (I 23, 26. 2 Ki. 7, 15 Kt. ψ. 104, 7†) of hurry and alarm in *flight*.

מְרִיבֶעַל In 1 Ch. 8, 34 (*bis*). 9, 40<sup>a</sup> מְרִיב בַּעַל, in 9, 40<sup>b</sup> מְרִיבֶעַל. One of these forms is certainly the original name. There was a time when the name בעל *owner* or *master* (of the place or district)<sup>1</sup> was

<sup>1</sup> See art. BAAL in *DB.*, *EB.*, and (most fully) in Hastings' *Encycl. of Rel. and Ethics*, ii. 283 ff. Cf. also above, p. 63 f.



applied innocently to Yahweh<sup>1</sup>, as *Owner* of the soil of Canaan: but, in consequence no doubt of the confusion which arose on the part of the unspiritual Israelites between Yahweh and the Phoenician god 'Baal,' the habit was discountenanced by the prophets, especially by Hosea (2, 18), and ultimately fell out of use. Proper names, therefore, in which בעל originally formed part had to be disguised, or otherwise rendered harmless. This was generally done by substituting בשת *shame*<sup>2</sup> for בעל, as in the case of Ishbaal (above, on 2, 8), and of Meribbaal the name of Saul's grandson here, and of one of his sons by Rizpah in 21, 8. In the case of the latter name the change to מריבשת (or מריבשת) appears not to have been thought sufficient; and the name was further disguised by being altered to מפיבשת, which was probably taken to mean 'One who *scatters* or *disperses* (cf. Dt. 32, 26 אפאיהם,—though this word is certainly corrupt) Shame<sup>3</sup>.' Jerubbaal (Gideon), 'the Master *contends*,' being interpreted to mean 'One that contends *with* Baal' (Jud. 6, 32), was suffered to remain, except in ch. 11, 21, where it was altered to Jerubbesheth. In less read books, however, the names remained sometimes unchanged: thus אשבעל and מריבעל are preserved in Ch., as also בעלירע, 'the Master *knows*,' the name of a son of David, called in ch. 5, 16 אלידע 'God knows<sup>4</sup>,' and the name of David's hero בעליה 1 Ch. 12, 5, and of his officer בעלחנן 27, 28<sup>5</sup>. It will be observed that these names are particularly frequent

<sup>1</sup> See DB. i. 210<sup>b</sup>; EB. i. 403; *Encycl. of Rel. and Ethics*, ii. 291 f.

<sup>2</sup> For בשת *shame* as a designation of Baal, see Jer. 3, 24. 11, 13. Hos. 9, 10; comp. in LXX 1 Ki. 18, 19. 25 οἱ προσφῆται τῆς αἰσχύνης. Dillmann, in an elaborate essay devoted to the subject in the *Monatsberichte der Kön.-Preuss. Academie der Wissenschaften zu Berlin*, 1881, June 16, observing the strong tendency shewn not only in LXX, but in other ancient versions as well, to obscure or remove the name of Baal, thinks that the habit of substituting αἰσχύνη for it is the explanation of the strange ἡ Βααλ of certain parts of LXX (e.g. Jeremiah constantly,—2, 23. 7, 9. 11, 13. 17. 19, 5 al. Hos. 2, 10. 13, 1: so Rom. 11, 4): Βααλ was left in the text, but the *fem.* of the art. was an indication that αἰσχύνη was intended to be read. No traces of an *androgynous* Baal have been found in Phoenician Inscriptions.

<sup>3</sup> Lucian has throughout (except 21, 8) the intermediate form Μεμφιβααλ. Perhaps this is a survival of the first stage in the transforming process.

<sup>4</sup> Comp. Jud. 9, 46 ברית אל for ברית בעל 8, 33. 9, 4.

<sup>5</sup> Comp. also בעל itself, as a pr. n., 1 Ch. 5, 5. 8, 30 (=9, 36).

in the families of Saul and David, both zealous worshippers of Yahweh (comp. among other things in the case of Saul the name of his son (יהונתן). מריבבעל will be a name of the same form (a rare one in Hebrew: above on I 1, 20) as the Nabataean מוקימאל (Cooke, *ANSI.* 78, 2), and מהיטבאל, משיובאל (above, p. 18 note).

5. [כחם היום Gen. 18, 1; I 11, 9 Qrê†.

[את משכב הצהרים] The cogn. accus. משכב is here not the *place* of reclining (= *couch*), but the *act* of reclining (as in the expression זכר משכב Jud. 21, 11 al., and *ch.* 17, 28 [see note]), in the present context = *siesta*: 'was taking his noon-tide rest.'

6. והנה באו עדר־תוך הבית לקחי חטים ויכרו אל־החמש *thither* is redundant: לקחי חטים and ויכרו both anticipate prematurely 7<sup>a</sup>; לקחי חטים is inappropriate, and the rendering 'as though fetching wheat' illegitimate. Read with We. after LXX והנה שְׁעֶרַת הַבַּיִת סָקְלָה חֲטִימִים וַתֵּיטֶן וַתִּשָּׁן 'and behold the portress of the house was cleaning wheat from stones' (LXX *ἐκάθαυεν*: cf. Is. 57, 14 *καθαρίσατε* for סָלְוּ, read as סָקְלוּ), and she slumbered and slept, and Rechab and Ba'anah slept in,' etc. The words explain how it happened that Rechab and Ba'anah obtained entrance to Ishbosheth's house.

[נמלטו] *slipt in or through* (LXX *διέλαθον*, joining the word closely with *v.* 7 'slipt through, and entered into the house,' etc.), in accordance with the primary meaning of the root (cf. מָלַט Is. 34, 15; 66, 7<sup>1</sup>), and not in the special sense of slipping through or away from pursuers, i.e. of escaping.

7. [הערבה] See on 2, 29.

8. [חברון] to Hebron: see p. 37 *n.* 2.

[ויתן . . . נקמות . . . משאול ומזרעו האל הנותן] So 22, 48 (= *ψ.* 18, 48) יהוה נקמות מאויביו. Jud. 11, 36. For *from* (in Old Engl. *of*), cf. also Jer. 20, 10. 12; I 14, 24. 24, 13. '9. [אשר פדה וג'] So I Ki. 1, 29. On פדה, see the writer's note on Dt. 6, 8.

10. [והוא היה וג'] a circumst. clause.

[ואחזה בו] after לי המגיד treated as a *casus pendens*; so I Ki. 9, 20 f. 12, 17. 15, 13: *Tenses*, § 127 a; GK. § 111<sup>h</sup>.

<sup>1</sup> Of *laying eggs*, properly (as it seems) *elabi fecit* (Ges.). Cf. the Nif. in I 20, 29 'let me *get away*' (without the idea of escaping).

[אשר לתת־לו בשרה] 'to whom I ought, forsooth, to have given a reward for his good tidings' (so Bu. Dh.). לתתי ('to whom it was for my giving') must be explained on the analogy of 2 Ki. 13, 19 לַהֲפֹת *percutiendum erat* quinquies aut sexies,—an extension of a usage more common in present time, Hos. 9, 13 etc. (*Tenses*, § 204). The clause can hardly express *David's* view of the transaction: he could not think that the Amalekite really deserved a reward for his tidings: it must express what David ought to have done in the judgment of the Amalekite himself, or of men in general unable to appreciate David's regard for Saul (hence 'forsooth'). Keil: 'that I might give him a reward for his good tidings' (ironically), treating אשר as = *namely* (Ew. 338<sup>b</sup>): so substantially RV. But such a sense of אשר cannot be substantiated: so that, if this be felt to be the meaning of the passage, we must follow the suggestion of We. to 'omit אשר, as due to a false interpretation of לו לתתי, which in its turn arose from a mistaking of the ironical sense of בשרה.' So Now. Sm.; cf. GK. § 114<sup>1</sup> n. Ehrl. נתתי for לתתי: 'which I gave him as a reward for his good tidings!' This, remarkably enough, is the exact sense expressed by RV. (=AV. *marg.*), 'which was the reward I gave him for his tidings,' presumably *without* emendation!

11. אף כי] *how much more* (should I do so), *when* . . .; as Ez. 15, 5. Job 9, 14; and וואף כי I 23, 3. 2 Ki. 5, 13.

את איש צדיק] followed by an *undefined* subst.; comp. on I 9, 3.

אבקש . . . מידכם] The same idiomatic use of מִיד in I 20, 16. Gen. 31, 39. 43, 9. Is. 1, 12. Ez. 3, 18. 20 (דמו) 33, 8 (דמו); and with דרש Gen. 9, 5 (דם). Ez. 34, 10.

בְּעַר אַחֲרֵי] Cf. 1 Ki. 22, 47 בְּעַר מִן־הָאָרֶץ; 2 Ki. 23, 24; 1 Ki. 14, 10. 21, 21; and the frequent Deuteronomic phrase וּבְעַרְתָּ (מִי־שְׂרָאֵל) Dt. 13, 6. 17, 7. 12 al. Jud. 20, 13.

12. וּקְצָצוּ] The word is used similarly in Jud. 1, 6. 7.

5, 1-3. 6-10 = 1 Ch. 11, 1-9. The parallel passages in Chronicles should be compared, and the variations noted, in the manner exhibited above, on I 31. The reader who will be at the pains of doing this consistently (especially in the parts of Chronicles which are parallel to 1-2 Kings), will, when he has eliminated the variations which seem to be due to accident, understand better than from any description in

books the *method* followed by the Chronicler in the compilation of his work, and the manner in which he dealt with his sources in the process.

5, 1. [ויאמרו לאמר] 'Thus, immediately together, rarely, 20, 18. Ex. 15, 1. Nu. 20, 3 [add Jer. 29, 24. Ez. 12, 27 LXX, Cornill. 33, 10. Zech. 2, 4<sup>1</sup>]; Ges. *Thes.*, p. 119<sup>b</sup>: on the contrary, very frequently as in *v.* 6. Jud. 15, 13, separated by a pronoun or other word' (We.). Geiger in an article on this idiom<sup>2</sup> regards it as a mark of the later period of the language; and seeks to shew that most of the passages in which it occurs—even those of the second class noticed by We.—are redactional additions. But לאמר was in such frequent use for the purpose of introducing a speech, that its proper force must have been early forgotten; and the habit must soon have grown up of using it instinctively, irrespectively of the fact that the same verb might have been already employed in the sentence.

אנחנו . . . הננו] 'Behold us! we are,' &c. 1 Ch. 11, 1 has הנה alone.

עצמך ובשרך אנחנו] So in the ||, 1 Ch. 11, 1; and similarly *ch.* 19, 13 עצמי ובשרי אחם. 14. Gen. 29, 14. Jud. 9, 2.

2. אתה] Notice (thrice) the emph. pronoun.

הייתה מוציא] (with the *art.*) following shews that the words are wrongly divided, and that the Massorah is right in correcting היית המוציא והמבי.

הנני מבי אליך] dropped as 1 Ki. 21, 21 הנני מבי אליך. Jer. 19, 15. 39, 16: 1 Ki. 21, 29. Mic. 1, 15 (both אבי): 1 Ki. 12, 12 ויבו ירבעם al., sometimes (but not always) before another א (as though the omission were due to the juxtaposition of the two identical letters): see Ol. p. 69; GK. § 74<sup>k</sup>.

אתה] Note the emphatic pron. (twice).

הרעה] Here first in the metaph. sense. So 7, 7. Mic. 5, 3; and, with the figure usually developed explicitly, often in Jeremiah, as 2, 8. 3, 15. 10, 21. 22, 22. 23, 1-4; Ez. 34 (throughout), al.

לנני] See on I 9, 16.

<sup>1</sup> Cf. Cornill, *ZATW.* 1891, p. 22.

<sup>2</sup> *Jüdische Zeitschrift*, iv. 1866, pp. 27-35; comp. v. p. 188; vi. p. 159.



3. [ויכרת להם] On the force of ל, see on I 18, 3. For the position of ברית, see on *ch.* 14, 12.

4. [ארבעים] Read, with 14 MSS., and Versions, and parallel passages (as 1 Ki. 14, 21), וארבעים.

6. [יושב הארץ] i.e. the native inhabitants of the land: Gen. 34, 30. Ex. 34, 12. Jud. 11, 21 *al.*

[ויאמר] *sc.* האומר,—of course, among the Jebusites. LXX ἐπεθή, either a paraphrase, or, if lit., presupposing ויאמר, which, standing alone, is not idiomatic (only Jos. 2, 2, sq. למלך יריחו). In Chr. (I 11, 4<sup>b</sup>. 5) the whole sentence is altered (וְשֵׁם הַיְבוּסִי יֹשֵׁב הָאָרֶץ): (אל היבסי יושב הארץ ויאמר לדוד ויאמרו יושבי יבוס לדוד).

[כי אם הִסְקִירָךְ וג'] 'but (on I 8, 19: *Lex.* 475<sup>a</sup>) the blind and the lame will turn thee aside,' substantially as RV. *m.*: the sing. by Ew. § 316<sup>a</sup>; GK. § 145<sup>o</sup>; and the pf. by GK. § 106<sup>m</sup>, though the impf. would be better (We. *al.*). But it is better to read הִסְקִירָךְ. Their fortress, they mean to say, is so strong that even the blind and the lame in it are sufficient to keep David from entering it. 'Except thou take away' (AV. RV.) would require (כִּי אִם הִסְקִירָךְ or) כִּי אִם הִסְקִירָתְךָ. The Chronicler (I 11, 5) omits everything from כי אם to the end of the verse.

[הַעֲוִירִים] GK. § 35<sup>e</sup>. On the forms עֲוִיר, פִּפֶּחַ, see GK. § 84<sup>d</sup>.

7. On the site of the old Jebusite stronghold, Zion = the 'City of David,' see Stade, *Gesch. Isr.*, i. 315 f.; DB. ZION; EB. ii. 2417-20; most fully G. A. Smith, *Jerusalem* (1908), i. 154-169. The part of Jerusalem which is now called Zion, and is so marked on many maps, is the South-West Hill; but the tradition identifying this hill with the Biblical Zion does not reach back beyond the 4th century A. D.; and there are the strongest reasons, based on the usage of the OT. itself, for believing that the 'Zion' of ancient times was the South-East Hill of Jerusalem, on the North, and highest, part of which stood the Temple, and on the South (contiguous to the Temple) the Royal Palace, built by Solomon. The author of 1 Macc. expressly identifies 'Zion' with the hill on which the Temple was situate (1 Macc. 4, 37 f. 7, 33). The site of the old stronghold, Zion, was entirely outside the modern city, on a narrow elongated hill, stretching out to the south of the present Harām esh-Sherîf: see the Map facing

EB. 2419-20 ('Ophel'), or, still better, the Maps in G. A. Smith, *op. cit.* ii., facing pp. 39, 51.

8. [בֹּל מִכָּה וּג'] The passage is very difficult, and the text certainly to some extent corrupt. צִנּוֹר in the Mishnah means a *pipe, spout, or water-channel*; and in *ψ.* 42, 8† it denotes the *channels* (cf. תְּעָלָה Job 38, 25), by which the Hebrews conceived rain to pour down from heaven.

In other respects the renderings that have been generally adopted, both implying, however, a deviation from the existing MT., besides being highly questionable philologically, are (a) 'Whosoever smiteth the Jebusites, let him (the י) by *Tenses*, § 125; GK. § 143<sup>d</sup>) get up to the watercourse, and (smite) the blind and the lame,' etc. (so RV.). Upon this interpretation, הִכָּה is supposed to have fallen out in clause *b* (וְהִכָּה אֹת) (וְאֵת). נָגַע, however, elsewhere means simply *to touch*: where it may be represented by the English word *reach* it is applied not to a person arriving at a spot, but to some object *extending to it*, so as to touch it, as 1 Ki. 6, 27 the wing of the one cherub *touched* the wall, Hos. 4, 2 and blood *toucheth, reacheth* to blood (forming a continuous stream): more often with עָר, אָל, or עַל, metaphorically of misfortune, the sword, etc., Jud. 20, 34. 41. Mic. 1, 9. Jer. 4, 10 al. *Touch*, the legitimate rendering of 'נָגַע בְּ', is weak; *get up to* is an unjustifiable paraphrase. (b) The words are rendered, with יִנָּע for יִנָּע, 'Whosoever smiteth the Jebusites, let him hurl down the water-channel both the blind and the lame,' etc. (so Ew. Ke.). But 'הִנָּע בְּ' means merely *to make to touch = to join* (Is. 5, 8): even with לְ, אָל, or עָר, it is only used of a building (or collection of buildings) *made to touch* the ground (viz. by being levelled to it), Is. 25, 12. 26, 5. Ez. 13, 14. Lam. 2, 2 (comp. הִנָּע עַל *to make to touch* (and rest) *upon* = *to apply* to, Is. 6, 7. Jer. 1, 9; with אָל Ex. 12, 22: with לְ Ex. 4, 25 = *to cast to the foot*); or (intransitively) simply *to reach, arrive at* (1 Ki. 14, 9 al.). Thus though יִנָּע אָל הַצִּנּוֹר (or עָר) might mean '*level to the water-channel*' (so as to rest upon it), there is no analogy for interpreting יִנָּע בַּצִּנּוֹר to mean '*hurl down the water-channel*.'

Both these renderings of יִנָּע must therefore be abandoned. Of צִנּוֹר, recent excavation in Jerusalem has given an attractive and, as it seems, probable explanation. From the 'Virgin's Spring' ('Ain Sitti [i.e. *Sidti*, My Lady] Mariam, also called 'Ain Umm el-Derāj, from the steps leading down to it), the ancient Gihon (1 Ki. 1, 33. 38. 45. 2 Ch. 30, 30. 33, 14†), the one natural spring which Jerusalem possesses, on the E. of Ophel, and just opposite to the village of Siloam (*Silwān*), there are carried through the rock two tunnels, one (1757 ft. long) leading down to the Pool of Siloam (see the Introd. § 1), the other running W. of the Spring for 50 ft., where

the rock is cut out so as to form a pool: above this there is a perpendicular shaft, 6 ft. by 4 ft.,—called, from Sir C. Warren, who discovered it in 1867, ‘Warren’s shaft,’—which runs straight up through the rock for 44 ft., then there follows for 45 ft. a sloping ascent, rising at an angle of  $45^{\circ}$ , the tunnel then becomes horizontal for 40 ft., till finally after another ascent of 50 ft. it ends at the top of the hill, on which the original fortress of Zion must have been situated. At the top of the ‘shaft’ there is an iron ring, through which a rope might have been passed for hauling up water from the pool below. The purpose of this tunnel is clear: it was to enable the garrison to draw upon the Spring from within the fortress, especially in the event of a siege (G. A. Smith, *Jerusalem*, i. 92 f.; more fully Warren in the *Survey of West Pal.*, Jerusalem volume, p. 367 f. with section of tunnel facing p. 368). Could this tunnel have been the צִנּוֹר? It was certainly a ‘water-channel’ from the spring to the pool at the bottom of the shaft; and it is possible, at least with the help of a rough wooden scaffolding, to get up the perpendicular shaft, as Warren did, and so to pass on to the mouth of the tunnel at the top. Did some adventurous Israelites make their way up thus into the fortress of Zion, and surprise the garrison? Père Vincent thinks so (*Underground Jerusalem*, 1911, p. 34); and it seems very probable. As however has been shewn, no sense suitable to צִנּוֹר can be extracted out of וַיִּגַּע; and we must, if we accept this view, write bravely וַיַּעַל (cf. 1 Ch. 11, 6 וַיַּעַל . . . יואב) ‘let him go up in (or by) the water-channel:’ this is at least both more scholarly, and more honest, than, with AV. RV., to force upon יַגַּע the impossible meaning ‘get up.’

The following words, וְאֵת הַפְּסָחִים וְג', as they do not make a sentence, must in some way be emended: and we may either, with AV., read וְהָפָה ‘and smite the lame and the blind who are hated (Qrê) of David’s soul’ (on account viz. of what is said of them in v. 6), or (though the connexion is then poor) read שְׂנֵאוֹ for שְׂנֵאָה, i.e. ‘and (= for) the lame and the blind David’s soul hateth.’ The last words of the v. can only mean (RV. m.) ‘The blind and the lame (i.e. mendicants) shall not [or do not] come into the house,’ i.e. into the Temple (so LXX): the origin of a common saying (cf. Gen. 22, 14; 1 19, 24) about mendicants being excluded from the Temple

is thus explained. But the saying is unrelated to *v.* 6 in its natural and obvious sense; and in fact *v.* 8<sup>b</sup> seems to be an old gloss, added by one who supposed 6<sup>b</sup> to mean 'Except thou remove the blind and the lame (in the *Israelite* army) who say, David will not enter in here: ' comp. the Targ., which paraphrases: 'Thou wilt not enter in here except thou remove the *sinners* and the *guilty, who say*, David will not enter in here;' and in 8, 'And the sinners and the guilty David's soul abhorreth: therefore they say, The sinners and the guilty enter not into the house.'

Dhorme takes the same view of צנור, though he restores the text differently: 'And David said in that day, Whoso smiteth the Jebusites, and reacheth . . . [And the son of Zeruiah went up (cf. 1 Ch. 11, 6<sup>b</sup>)] by the water-channel . . . (Gloss on *v.* 6: As for [GK. § 117<sup>1</sup>]-the lame and the blind, they are hated of David's soul: therefore they say, The blind and the lame shall not enter into the Temple).'

Budde, regarding the words in *v.* 8 as spoken *after* the capture of Zion, and observing that we have a right to expect some thought worthy of a king (which hatred of enemies is not), and that David actually (24, 18) spared some of the Jebusites, conjectures: 'Whoso smiteth a Jebusite, toucheth *his own neck* (i.e. brings his own life into danger); the lame and the blind David's soul hateth *not*' (פָּצַן(אֶרֶוֹת) for בצנור ואת; and לא שנאה for שנאו): cf. G. A. Smith, *Jerusalem*, ii. 32. The conjecture is clever: it gives נגע ב' its proper sense; and it attributes to David a fine and chivalrous thought; but it is too bold to command acceptance.

The Chronicler (I 11, 6) for the whole of *v.* 8 has ויאמר דויד כל מכה יבوسی בראשונה יהיה לראש ולשר בראשונה יואב בן צרויה ויהי לראש: Whether, however, this interpretation is correct, and words such as יהיה לראש and ולשר have fallen out in Sam., is very doubtful. כל מכה is 'every one who smites' (cf. 2, 23. Nu. 21, 8. Jud. 19, 30. I 2, 13. 36. 10, 11), not, as would be needed if such a reward as יהיה לראש ולשר were promised, 'any one who smites: ' Gen. 4, 16 hardly proves the contrary; and where, in such sentences, an *individual* is in view, the wording is different (as Jud. 1, 12 . . . אשר יכה את קרית-ספר. I 17, 31. I 17, 25 יכנו יעשרנו המלך. Nu. 16, 6. 17, 20).

9. [ויבן דוד I Ch. 11, 8 העיר, which is supported by LXX here (καὶ οἰκοδόμησεν αὐτὸν πόλιν = עיר ויבנה, Bu.,—the words being differently divided), and may be the original reading.

המלוא] So in the ||, 1 Ch. 11, 8. 1 Ki. 9, 15. 24. 11, 27. 2 Ch. 32, 5†: בית מלוא near Shechem, Jud. 9, 6. 20; and also 2 Ki. 12, 21†. Targ. for *this* Millo has always מליתא, the word which also represents



סִלְלָה, the *mound* of earth cast up by the besiegers of a town. The word מלא means apparently *Filling*; and probably denotes a *mound* or *rampart* of earth. Cf. G. A. Smith, *Jerusalem*, ii. 40 f.

וביתה] פִּיתָה housewards = inwards, as Ex. 28, 26 al.

10. ויגדול] for the construction, see on I 14, 19.

11. חֲרָשִׁי the form being for חֲרָשִׁי: GK. § 84<sup>b</sup>.

11-25 = I Ch. 14, 1-16.

13. מירושלם] I Ch. 14, 3 בירושלם, the more probable reading.

14. ילוד] הַיְלָדִים 12, 14. Ex. 1, 22. Jos. 5, 5. Jer. 16, 3†. The punctuation in all these cases is irregular: by analogy the *ptcp.* הַיְלָדִים, הַיְלָדִים is what would be required by the syntax. On the form, cf. Ew. § 155<sup>d</sup>; Stade, § 224; Kön. ii. 148 f.; GK. § 84<sup>b</sup>. 24: the parallels have all a substantival force (נָבוֹר, נָבוֹר, etc.). It is not clear with what right Hitzig (on Jer. *l.c.*) says that 'in virtue of passages such as 2 S. 12, 14 the punctuation ילוד is correct;' and the explanation adopted (apparently) by Dillmann on Jos. *l.c.* that the form is meant to express 'in contradistinction to יְלָדִים the idea of succession' ('soll das "fort und fort, nach und nach" ausdrücken') is incompatible with *ch.* 12, 14 (of a *single* child). In I Ki. 3, 26, 27, and even in the parallel I Ch. 14, 4, in each of which passages (notice in Ch. the following אשר היו לו) the substantival form would have been in place, the word is pointed as a *ptcp.* (הַיְלָדִים, הַיְלָדִים). The explanation in GK. *l.c.* is artificial.

14<sup>b</sup>-16. The list of David's sons, born in Jerusalem, is repeated, I Ch. 3, 5-8, and also 14, 4-7, with the following variations:—

2 Sam. 5.	I Ch. 3.	I Ch. 14.
1. 14 <sup>b</sup> שמוע	5 <sup>b</sup> שמעא	4 <sup>b</sup> שמוע
2-5 (יבחר, שלמה, נתן, שובב) without variation.		
6. 15 <sup>b</sup> אלישוע	6 אלישמע	5 אלישוע
7.	אליפלט	אליפלט
8.	7 נגה	6 נגה
9-11. (אלישמע, יפיע, נפנ) without variation.		
12. 16 אלירע	8 אלירע	7 בעלירע
13. אליפלט	אליפלט	אליפלט

שמוע is perhaps an abbreviated, 'caritative' form, for שמעיה (Lidzbarski, *Ephemeris*, ii. 21; Prätorius, *ZDMG*. lvii. (1903), p. 774).

Cf. above, p. 19. In No. 12 בעלירע is evidently the true name, changed for the sake of avoiding בעל to אלירע (comp. on 4, 4). LXX in 1 Ch. 14, 7 read with MT. בעלירע (Swete, i.e. Codd. B and Sin., Βαλεγδαε; Cod. A Βαλλιαδα; Lucian Βααλιαδα; other MSS. Βαλιαδα). In the existing LXX text of 2 Sam. there are *two* renderings of the list; and in the second, which appears to be derived from Ch., the form with בעל is likewise expressed (Βααλειμαθ: so Luc. Βααλιλαθ).

### 5, 17. *David and the Philistines.*

17. [ויעלו] from the low-lying Philistine plain; cf. on I 29, 9.

וירד אל המצודה The verb ירד shews that the מצודה referred to cannot be identified with the מצודה of Zion, v. 9: for that lay on an elevation, and the phrase used in connexion with it is always עלה. This מצודה is no doubt the one in the wilderness of Judah, which David held (I 22, 4),—probably, in fact (see on I 22, 1) the ‘hold’ of ‘Adullam (cf. II 23, 14, comparing 13). The natural position of 5, 17-6, 1 is immediately after the account of David’s being anointed king at Hebron (v. 3); and here, or before v. 6, it no doubt originally stood (Kennedy, pp. 215, 218). David would of course both ‘go down’ from Hebron to ‘Adullam, and also (v. 19) ‘go up’ from ‘Adullam to the Vale of Rephaim, close to Jerusalem on the SW.

18. [ופלשתים באו] ‘Now the Philistines *had* come’ (cf. on I 9, 15).

[ווינטטו] *were let go, spread abroad*, as Jud. 15, 9. Cf. נָשְׂאִים I 30, 16.

[עמק רפאים] Probably the broad upland plain, *el-Baq'a*, rich in cornfields and olive-gardens (Is. 17, 5 f.), with low hills on each side, which extended from a hill at the west end of the valley of Hinnom (Jos. 15, 8) for some 3 miles SW. of Jerusalem.

19. [האעלה] from the מצודה of v. 17.

20. [בעל פרצים] Perhaps *originally* (Paton, *Encycl. of Rel. and Ethics*, ii. 286<sup>a</sup>) ‘Ba’al of the breakings forth,’ the name of a fountain *bursting forth* out of the hill-side, so called from the local ‘Ba’al,’ who was supposed to inhabit it (see on the local Ba’als supposed to inhabit trees, mountains, springs, etc., *DB.* or *EB.* s.v., and esp. Paton’s learned art. just referred to; cf. also above, p. 63 f.; many names of places embody this belief, as Baal-Hermon, Baal-Meon, Baal-Tamar, etc.). As the name of the place is explained here, however, Ba’al

does not denote the Canaanite or Phoenician god of that name, but is a title of Yahweh (cf. on 4, 4); and בעל פרצים, in the sense of 'Master of breakings forth' (upon the foe), is understood as commemorating the victory (comp. יהוה נסי Ex. 17, 15; יהוה שלום Jud. 6, 24). The explanation, 'Place of breaches' (Keil; RV. *marg.*), is not probable: not only are the analogies quoted against it, but בעל in the sense of *owner, possessor*, though often used of human beings (e.g. בעל שער 2 Ki. 1, 8) is very rarely applied to inanimate objects (Is. 41, 15: *Lex.* 127<sup>b</sup>).

פרץ וג' [פרץ וג'] hath broken down my enemies before me, like the breaking of waters' through a dam. Cf. of breaking down a wall, ψ. 80, 13 למה פרצת גדריה; and פרץ ב' ('make a breach in'), Ex. 19, 22. 24; פרץ פרץ ch. 6, 8.

21. [עצביהם] LXX τοὺς θεοὺς αὐτῶν, and Ch. (I. 14, 12) אלהיהם,—doubtless the original reading.

וישאם דוד ואנשיו See *EB.* ii. 1918 an illustration of an Ass. warrior bearing in his hand a captured idol. The Chronicler, in order to leave no doubt as to what David did with the idols, substitutes דוד וישרפו באש.

23. [לא תעלה] Add לקראתם LXX, which is required by the sequel.

הַפָּס The *Hif.* is anomalous. Either ה has arisen by dittography from תעלה, and the Qal סב (cf. LXX ἀποστρέφου) should be restored; or (Bu.) the word is used in a military sense, *Lead round* (thy men): cf. the seemingly intrans. שים and שית (on I 15, 2), and מישך Jud. 4, 6. 20, 37, and perhaps 5, 14.

אל אחריהם] So 2 Ki. 9, 18. Cf. אל מבית 2 Ki. 11, 15; אל מחוץ Dt. 23, 11 al.; אל תחת 1 Ki. 8, 6. Zech. 3, 10.

ובאת וג' and come to them *off the front of* (in our idiom: *in front of*) . . . : cf. Nu. 22, 5 והוא יושב מפלי.

הבכאים] Read, with LXX and 1 Ch. 14, 14 בכאים.

24. [ויהי] and let it be . . . : a permissive command: *Tenses*, § 121 *Obs.*; and I 10, 5 *note*.

את קול צעדה] 'the sound of a stepping.' קול may be sufficiently defined by the gen. צעדה (cf. Lev. 7, 8): but 1 Ch. 14, 15 has הצעדה (cf. GK. § 117<sup>d</sup>).

או תחרץ] 'look sharp is our colloquial equivalent' (Sm.). In

Ch. paraphrased, with much loss of originality and vigour, by חַצֵּא אֶת הַחֶמֶה במלחמה.

יָצָא] *will have gone* forth (GK. § 106<sup>o</sup>).

לַחֲכוֹת ב' The ב is partitive, 'to make a smiting *in*' (*Lex.* 88<sup>b</sup>).

25. מוֹנְבֶעַן LXX ἀπὸ Γαβαων, Ch. מוֹנְבֶעַן. This is better than נֶבֶע (on I 13, 2), which, being 5 miles NNE. of Jerusalem, is in the wrong direction altogether; but Gibeon (*el-jib*, 5 miles NNW. of Jerusalem: on 2, 12) is not much better: as Sm. remarks, 'Both Geba' and Gibeon are too far from the Vale of Rephaim for the pursuit to begin at either one.' To judge from the large maps, also, there is no natural route down from el-Jib to Gezer. If, however, Geba' were the name of a place, not otherwise mentioned, near Jerusalem, on the road to Qaryet el-'Enab (Qiryath-ye'arim), the site would suit excellently; for this road leads straight down to Gezer. The allusion in the second clause of Is. 28, 21<sup>a</sup> (כִּי כָהֵר פִּרְצִים יָקוּם) may be not to this event, but to Jos. 10.

גֶּזֶר] Now *Tell Jezer*, 19 miles WNW. of Jerusalem, and 12 miles below Qaryet el-'Enab. The site, as is now well known, has been recently most successfully excavated: see, for some account of the principal results, the writer's 'Schweich Lectures' on *Modern Research as illustrating the Bible* (1909), pp. 46-80, 88-98.

#### 6. *Removal of the Ark to the 'City of David.'*

6, 1. וַיֵּסֶף] for וַיֵּאסֶף, as חֲסָף ψ. 104, 29 (GK. § 68<sup>b</sup>): cf. on I 15, 5. Whether this verse (with the omission of עִיר, which may have been added by a scribe, who inadvertently supposed וַיֵּסֶף to come from וַיֵּכֶף) is really the introduction to v. 2 ff., is uncertain. It may form the sequel to 5, 17-24 (in its original position: see on 5, 17), and perhaps at the same time (without עִיר) the introduction to 5, 6-10. See Kennedy, p. 218.

2-12<sup>a</sup>=1 Ch. 13, 5-14; between 12<sup>a</sup> and 12<sup>b</sup> the Chronicler inserts 14, 1-15, 24; 12<sup>b</sup>-14 is expanded and varied in 1 Ch. 15, 25-27; 15-19<sup>a</sup>=1 Ch. 15, 28-16, 3 (with variations); 1 Ch. 16, 4-42 is another insertion; 19<sup>b</sup>-20<sup>a</sup>=1 Ch. 16, 43 (*sv.* 20<sup>b</sup>-23 being omitted in Ch.). The variations between the two narratives are here remarkably striking and instructive. In particular the earlier narrative makes no mention of the *Levites*; the later authority is careful to supply the omission.

2. בְּעֵלְתָּהּ אֶל קְרִית יַעֲרִים אֲשֶׁר לַיהוּדָה]—In 1 Ch. 13, 6 לַיהוּדָה אֲשֶׁר לַקְרִית יַעֲרִים: and this is the sense which is required: Qiryath Ye'arim is called



בְּעֵלָה Jos. 15, 9, 10, and קרית-בעל *ib.* 60. 18, 14 (and 15 LXX): doubtless, therefore, בעל יהודה *to Ba'al of Judah* must here be restored, the description 'of Judah' being added to distinguish this Ba'al from other places of the same name (in Simeon, Jos. 19, 8, in Dan, *ib.* 44: cf. בית-לחם יהודה). בעל יהודה seems first to have been miswritten בעלי יהודה; and then, this being interpreted as = 'citizens of Judah,' the partitive כִּי was prefixed, in order to produce some sort of connexion with the preceding clause. The place must have been originally sacred to Ba'al. On its site, see on I 6, 21.

עליו . . . אשר] 'over which is called a name, (even) the name of' etc. The phrase used betokens *ownership*: see on 12, 28. Omit one שם with LXX. The distance of עליו from אשר suggests that the clause is glossed: read probably אשר נקרא שם י' צ' עליו. In 1 Ch. 13, 6 אשר נקרא שם is misplaced strangely to the end of the verse.

3<sup>b</sup>-4. The words *v.* 3 *end*-4<sup>a</sup> וישאֹהוּ מבית אבינרֹב אשר 3<sup>a</sup> (which are not expressed in LXX) have been accidentally repeated from *v.* 3<sup>a</sup>: hence the questionable חדשה (p. 125 *note*) with את העגלה. Probably עם ארון האלהים was preceded originally by ועזא הולך: as thus corrected the verse will explain how 'Uzzah and Ahio 'led' the cart: Uzzah going *beside* the ark, and his brother *before* it. The pr. n. אֲחִיו (= אֲחִיָּהוּ: cf. אִישִׁי), in both 3<sup>a</sup> and 4, seems more probable than אָחִיו (We.), or אֲחִיו (LXX, with הלכים in *v.* 4). So Sm. Bu. Now.

5. [משחקים] *were playing or making merry*. See on I 18, 7.

בכל עצי ברושים] The true reading of these words has been preserved in 1 Ch. 13, 8, viz. בְּכָל-עֵץ וּבְשִׁירִים. So LXX here, ἐν ὄργάνοις ἡρμοσμένοις (see *v.* 14) and ἐν ἰσχύι being a double rendering of עֵץ, and ἐν ὡδῶν evidently representing ובשירים.

ובמעלות ובחלילים] Ch. ובמצלות ובחצצרות. LXX here καὶ ἐν κυμβάλοις καὶ ἐν αὐλοῖς = ובמעלות ובחלילים. MT. is doubtless original. For מנענעים Aq. Symm. have appropriately σείσπρα (hence Vg. *sistra*) from σείω: see *Lex.* 631<sup>b</sup>; *EB.* iii. 3227-8 (illustr.). מצללים recurs ψ. 150, 5†: elsewhere (but only in Chr. Ezr. Neh.) always מעלות.

6. [גרן נכון] "A fixed threshing-floor" does not satisfy the requirements of the sense: "the fixed threshing-floor" is not expressed in the Hebrew—to say nothing of the questionable use of the epithet

נכון; hence נכון, as LXX and the Chronicler have rightly seen, must conceal a pr. name' (We.), or, at least some designation which, attached to גרן, would constitute a pr. name (cf. Gen. 50, 16. 17 גרן האמר; and I 19, 22). What this name or designation was must, however, remain uncertain. LXX here have Νωδαβ, Ch. כידן.

וישלה] Versions and 1 Ch. 13, 9 add rightly אהדירו. The ellipse is not according to usage.

שמט] Of uncertain meaning. שמט is *to let fall*, 2 Ki. 9, 33 (of Jezebel and וישמטוה וישמטוה). ψ. 141, 6; fig. *to remit*, hence השמטוה the year of the *remittance* (or rather *intermittence*) of claims for debt, Dt. 15, 1. 2: in Aram. *to pull away* or *loosen*, Lev. 14, 40. 43 Pesh. and Ps.-Jon. (= Heb. חלין); *to pull out* or *draw* a sword, in Syr. also often in other connexions for ἐκσπᾶν; in Ethpe'al *to be pulled out* Ezr. 6, 11 (= Aram. יתנסח); in Ethpe'al *avelli* (PS.), as Dt. 19, 5 Pesh. (= Heb. נשל). *Let it fall* (so Th.) is the rendering best supported by *Hebrew* usage: but many have given the word an intransitive sense,—either, after Pesh. (שִׁמְטוּ אֶת הַיּוֹגָם), i.e. [see PS. 4207] *se a iugo extraxerunt*: in 1 Ch. 13, 9 (וַיִּשְׁמְטוּ אֶת הַיּוֹגָם), *ran away* (Maurer, Roed. in *Thes.*), or (by conjecture) *slipped* (Keil, Klo.: RV. *stumbled*); these renderings are, however, philologically questionable. LXX ὅτι περιέσπασεν αὐτήν (שִׁמְטוּ) ὁ μὀσχος (in 1 Ch. 13 ἐξέκλινεν αὐτήν); Targ. both here and 1 Ch. מרגוה (? *throw it down*: ? מנרוה as 2 Ki. 9, 33); Vulg. *calcitrabant*<sup>1</sup> (probably based on Aq. or Symm., whose renderings here have not been preserved): in 1 Ch. *bos quippe lasciviens paullulum inclinaverat eam*.

7. על השל] שלח is a very rare root in Hebrew: in Aramaic it has the sense of *to act in error* or *neglect* Job 19, 4 Targ.=Heb. שגה (cf. the *Nif.* in 2 Ch. 29, 11); in Af'el, *to cause to act in error*, *mislead* Job 12, 16 מישלי=Heb. מִשְׁגָּה (cf. 2 Ki. 4, 28 Heb. do not *mislead* me): the subst. שָׁלִי means *error*, *neglect* Ezr. 4, 22. 6, 9. Dan. 3, 29. 6, 5: in the Targ.= מִשְׁגָּה or מִשְׁגָּה Gen. 43, 12; Lev. 4, 2. 5, 18. Nu. 15, 24. 25 al. השל here is commonly (since Targ. על ראשתלי) explained from this root 'because of *the error*:' but (1) שלח is scarcely a pure

<sup>1</sup> The Clementine text adds 'et declinaverunt eam;' but this is not found in the best MSS. of the Vulgate.

Hebrew word: where it occurs, it is either dialectical (2 Ki. 4) or late (2 Ch.); so that its appearance in early Hebrew is unexpected; (2) the unusual apocopated form (של for שלי) excites suspicion<sup>1</sup>. Ewald explained על-השל in the sense of the Syriac *فجأ* *مذلاً* suddenly (e.g. Nu. 6, 9, 8, 19 Pesh.); but this is open in even a greater degree to the same objection as the explanation *error*; and though על is used in Hebrew in the expression of certain adverbial ideas (as על שקר, על רצון: on I 23, 23), the word associated with it is expressed generally, and is not provided with the article. Ch. has אשר על הארון; and when the strangeness of the Hebrew expression here used is considered, it will hardly be deemed too venturesome to regard it as a mutilated fragment of the words cited from Ch., which were either still read here in their integrity by the Chronicler, or (as the sense is sufficiently plain without them) were introduced here as a gloss from the parallel text of Ch., and afterwards became corrupted.

עם ארון האלהים] עם as Jud. 19, 11 etc. LXX add ἐνώπιον τοῦ θεοῦ = לפני אלהים which in 1 Ch. 13, 10 (Heb. and LXX) stands in place of עם ארון האלהים. Perhaps that was the original reading.

8. [ויקרא] As 2, 16. LXX καὶ ἐκλήθη, reading ויקרא (or paraphrasing).

10. [להסיר] Cf. סור of turning aside into a house in Jud. 4, 18. 18, 3. 19, 11. 12. 15.

על] Read אל, as 1 Ch. 13, 13; cf. on I 13, 13.

בית] and turned it aside to the house, etc. Exactly so, Nu. 22, 23 ויך בלעם את-האמתן להפְתֹחַהּ הדרך.

[עבר אדם] The analogy of עבְדִּיָּהּ, עבְדִּיָּהּ, עבְדִּיָּהּ (cf. EB. iii. 3284), and of the numerous Phoenician, Aramaic, and Arabic names compounded with עבר and عبد and the name of a deity<sup>2</sup>, create

<sup>1</sup> LXX (Cod. B) omits the word: Cod. A and Luc. have ἐν τῇ προπετείᾳ, whence Jerome 'super temeritate.' But rashness is not the idea expressed by the root.

<sup>2</sup> Cf. the Phoen. עבראשמך, עברמלקרת, עברעשתרת (see further instances in CIS. I. p. 365; Lidzbarski, Nordsem. Epigraphik, 332-5; Cooke, NSI. 373). For Aram. names, see Lidzb. and Cooke, as cited: for Arabic names, Wellh., Reste Arab. Heidentums<sup>2</sup>, pp. 2-4. The pr. n. עבראדם occurs at Carthage (CIS. I. 295. 4); but without any further clues to its meaning than we possess for

a somewhat strong presumption that, though nothing more is at present known definitely about a god bearing this name, אדם in עבר אדם is the name of a *divinity*<sup>1</sup>: Obed-edom, it will also be remembered, was not an Israelite, but a *Philistine*. It is true, there are some names of this form, in which עבר, عبد is compounded into the name of a king<sup>2</sup> (as עבדחרת 'servant of Aretas,' Cooke, *NSI.* 82. 5, cf. p. 224): אדם does not, however, seem to be a likely name for a king; and 'servant of *men*' is not a likely explanation of the name. In a few cases the second element in such names is perhaps the name of a tribe<sup>3</sup>; so there remains the *possibility* that this is the case with עבר אדם.

11. בית] סביר בבית (see on I 12, 5); and so II 13, 20; but in each case unnecessarily: see p. 37 *n.* 2.

13. As both We. and Keil rightly observe, the Hebrew states only that a sacrifice was offered, when those bearing the ark had advanced six steps: as soon, namely, as it appeared that it could be moved from the resting-place with impunity, the sacrifice was offered, partly as a thanksgiving that God's anger had been appeased, and partly as an inauguration of the ceremony that was to follow. In order to express that a sacrifice was offered at *every* six steps, the Hebrew would have read ויהיה אם יצערו (or) וזבח (Gen. 31, 8; Nu. 21, 9: *Tenses*, § 136 δ *Obs.*).

14. מכרכר] Only here and v. 16: *was circling about*.

אפור בר] See on I 2, 18.

15. מעלים] *were bringing up*: note the ptcp.

בתרועה בקול שופר] Cf. Amos 2, 2 (of the shout of victory): also Jos. 6, 5 for a similar combination. ψ. 47, 6 (though the Psalm itself belongs to a much later date) appears to be based on this verse: עלה אלהים בתרועה יהוה בקול שופר. The שופר was not a metal 'trumpet,' but a *horn*: see the writer's *Joel and Amos* (in the *Cambr. Bible*), pp. 144-6.

the Heb. עבר אדם. The title מלך אדם, applied to a *king* (*CIS.* I. p. 365), does not throw any light upon it.

<sup>1</sup> Comp. W. R. Smith, *Rel. Sem.*<sup>2</sup> 42 f.; *EB.* iii. 3462 *n.*

<sup>2</sup> Nöldeke, in Euting's *Nabat. Inschriften* (1885), p. 32 f.; Wellh. *l. c.* p. 4.

<sup>3</sup> Wellh. *l. c.*; cf. Cooke, p. 224.



16. ]והיה I Ch. 15, 29, correctly, ויהי. Cf. on I 1, 12.

עיר] Prefix ער with LXX (ἔως), and I Ch. 15, 29.

מפוז ומכרח] *leaping* (lit. *showing agility*) and *circling about*. Both uncommon words: פוז Gen. 49, 24† in Qal; as Arabic shews, to *be active* or *agile*. I Ch. 15, 30 substitutes more ordinary words, מרקר and ומשחק: *skipping* (ψ. 114, 4, 6; Job 21, 11) and *playing* (v. 5).

18. ]העולה Collectively (comp. הפליט Ez. 33, 21; הִרְכֵּב often, etc.): cf. the plural, v. 17.

19. . . . ]למאיש In the || I Ch. 16, 3 the more ordinary מאיש (I 22, 19 al.) is substituted. The idiom למן is, however, fully justified, not only by Ex. 11, 7. 2 Ch. 15, 13, but also by its use in other analogous expressions, for the purpose of denoting the *terminus a quo* in space or time (7, 6); see *Thes.* s.v. מן; *Lex.* 583<sup>b</sup>.

חלת] Elsewhere only in P, Ex. 29, 2 etc. (13 times).

אשפר] The meaning of this word, which occurs besides only in the || I Ch. 16, 3, is quite unknown. As Lagarde points out<sup>1</sup>, so-called 'tradition' is here remarkably at variance with itself—(a) LXX in Sam. ἐσχαρίτην<sup>2</sup>, in Ch. (ἄρτον ἕνα) ἀρτοκοπικὸν (Lucian κολλυρίτην<sup>3</sup>); (b) Aq. Symm. ἀμυρίτην<sup>4</sup>; (c) Vulg. Sam. assaturam bubulae carnis unam, Ch. partem assae carnis bubulae; (d) Pesh. Sam. ܐܫܦܪ (frustum carnis<sup>5</sup>), Ch. ܥܫܬܐ ܥܪܬܐ (portio una); (e) Targ. Sam. פלוג חר; Ch. (late) פלג חר מן אשתא בתורא (= a sixth part of a bullock)<sup>6</sup>; (f) Abu'l Walid, col. 742 (Rouen gloss) قطعة لحم (segmentum carnis); (g) Rashi (in agreement with Targ. Ch.) אחד מששה בפר; (h) Kimchi חלק אחד מבשר, but mentioning also as a possible explanation the view of the Rabbis (*Pesahim* 36<sup>b</sup>), also found in Targ. Ch. and Rashi, that it is a compound word (מִלְּה מוֹרְכֶכֶת) signifying אחד בששה בפר. It is evident that these renderings are either conjectures based upon

<sup>1</sup> *Mittheilungen*, i. (1884), p. 214.

<sup>2</sup> אשפר probably read as אשכר: cf. δρέπανον for דרבן I 13, 21; τόκος for תוך ψ. 72, 14 al., etc. (comp. p. 78 n.).

<sup>3</sup> Or λάγανον τηγάνου. But the renderings of אשפר and אשישה have apparently been transposed: for λάγανον ἀπὸ τηγάνου = אשישה in Samuel.

<sup>4</sup> 'Vox aliunde incognita, cuius loco ἀμορίτης (= אשישה I Ch. LXX) ex ἀμόρα (quod Hesychio est σεμίδαλις ἐφθῆ σὺν μέλιτι, Athenaeo autem μελίτωμα πεπεμμένον) fortasse reponendum' (Dr. Field).

<sup>5</sup> = נתח Ez. 24, 4 (Payne Smith, *Thes.* s.v.).

<sup>6</sup> Cf. the marg. of the Reuchl. Cod. (Lagarde, p. xix, 3) חר מן שיתא בתורא.

the context, or depend upon an absurd etymology, as though אֶשֶׁפֶר were in some way compounded of שֵׁשׁ and פֶּר and meant the sixth part of a bullock! Upon Kimchi's explanation are based the renderings of Seb. Münster (1534-5), 'frustum carnis unum;' of the Geneva Bible (1560), 'a piece of flesh;' and of RV. AV. 'a good piece (of flesh)' depends evidently on a combination of אֶשֶׁפֶר with אֶשֶׁפֶר<sup>1</sup>; but the application of the root, in such a connexion, is questionable; granting that אֶשֶׁפֶר = 'something fair,' its employment to denote in particular 'a fair piece of flesh' is not a probable specialization of its meaning. Lud. de Dieu, perceiving the impossibility of the Rabbinical etymology, endeavoured to reach the same general sense by a derivation from the Ethiopic ሰፈረ: *safara*, to measure, መስፈርት: *masfart*, measure (Matth. 7, 2 al.), supposing אֶשֶׁפֶר to have thus denoted '*dimensam sacrificii partem unam, quantum nempe unius sextae partis, in quas sacrificium aequaliter dividi solebat, mensura continebat.*' Ges. and Roed. (in *Thes.*) adopt the same derivation, though not limiting the 'measure,' as was done by De Dieu, to a particular fraction of the sacrifice. But irrespectively of the fact pointed out by Lagarde that Eth. ሰፈረ: = Heb. כֶּפֶר (not אֶשֶׁפֶר), the sense obtained is insufficient and lame: between two words denoting distinctly two kinds of food, the narrator would have placed a word denoting simply 'a measure'—'a cake of bread, a measure, and a cake of raisins'—both the amount, and the nature, of the substance measured being left undefined. Under such circumstances, it is wisest to acknowledge that we do not know what the word means, and cannot propose for it a plausible etymology<sup>2</sup>.

אֶשֶׁפֶר] II, Hos. 3, 1. Cant. 2, 5†. Either *raisin-cakes* (*Thes.*), or (Kennedy, *EB.* ii. 1569) *cakes of dough kneaded with grapes*.

20. [מֶה נִכְבֵּד] *How the king hath got him honour to-day...*! (Not 'How honourable was...', which would be the ptc. נִכְבֵּד. 'Glorious' of EVV. destroys the point of David's reply at the end of v. 23, where the same verb is rendered 'had in honour'.) For the medial sense of

<sup>1</sup> Cf. in the *Michlol Yophi* (Dan. 4, 24) אֶשֶׁפֶר מֶלֶךְ יִשְׂרָאֵל עָלֶיךָ.

<sup>2</sup> Ewald's *roast meat* (*Hist.* iii. 127), from אֶשֶׁר = שָׂרַף, is very improbable, both on account of the שֵׁשׁ = שֵׁשׁ, and because שָׂרַף is not to *roast*, but to *burn up*.

נכבד, to *get oneself honour* (GK. § 51<sup>e</sup>), cf. Ex. 14; 4. 17. 18. Ez. 28, 22 al.

אִמְהוּת] אִמָּה is the one noun in Heb., in which the plur. is enlarged by the addition of ה (אִמְהוּת).

In the cognate languages we have<sup>1</sup>—

אֲבֹתָא, אֲבֹתָא, אֲבֹתָא fathers.

אֲמָתָא, אֲמָתָא mothers.

אֲמָתָא (but Arab. أَمَوَات) bondmaids.

אֲמָתָא, אֲמָתָא husbands' mothers.

אֲמָתָא hands (in fig. sense, supports).

אֲמָתָא, אֲמָתָא names.

עקן (and עקן) beams (from עק = אק = עץ: p. 9), Sachau, *Aram. Papyrus aus . . . . Elephantine* (1911), I, II. 3, 10.

Mand. עספיהא (from sing. סיפתא = ܥܦܬܐ) lips<sup>3</sup>.

سَنَوَات (and سَنَوَات) years.

عَقَمَات (and عَقَمَات), عَقَمَات thorn-trees (from عَقَمَة).

Phoen. דלת (NSI. 9, 3; from דל 20, A, 5, cf. ψ. 141, 3) doors.

נגלות] Upon analogy of the construction with the finite verb, this would be the *inf. abs.*, which is written four times with ת—probably, if the forms are correct, for the sake of the assonance (Kön. i. 536; GK. § 75<sup>n</sup>; cf. Maurer, *ap. Th.* here) שְׁתוֹת Is. 22, 13; רָאוֹת 42, 20 Qrê (Kt. רָאִית); אָלוֹת Hos. 10, 4; עָרוֹת Hab. 3, 13 (עָרִית?); for the form of the *inf. abs.* with נ, cf. נִקְרָא (I, 6), נִשְׁאֵל (I 20, 6), נִפָּה, etc. Ewald, however, § 240<sup>c</sup>, supposes the *inf. abs.* to have passed into the *inf. c.* by a species of attraction, under the influence of the preceding כ; and this is not, perhaps, impossible. No other case of the *inf. c.* being strengthened by the *inf. abs.* seems to occur: so we are not in a position to say whether בְּהַגְלוֹת נִגְלוֹת or בְּהַגְלוֹת נִגְלוֹת is more in accordance with usage. GK. § 75<sup>y</sup> treats נגלות as a faulty repetition of הגלות.

הַרְקָם] So Jud. 9, 4. 11, 3. (LXX τῶν ὀρχουμένων=הַרְקָם.) For אחד, see on 2, 18.

<sup>1</sup> Cf. Nöldeke, *SBAk.* 1882, p. 1178 f.

<sup>2</sup> Comp. אבְּהִי *my fathers*, Cooke, *NSI.* 63, 16 (from Zenjirli).

<sup>3</sup> Cf. Nöldeke, *Mändäische Gramm.*, pp. 171, 172.

21. [לפני יהוה] LXX after יהוה expresses אֲבָנֶה בְּרוּךְ יהוה (Luc. (חי יהוה). The words will have fallen out of MT. by *ὁμοιοτέλετον* (Th. We. etc.). אֲבָנֶה is needed for the sense; and the whole *may* be genuine: but neither חִי בְרוּךְ nor חִי seems required; and the variation between them rather suggests (Klo. Bu. Kit. *ap.* Kautzsch) that each was a later addition, made in different MSS.: the scribe of the archetype of MT. and the other versions passed from חִי to חִי, and omitted both the genuine אֲבָנֶה and the addition חִי (חי) בְרוּךְ.

נִגִּיד Some 30 MSS. and LXX (εἰς) לִנְגִיד, which is better; cf. I 25, 30.

22. The verse is difficult. It is best to begin it with 21<sup>b</sup> וּשְׁחַתִּי. (a) Ew. We. Now.: 'And if (Jer. 20, 9: *Tenses*, § 148; cf. on 19, 3) I play before Yahweh, 22 I count myself still too small for this (to play before Him), and am abased in mine own eyes; and with the bondmaids (slave-girls) whom thou hast spoken of, with *them* should I seek (?) to get me honour?' David says that he is unworthy to play and dance before Yahweh, and the opinion which the slave-girls entertain of him is of no consequence. (b) Th. Sm. Bu. Dh., and substantially EVV.: 'And I will play before Yahweh, 22 and will be yet more looked down upon than this (more than I have been to-day), and will be abased in mine eyes (LXX, Th. Sm. Bu. Dh., more pointedly, "in *thine* eyes"); but with the bondmaids of whom thou hast spoken, with *them* I shall be had in honour.' Michal's taunt that he had degraded himself in the eyes of the bondmaids, David says, is unfounded: he might be still *more* despised by her, and they would nevertheless, he feels sure, continue to honour him. (b) is preferable. Both renderings require אֲבָנֶה for אֲבָנֶה: the *cohortative* is out of place; in (a), though retained by Ew. We. Now., it is inconsistent (in spite of Now.) with the *question*, in (b) it is inconsistent with the fact that not a wish, but a *conviction*, is what the context requires. For נִקְלָה, cf. קָלָה in Qal to *be looked down upon* (Gen. 16, 4, 5; I 2, 30, opp. אֲבָנֶה, cf. here אֲבָנֶה), and in Hif. to *contemn* (Is. 23, 9 הִאֲרָץ הָאֲרָץ פֶּלֶאֱלֵהּ). נִשְׁפָּל is *abased, brought low*; cf. Job 5, 11, and the verb in Ez. 21, 31 (36). עִם *with=* before, in the sight of, almost=*in the judgement of* (I 2, 26). אֲשֶׁר אֲמַר, cf. on I 24, 5. עִם . . . עִם, the resumption for the sake of



emphasis, exactly as with אַתּ Dt. 13, 1. Is. 8, 13; מִן Lev. 25, 44<sup>b</sup>; ב Ez. 18, 24 al. (*Tenses*, § 123 *Obs.*).

N.B. EVV. by *vile* in this verse do not mean *morally detestable*, but simply *common*, *looked down upon*: see on 15, 9 (p. 125 n.). In the same way *base* does not mean *ignoble in character*, but merely *low in position*, as often in Old English: so e.g. in Ez. 17, 14. 29, 14. Mal. 2, 9. 2 Cor. 10, 1 AV. (RV. *lowly*). See further BASE and VILE in DB.

23. [ולמיכל לה resumes עם עם resumes עַם] resumes לָהּ, as עַם resumes עַם, in v. 22, but in an *unemphatic* position, and merely for the purpose of lightening the sentence: see on I 9, 20; and cf. Lev. 25, 46<sup>b</sup>.

[יִלְר] The Oriental text has יִלְר, which is also found in some Western MSS. and edd., and is the general reading in Gen. 11, 30<sup>t</sup>. If in either of these passages it is correct, the primitive form with י (יִלְר, 𐤎𐤋𐤕𐤓) will have not entirely fallen out of use in Hebrew.

7. *Nathan's prophecy to David. David's thanksgiving and prayer.*

Ch. 7 = I Ch. 17.

7, 1. [הניח־לוֹ מַסָּבִיב מִכָּל אִיבָיו 1.] A Deuteronomic expression: Dt. 12, 10. 25, 19. Jos. 23, 1 (in a section of Joshua belonging to the Deuteronomic editor): cf. הֵנִיחַ לִי מַסָּבִיב Jos. 21, 42. I Ki. 5, 18.

2. [הִירֵיעָה] collectively, as הָעוֹלָה 6, 18: in I Ch. 17, 1 (We.).

3. [כָּל אֲשֶׁר בִּלְבַבְךָ] I 9, 19. 14, 7 (MT.; see note): cf. also 2, 35 (כָּאֲשֶׁר בִּלְבַבִּי), and 2 Ki. 10, 30.

5. . . . [הָאֵתָהּ] *shouldst thou . . . ?* Chron., explicitly, לֹא אֵתָהּ; so LXX, Pesh. here.

6. [לְמִיּוֹם] So, with infin., Jud. 19, 30. Is. 7, 17<sup>t</sup>. . . . לְמִן הַיּוֹם אֲשֶׁר v. 11. Dt. 4, 32. 9, 7. Jer. 7, 25. 32, 31. Hag. 2, 18<sup>t</sup>. Comp. on 19, 25; and see *Lex.* 583<sup>b</sup> 9 b.

[וְאֵתָהּ מֵאֵל אֱהִי וּמִמָּשְׁכֵּן] I Ch. 17, 5 וְאֵתָהּ מֵאֵל אֱהִי וּמִמָּשְׁכֵּן. But LXX in Ch. has only καὶ ἡμῶν ἐν σκηνῇ καὶ ἐν καλύμματι. וְאֵתָהּ מֵאֵל אֱהִי expresses forcibly the idea of continuance.

7. [שְׁבִטִי] Read, with I Ch. 17, 6, שְׁבִטִי. There is no indication of any *tribe* having been commissioned to govern Israel. Keil, objecting that, had שְׁבִטִי stood originally in this passage, the substitution of שְׁבִטִי would be inexplicable, does not sufficiently allow for the

*accidental* confusion of letters,—a confusion against which even the best-preserved text is not invariably proof: I 14, 18 Keil himself is not unwilling to accept לפני instead of MT. ובני.

8. [הנוה] See on 15, 25. Notice the separate pron. אני.

[מאחר] 'The very rare מאחר (instead of מאחרי, cf. 1 Ch. 17, 7 [מן-אחרי]) is remarkably confirmed, just for the present passage, by ψ. 78, 71 נחלתו עמו ובישראל ביעקב לרעות (We.).

9<sup>b</sup>. [ועשתי] The prophet here turns to the future.

'ל after שם is absent rightly in LXX, and 1 Ch. 17, 8; for it weakens the force of the following words, out of which it might easily have arisen' (We.).

10. [תחתיו] = *in its place*: see on I 14, 9; and cf. Is. 25, 10. 46, 7; Zech. 12, 6 (Klo.).

[ירגז] *be disquieted*. *Be moved* (RV.) suggests a wrong sense, which has misled the author of the note in the RV. with marginal references to refer to 2 Ki. 21, 8 (where the verb is הָגִיד).

[ובן עולה לא יעננו] 3, 34, and in the citation ψ. 89, 23.

11. [ולמן] is not expressed in LXX; both the sentence and the sense are improved by its omission: 'shall no more afflict it as afore-time from the day when I appointed judges,' etc. As the text stands, the reference in 10<sup>b</sup> will be to the sufferings of Egypt; but this is a thought alien to the context, in which rather the blessings secured by the settled government of David are contrasted with the attacks to which Israel was exposed during the period of the Judges.

[והניחתי לך מכל-איבך] Ew. We. etc. לו מכל-איביו, 'and I will give it rest from all its enemies,' in better agreement with the context.

11<sup>b</sup>. Here Nathan comes to the main subject of his prophecy—the promise relating not to David himself, but to his *posterity*, and the declaration that it is not David who will build a house for Yahweh, but Yahweh who will *build a house* (i.e. a family) *for David*.

[והניד לך יהוה] The pf. with simple *waw* is not what would be expected. 1 Ch. 17, 10 has וַיִּנֶּד לך יהוה; a slighter change would be (Kit.) וַיִּנֶּד לך יהוה.

12. [כי ימלאו ימך] Prefix והיה, reading either (LXX) והיה לך: יעשה, or (1 Ch. 17, 11) והיה לך יהוה: יעשה.

[אשר יצא ממעריך] 16, 11. Gen. 15, 4†.

13-15. Though *v.* 13 was fulfilled by Solomon, the terms are general—even in this verse הוא points back not to בנך but to זרעך—and the reference is to the *line* of David's descendants, of which it is said that if, in the person of any of its individual members, it commits iniquity it will be punished, as men in general are punished, but Yahweh's favour will not be withdrawn from it permanently, as it was withdrawn from Saul. Hence *v.* 16 the promise of perpetuity is conferred upon it. Comp. 1 Ki. 2, 4. *ψ.* 89, 31-38. 132, 12, where the terms of Nathan's prophecy are expressly interpreted of David's sons<sup>1</sup>.

14. [בשבת אנשים וג'] i.e. with punishments such as all men incur when they sin, and from which the seed of David will not be exempted. Comp. the poetical paraphrase, *ψ.* 89, 31-34.

15. [לא יסור] LXX and 1 Ch. 17, 13, more pointedly: לא אסיר.

[כאשר הסירתי מעם שאל אשר הסירתי מלפני] LXX here כאשר הסירתי מאשר היה לפניך. The repetition of הסירתי is not an elegancy, and the non-mention of Saul's name would seem certainly to be original: on these grounds Berth. We. Bu. etc. prefer the reading of Chronicles.

16. [לפניך] LXX, better, לפני; cf. *sv.* 26. 29; and *ψ.* 89, 37<sup>b</sup>.

19. [אל] with reference to, as I 3, 12.

[למרחוק] from afar, i.e. long before the history of בית עברך was completed: comp. 2 Ki. 19, 25 (=Is. 37, 26). 'It was not enough in Thine eyes to honour me: Thy regard extends also to my house, and even in view of the distant future.' למן as *v.* 6.

[וזאת תורת האדם] As the text stands, the best explanation is that of Hengstenberg and Keil: 'and this is the law for men,' i.e. to evince such regard for me is in accordance with the law prescribed

<sup>1</sup> *V.* 13 is in any case parenthetic, even if it be not, as We. supposes (*Comp. des Hex.*<sup>2</sup> 257), a subsequent insertion in the prophecy. Elsewhere in the promise house has the sense of 'family' (*sv.* 11. 16: and on *sv.* 18. 19. 25. 26. 27. 29), and the point of the whole prophecy is not that Solomon rather than David is to be the builder of the house for Yahweh, but (as stated above) that it is not David who is to build a house for Yahweh, but Yahweh who will build a house for David. *V.* 14 ff. describe how David's descendants will be dealt with in such a manner as to give effect to this promise; and the reference to the material temple in *v.* 13 interferes with the just sequence of the thought.

by God to regulate men's dealings with one another (not as Kp.); displayed by *God*, therefore, it argues unwonted condescension and affection. ('This is the *manner*—*mos*, *consuetudo*—of men,' Ges. Th., gives to תורה a sense which it never has, and which would rather be expressed by משפט.) But Hengst.'s explanation is artificial: and there is no doubt that the text is incorrect. Ch. has וראיתני כחור הארם המעלה, which is more obscure than the text here, and indeed cannot be intelligibly construed. We., following a suggestion of Ewald's, *Hist.* iii. 180 (E. T. 132), would read ותרִאֵנִי דורת הָאָדָם 'and hast let me see the generations of men,' i.e. given me a glimpse into the fortunes of my descendants. But if descendants had been meant, would not the idea have been expressed distinctly? No satisfactory emendation of the passage has been proposed.

21. [בעבור דברך וכלבך] The combination of two such disparate ideas is very un-Hebraic. LXX here, and 1 Ch. 17, 19 have עבְדְךָ דברך. This is certainly an improvement. We. would also drop וכלבך, remarking that the fact that in LXX (διὰ τὸν δοῦλόν σου πεποιήκας [καὶ κατὰ τὴν καρδίαν σου ἐποίησας] κτλ.) πεποιήκας has no obj., is an indication that the bracketed words are a later addition, so that the original LXX did not read וכלבך. Nestle (*Marg.* p. 16), retaining וכלבך, points out that in 1 Ch. 17, 18 (=v. 20 here) there are found between אליך and ואת the words לְבָבוֹר אֶת־עֲבוֹדְךָ (which, as thus read, cannot be construed: RV. is a resort of desperation); and, supposing them to be misplaced in Ch., utilizes them as a beginning for v. 21, viz. לְבָבוֹר אֶת־עֲבוֹדְךָ דְּבִרְתְּךָ וכלבך עשית being a corruption of עבדך דברת: so Sm. Bu. This reads excellently; and may well have been the original text: we can hardly say more.

[גדולה] The word does not occur besides except in late Hebrew (1 Ch. 29, Esther, ψ. 71. 145). The meaning of the expression 'done all this greatness' is here (unlike v. 23) obscure; and the verse is greatly improved by the transposition proposed by Reifmann: ואת כל־הגדולה הזאת להודיע את עבדך את כל־הגדולה הזאת (שה) absol., as Is. 48, 11 al.).

22. [יהוה אלהים] 'This stands in Ch. everywhere for אדני יהוה of our text: here and v. 25 it has found its way into this as well, as in I 6, 11. 17 'טחרים' (We.).

23. Geiger (*Urschrift*, p. 288) and We., partly following LXX



and 1 Ch. 17, 21, suppose the original text to have been: ומי בעמך ישראל גוי אחר בארץ אשר הִלַּךְ אֱלֹהִים (or אֱלֹהֵינוּ) לפרות לו לעם ולשום לו שם ולעשות לָהֶם נְדֻלָּה ונוראות לְגִרְשׁ מִפְּנֵי עַמּוֹ גוי ואלהיו. 'On the one hand, the reference being to heathen gods, the sing. הִלַּךְ was changed to the pl. הִלְכוּ; on the other hand, a difficulty was found even in supposing that another god had chosen and done great things for a nation, and all was referred back again to the true God, hence לָשׁוּם לוֹ in Ch. while Sam. has preserved לוֹ, hence also לָבֵם and לָאֲרֶצָּה in Sam., עִמָּךְ with the addition מִמְּצָרִים (לָךְ) אשר פָּרִית (לָךְ) [based on לוֹ לפרות just above] in both, and finally, as not one nation merely but several were driven out before Israel, גוֹי for גוֹיִם, which, however, is not certain in the case of Sam. [on account of the suff. in אֱלֹהֵינוּ]' (Geig.). Bu. Sm. Now. agree. It will be observed that while the question itself implies a reference to false gods, the terms in which it is put allude covertly to what has been done by the true God: hence the endeavour to accommodate them to it, if possible, explicitly. As regards the changes in detail, הִלַּךְ for הִלְכוּ is strongly supported by the לוֹ following<sup>2</sup>: לָהֶם and לְגִרְשׁ are both imperative—the former, because a word addressed to *Israel* is here out of place, the latter (as Chr.) in order to restore מִפְּנֵי to its right [*before* in AV. RV. gives to מִפְּנֵי<sup>3</sup> the sense of לפני or לעיני], הַנְּדֻלָּה ונוראות is a combination as indifferent in style as לְשׁוֹר וּהַמַּחֲלֹת in I 18, 6 (in support of the restored text see Dt. 10, 21: also ψ. 71, 19. 106, 21), and the enallage of numbers in גוֹיִם ואלהיו is alien to the practice of Hebrew prose. As regards the other expressions in the verse, with the opening question, comp. Dt. 4, 7. 34; with לָשׁוּם לוֹ Jer. 32, 20; Is. 63, 12<sup>b</sup>. 14<sup>b</sup>; Neh. 9, 10; Dan. 9, 15 (all with עָשָׂה: for שׁוּם cf. ch. 14, 7); and with גִּרְשׁ מִפְּנֵי Ex. 34, 11. Jos. 24, 18. ψ. 78, 55.

<sup>1</sup> Or אֱלֹהִים, גוֹיִם ואלהים, after LXX *ἐθνὴ καὶ θεοῦσάματα* (i.e. אֱלֹהִים, misread אֱלֹהִים).

<sup>2</sup> LXX *ᾠδοῦσεν αὐτὸν* = הִלְכוּ has nothing to recommend it, and does not harmonize with the following לפרות.

<sup>3</sup> In מִפְּנֵי the sense of מִן is never lost: Lev. 19, 32 מִפְּנֵי שִׁיבָה תָקוּם not merely to rise up *in the presence of* (לפני) the hoary head, but to rise up *from before* it, out of respect for it; Is. 26, 17 כֵּן הָיִינוּ מִפְּנֵיךְ so were we—not *in*, but—*through* Thy presence.

27. <sup>מצא</sup> את לבו . . . ] *found his heart*, i.e. took courage (RV. m.): cf. *Lex.* לב and לכב 10, and phrases in Jer. 30, 21. Est. 7, 5; and for <sup>מצא</sup> ψ. 76, 6.

28. . . . ] <sup>אתה</sup> הוא Is. 37, 16. 43, 25. ψ. 44, 5 al. (*Tenses*, § 200).

יהי ] *are habitually*: but a verb is not here needed; and Ehrl. may be right in reading יהוה.

אמת ] *truthfulness*,—the abstract subst. instead of the adj.: so הרבר (*was*) היה אמת Dt. 22, 20. 1 Ki. 10, 6; without היה, 1 Ki. 17, 24; also ψ. 19, 10. 119, 142. 151 al. (*ib.* § 189. 2; GK. § 141<sup>e</sup>).

29. ] <sup>הואל</sup> be willing. הואל is to *will* (I 12, 22),—with different nuances, as to *be willing, agree* (Ex. 2, 21), to *resolve, undertake* (Gen. 18, 27. Dt. 1, 5), to *be determined* (Jud. 1, 27. 35. Hos. 5, 11). Comp. Moore, *Judges*, p. 47; *Lex.* 384<sup>a</sup>.

מברכתך ] <sup>מן</sup> = *through, from, in consequence of*: Ges. *Thes.* 803<sup>b</sup>; *Lex.* 580<sup>a</sup>. Cf. Is. 28, 7 נבלעו מן-היין 7.

8. *Summary of David's wars; and list of his ministers.* (Close of the history of David's *public* doings; comp. I 14, 47–51 of Saul.)

Ch. 8 = I Ch. 18.

8, 1. ] <sup>את מותג האמה</sup> The expression is peculiar: but apparently, if the text is correct, the meaning is, 'the bridle of the *mother-city*' (so Ges. Ke. Stade), i.e. the authority of the metropolis or capital. אמ in Phoenician has the sense of *mother-city* or *capital*; see the coin figured in Ges. *Jesaia*, i. p. 755 (= *Monum. Phoen.*, Tab. 34 N; p. 262) <sup>לצר</sup> אמ צדנם<sup>1</sup>; Cooke, *NSI*. pp. 350, 352 B 15; Lidzbarski, *Nordsem. Epigr.* p. 219. פ has the same meaning in Syriac (PS. 222). אמ in ch. 20, 19 may also be compared: and it may be remembered how בנות is often used in the sense of dependent cities or villages (Nu. 21, 25 al.). Comp. also Jos. 14, 15 LXX *μητρόπολις τῶν Ἑνακείμ* (similarly 15, 13. 21, 11), i.e. <sup>הענק</sup> אמ (regarded by some as the original reading: Moore, *Judges*, p. 25). אמה appears here to be the fem. of אמ, and to be used in the same metaph. sense. מתג *bridle*, metaph. of authority, jurisdiction; cf. in Arabic the use

<sup>1</sup> In <sup>ללאדרכא</sup> אמ בכנען (*Mon. Phoen.*, Tab. 35), also cited in the first edition, the true reading appears to be אש ('which') for אמ: Cooke, *op. cit.* pp. 46 n., 349, 350.

of זָמָם a nose-rein, bridle: Schultens, on Job 30, 11 (quoted by Ges. s.v. אָמָה), cites from *Hist. Tam.* [II 228 Manger] قَابِضِينَ زِمَامَهَا holding the bridle of those (countries), with other exx.; see also Lane, *Arab. Lex.* p. 1249. 1 Ch. 18, 1 for מִתְּנֵי הָאֲמָה has גַּת וּבְנוֹתֶיהָ 'Gath and her daughters' (dependent villages), apparently reading, or interpreting, מִתְּנֵי as גַּת, and supposing 'Gath the mother' to include her dependencies. The Versions render no help. LXX τὴν ἀφωρισμένην (? מִתְּנֵי הָאֲמָה; τὰ ἀφωρισμένα = מִנְּרִישִׁים Jos. 14, 4 al.); Aq. τὸν χαλιὸν τοῦ ὑδραγωγίου (from the Syr. sense of אָמָה Sir. 24, 30: cf. Theod. ὑδραγωγὸν in ch. 2, 24); Symm. τὴν ἐξουσίαν τοῦ φόρου, whence Vulg. *frenum tributi*; Targ. תַּקֵּן אֲמָתָא; Pesh. **فُتْمَ صُحَا**.

2. [בַּחֲבֹל] On the art., see on I 19, 13; and on the fem. וְחַיִּי (cf. sv. 5. 6), on I 17, 21.

[הִשְׁכֵּחַ] The inf. abs., defining *how* David 'measured' them, as I 3, 12: Ew. § 280<sup>a</sup>; GK. § 113<sup>h</sup>.

[מִנְחָה] Cf. 1 Ki. 5, 1. The word denotes properly a *complimentary present*,—in different applications. As a sacrificial term, of the particular gift known as the 'meal-offering:' in a connexion such as the present, of gifts offered to a prince or other person, whose good-will it is desired to secure, whether voluntarily (Gen. 32, 14. 43, 15. 2 Ki. 8, 8), or as something expected or exacted (as here), so that it nearly = *tribute*.

3. [הִרְדְּעוּר] Some 50 MSS., many edd., LXX (Ἀδραῆζαρ), Pesh., Vulg., read הִרְדְּעוּר. That הִרְדְּעוּר is right 'appears from a recently found Aramaic seal with the inscription לְהִרְדְּעוּר, in which ד and ר are clearly distinguished<sup>1</sup>. Comp. also the Assyrian equivalent (Schrader, *KAT*.<sup>2</sup> p. 201; cf.<sup>3</sup> p. 446) *Dad'idri*, הִרְדְּמוֹן Zech. 12, 11, and the n. pr. בְּנֵי-הִרְדִּי. Hadad was the name of the chief deity of the Aramaeans, identified by the Assyrians with Rammān, and hence probably the god of storm and thunder (Cooke, *NSI*. pp. 164, 360). This name, therefore, as pointed, will signify *Hadad is help*: cf. יִהְיֶה עֲזָרָא *Yah is help*, and אֱלֹהֵי עֲזָרָא. The vocalization of LXX would suggest the form הִרְדְּעוּר (like יְהוֹשָׁפָט, etc.) *Hadad helpeth*.

<sup>1</sup> Baethgen, *Beiträge* etc., p. 67; Euting, *Berichte der Berl. Akad.* 1885, p. 679 (= *Epigr. Miscellen*, p. 11). See *CIS*. II. i. No. 124. Cf. *PRE*.<sup>3</sup> vii. 288-291.

[צובה] here and *v.* 5 [= 1 Ch. 18, 3, 5]. 12. 10, 6 and 8 (צובה). 23, 36. 1 14, 47. 1 Ki. 11, 23 (הדרעור מלך צובה). 1 Ch. 18, 9. 19, 6 [= צובה *ch.* 10, 6]. 2 Ch. 8, 3 (חַמַּת צוֹבָה). *ψ.* 60, 2 (from *ch.* 8, 12)†.

[להשיב ידו ב'] The phrase is difficult, and affords no satisfactory sense. להשיב יד על means to turn one hand *against* (Am. 1, 8. *ψ.* 81, 15; Ez. 38, 12), and though להשיב יד ב' might have a similar sense, this would not suit with the object בנהר. And though יד in itself might be used metaph. = *dominion*, להשיב ידו certainly could not express the idea 'recover his dominion:' for להשיב with יד would suggest not the idea of *regaining, restoring*, but simply of *bringing back*, with which the *metaphorical* sense of יד would not harmonize. Hence it is best to read with 1 Ch. 18, 3 להציב ידו, i.e. either *to stablish* his hand, fig. for his *dominion*, or, perhaps (cf. 1 15, 12 לו יד מציב; *ch.* 18, 18), *to set up* his monument of victory (Symm. *τρόπαιον*): so Gottheil, *ZAW.* 1906, 277 ff. (where numerous examples are cited of such *stelae* set up by the Assyrian kings). The subject will be Hadad'ezer.

[בנהר] (Kt. בְּנֶהָר) 'by the River,' sc. κατ' ἑξοχῆν, i.e. the Euphrates (see 10, 16; so e.g. Gen. 31, 31. *ψ.* 72, 8—always in this sense with a capital R in RV.). The Qrê בְּנֶהָר פָּרַת agrees with LXX here and with 1 Ch. 18, 3.

4. [הרכב] A collective,—here, unusually, denoting the *chariot-horses*.

5. [לעזר ל'] ל' as 21, 17; and frequently with the same verb in late books (especially Chronicles).

6. [נציבים] See on 1 13, 3.

7. [שלטי הזהב] On שלט, see esp. W. E. Barnes, *Exp. Times*, x. 42-5 (Oct. 1898), cf. p. 188.

אל] = על (on 1 13, 13); for היה על, of things *worn*, cf. Ex. 28, 43. Not that belonged to: אל is not used in the sense of ל.

7<sup>b</sup>. 8<sup>b</sup>. On the additions here in LXX, see We.

8. [ומטבח] 1 Ch. 18, 8 ומטבח—and this order of consonants is supported by LXX here ἐκ τῆς Μασσακ. Cf. Gen. 22, 24 (טבח).

[ומברתי] 1 Ch., strangely, ומברתי.

9. 10. [חעי] 1 Ch. 18, 9. 10 חעי, as also LXX (Θουον), the more probable form philologically. The termination -י characterizes many Semitic proper names, especially of the tribes bordering on Canaan



(e.g. in Nabataean, גלחמו, גרו, בענו, מלכו, etc.; Cooke, *NSI*. p. 214): cf. in OT. גשמו the 'Arabian.' It is the Arabic nominative termination (cf. p. 18).

9. חמת] a large and important town in ancient times, and also now (*Hamā*), on the Orontes, some 120 miles N. of Damascus.

10. יורם 1 Ch. 18, 10 הדורם, supported, at least in part, by LXX here (Ἰεδδουρᾶν). Originally, no doubt, הדררם.

ולברכו i.e. to *congratulate* him: 1 25, 14. 1 Ki. 1, 47 (*Lex*. 139<sup>a</sup>).

עיי איש מלחמות] 'a man-of-battles of Toi' = a man engaged often in conflict with Toi: for the construction, comp. Gen. 14, 13 בעלי ברית אברם; Dt. 1, 41 מלחמתו; Is. 41, 12 אנשי מלחמתך; 56, 7 נעים זמירות ישראל; and see Ew. § 291<sup>a</sup>; GK. § 135<sup>n</sup>. LXX appears to express להדרעור היה מלחמותו; but איש מלחמות (Is. 42, 13. 1 Ch. 28, 3) is merely a *warrior*, not an *antagonist*.

12. מארם] 9 MSS., LXX, Pesh. Ch. מארם, probably rightly.

13. [ועש . . שם Cf. Gen. 11, 4 ונעשה לנו שם, where Delitzsch argues that שם, from the context, requires a more concrete sense than 'name,' and would render—in accordance with the supposed primary meaning of שם, something *lofty, conspicuous*—'monument,' comparing the present passage (as also Is. 56, 5. 55, 13) for a similar sense. But whatever the *primitive* meaning of שם, it is in actual usage so largely and constantly 'name,' even in conjunction with עשה (see the references on 7, 23), that it is difficult to think that it can have a different sense here. It is safest, therefore, to render 'gat him a name,' comparing the similar phrase ויעש חיל used of Saul, 1 14, 48. It will be observed that in the text as emended (see the following note) ויעש שם is connected with David's *victory* (either over Edom, or over Syria), not as in MT. with his *return* after the victory, when his 'fame' would have been already made, and the erection of a monument to commemorate it might have been rather supposed to be referred to.

ואבשי בן צרויה הכה 1 Ch. 18, 12 בשבו מהכותו את-ארם בניא מלך אדם. וישב יואב ויך את-אדום בניא מלך אדם; ψ. 60 tillle בניא המלך (supported also by LXX, Pesh. here) is unquestionably the true reading before גיא המלך: for this valley was near Edom (see 2 Ki. 14, 7),

and far from the scene of the Syrians' defeat. Even, however, with ארם for ארם, the text is still defective: for v. 14 presupposes a *positive* statement of the victory over Edom in v. 13, and not merely a notice of what David did when he *returned* from smiting it. Keil would read מלח בנא את-ארם ויך את-ארם בניא מלח, supposing the three words added to have dropped out through the (virtual) homoioteleuton: Bu. Now. ויבשו מהכות את-ארם הכה את-ארם; We., with LXX (ἐν τῷ ἀνακάμπτειν αὐτὸν ἐπάταξεν), ויבשו הכה את-ארם בניא המלח, which does not, however, account so well for the existing text (מהכות for בשו; Sm., deviating least from MT., בניא מלח, ('on his returning, in that he smote,' etc.). In any case, as We. observes, דוד here is more original than either Joab (ψ.) or Abishai (Ch.); for throughout the summary which this chapter contains everything is ascribed to David *personally*, and ויעש דוד שם immediately precedes. For שמנה, here and Ch., ψ. 60, 2 has שנים.

15-18. *List of David's ministers.*

15. עשה . . . ויהי Cf. 1 Ki. 5, 1. 24, and on I 2, 11<sup>b</sup>. 18, 9.

16. מזכיר] Probably not the *recorder*, but the king's *remembrancer* (cf. the verb in Is. 62, 6), who brought state-business to the king's notice, and advised him upon it. Cf. RECORDER in *DB.* or *EB.*

17. אביחלך בן-אחיהלך Read with Pesh. אביחלך בן-אחיהלך. Abiathar is mentioned *before* David's accession as priest: he is mentioned also *during* David's reign and at the beginning of Solomon's reign as priest; and though it is no doubt possible, as Keil suggests, that for some temporary cause, such as sickness, his place might have been taken by his son, it is not likely that in a formal and official list of David's ministers, his name should be superseded by that of his son. It is, indeed, not impossible that the transposition in the text was made intentionally: see We.'s note. 1 Ch. 24, 3. 6. 31 (where Ahimelech is named by the side of Zadok) are probably dependent upon this passage, *after* the original reading had become corrupted. Most modern scholars accept the correction.

שריה] LXX Aσα. In 20, 25 Kt. שר, Qrê שר (LXX Ἰησοῦς, Σου, Σουσα), 1 Ch. 18, 16 שר (LXX Ἰησοῦς), 1 Ki. 4, 3 שר (LXX Σαβα). שר is the form least attested of all: some such word as שר

seems to be the most original. The vocalization must remain uncertain; but *shu* is best attested.

ספר] *scribe*, i.e., as we should say, *secretary*; so RV. *m*.

18. והכרתו] For ו, read as in Ch. and the parallel passage *ch.* 20, 23 על. The body-guard of הכרתו והפלתו (who are mentioned, under this title, only during the reign of David: *ch.* 15, 18. 20, 7. 23 Qrê [see note], 1 Ki. 1, 38. 44) must have been composed of foreigners. הכרתו is in form a *gentile* noun, and occurs as such in I 30, 14 (see note), so that even on this ground alone a connexion with הכרית *to cut off* would be doubtful. פלתו can only be another *gentile* name; it does not, however, occur except in this phrase, so that what nationality is denoted by it must remain uncertain. The supposition that it is contracted from פלשתי, though it has found some support from modern scholars, is not in accordance with philological analogy.

כהנים] The Chronicler, unable to understand how any could be priests except sons of Aaron, paraphrases (1 Ch. 18, 17) הראשונים ליד המלך; but the sense of כהן is so uniform in Hebrew, that it is impossible to think that it can have expressed, to those who heard it, any idea but that which *priest* would convey to us. There is no trace of the word having connoted any merely *secular* office: in Phoenician, Aramaic, and Ethiopic it has the same meaning as in Hebrew: in Arabic the corresponding word means a *soothsayer*. The etymology of כהן is uncertain. To say that it is derived 'from a root meaning *to serve* or *minister*' (Kp.) suggests an incorrect idea: in Heb. the root does not occur at all<sup>1</sup>; in Arabic *kāhin* (= כהן) is a *soothsayer*, and the verb means *to give oracles*<sup>2</sup>. It has been thought possible that כהן is derived from a by-form of כין (cf. מלה beside מיל; Aram. כהת beside בוש), and hence may mean properly one who *stands up* with an

<sup>1</sup> The Pi'el כהן is a denominative from כהן.

<sup>2</sup> The Arab. and Heb. senses of כהן have a meeting-point in the early function of the Hebrew 'priest' to *give answers* by the אורים ותמים, or the אפוד (I 30, 7 f. etc.; also Jud. 18, 4-6), as well as to *pronounce authoritative decisions* (הוררה) on cases submitted to him. Comp. Kuenen, *Hibbert Lectures*, 1882, pp. 67, 81-87; Wellhausen, *Reste Arab. Heidentums*, 130-134, 167 (<sup>2</sup>131-138, 143); art. PRIEST in *EB.*, and *Encycl. Brit.*<sup>10</sup> xxii. 319<sup>b</sup>-320<sup>b</sup>.

affair, *manages, administers it* (Fleischer, *ap.* Delitzsch on Is. 61, 10), or one who *stands* before Yahweh in serving Him (Stade, *Gesch.* i. 471; *DB.* iv. 67<sup>b</sup>). But there is no evidence that כִּיָּן ever meant to 'stand'.<sup>1</sup> Whatever be the ultimate etymology of כִּיָּן, it was so limited by usage as to denote one who exercised certain *sacred* offices, whom we should term a '*priest*.' The word recurs, in the same application, 20, 26. 1 Ki. 4, 5.

What relation, however, did these כהנים bear to the כהנים of v. 17? From 20, 26 (היה כהן לדרור), 1 Ki. 4, 5 (כהן רעה המלך), it may be inferred that they stood in some special relation to the king. It seems not improbable that they were 'domestic priests' (Ew. *Hist.* iii. 367 [E.T. 268]), appointed specially to perform religious offices for the king.

In Egypt, we are told (Diod. Sic. i. 73), the king's responsible advisers were chosen from among the priests; and Delitzsch<sup>2</sup> supposed that the office here referred to was one to which members of the priesthood had the first claim, but which was sometimes conferred upon others, of good family, but not of priestly descent. But in Egypt the king's advisers *were* priests: is it likely that David, in establishing his court, would have adopted a title denoting a minister by a qualification which he did not possess? It has also been supposed (*DB.* iv. 73<sup>b</sup>) that the title was adopted in imitation of the Phoenicians, among whom members of the royal family often filled priestly offices (cf. *Introd.* § 1, the Inscription of Tabnith). But these members of the royal house, so far as appears, *were* priests. Neither the Egyptian nor the Phoenician parallel thus makes it probable that the Heb. כהן should have been used to denote persons who were not really 'priests'.<sup>3</sup>

9—20 [with the sequel in 1 Ki. 1—2]. *History of events in David's court life, shewing how Amnon, Absalom, and Adonijah failed in turn to secure the succession: viz. 9 Mephibosheth (see 16, 1—5; 19, 25—31); 10—12 the war with Ammon (shewing how David became acquainted with Bathsheba, and narrating the birth of*

<sup>1</sup> To judge from its derivatives, כִּיָּן must have meant *to be established firmly, to subsist*: in Phoen. Arab. Ethiop., in a weaker sense, *to exist, be* (for which in these languages it is the term in ordinary use, as הִיָּה, הוּא are in Heb. and Aram.). In Syr. the adj. ܟܝܢܐ and subst. ܟܝܢܐ have the sense of *prosperous, prosperity, opulence*, etc. (= εὐθηρῶν, κατευθύνων Jer. 15, 11; εὐθηρία, εὐημερία, εὐπραγία): which Fleischer seeks, with questionable success, to connect with the supposed root-meaning *to stand* (as though properly 'wolbestellt,' 'Wolstand').

<sup>2</sup> *Zeitschr. für kirchl. Wissenschaft und kirchl. Leben*, 1880, p. 63.

<sup>3</sup> Notice in 20, 26 the words 'and also,' which likewise imply that Ira, as 'priest,' stood on no different footing from the כהנים of v. 25.



Solomon); 13 circumstances which led to the murder of Amnon; 14—19 rebellion and death of Absalom; 20 revolt of Sheba (an incident springing out of the revolt of Absalom)<sup>1</sup>.

9, 1. [חבִּי Gen. 29, 15. Comp. on *ch.* 23, 19.

2. [ולבית שאול וג'] 'And the house of Saul *had* a servant,' etc.: not as EVV.

[עבִּדךָ] See on I 26, 17.

3. [האִפֶּס] except in the sense of *save that only* (*Lex.* 67<sup>a</sup>), אִפֶּס occurs in prose only here, 2 Ki. 14, 26. Am. 6, 10. Dn. 8, 25.

[חֹסֶד אֱלֹהִים] Cf. חֹסֶד י"י I 20, 14.

4. [בית מכִּיר] 'in the house of M.:' see p. 37 *n*.

[לֹא דִבֶּר] 17, 27 (לִדְבַר), Jos. 13, 26 (לִדְבַר), on the E. of Jordan, probably not far from Mahanaim, Ish-bosheth's capital.

7. [שֹׁאֵל אֲבִיךָ] Cf. בֶּן אֲדֹנֶיךָ *v.* 9 f., שֹׁאֵל, 19, 25. Πατὴρ σου of LXX here has the same value as their υἱὸς υἱοῦ Σαουλ 19, 25. אֲבִי אֲבִי פִלֹנִי does not occur, though naturally it would be no impossible combination' (We.).

8. . . . [מִה עֲבָדְךָ כִּי] 2 Ki. 8, 13.

[הַכֶּלֶב הַמֵּת] I 24, 15. II 16, 9<sup>d</sup>.

[אֲשֶׁר כְּמוֹנִי] אשר in a phrase of this sort is idiomatic: Gen. 44, 15; Jer. 5, 9 (=5, 29. 9, 8). כְּמוֹנִי alone would read badly.

10. [וְהֵבֵאת] 'and thou shalt *bring in* (the produce):' cf. Hag. 1, 6, and תְּבוּאָה, of crops, properly *what is brought in*.

[וְהָיָה לְבֶן אֲדֹנֶיךָ לֶחֶם וְאָכְלוּ] Read prob. with Luc. Bu. Sm. Ehrl. וְהָיָה לְבֵית אֲדֹנֶיךָ לֶחֶם וְאָכְלוּ.

11<sup>b</sup>. The words are unsuited to the mouth of Ziba: and the ptcp. will not permit the rendering of EVV., 'As for M., *said the king*, he shall eat,' etc.—to say nothing of the awkward and improbable position for such a remark on the part of David, after Ziba in 11<sup>a</sup> has signified his assent. LXX for שְׁלַחַן דָּוִד שֶׁלַחַןִי express אֵלֶּל ἡσθιεν. With this reading, which is adopted by Keil, We. Bu. Sm.

<sup>1</sup> The sequel to this group of chapters is 1 Ki. 1—2, which has every appearance—except in the verses 2. 3—4 which must have been added by the Deuteronomic compiler of the Book of Kings—of being by the same hand, and which narrates the failure of David's *third* son Adonijah to secure the throne, and the confirmation of Solomon as his father's successor.

Now, the words are a remark of the narrator: 'And M. ate at the king's table, as one of the sons of the king.' We. indeed observes that they are even then out of place, anticipating *v.* 13: however, *v.* 13 states the new fact that Mephibosheth dwelt at Jerusalem, his eating at the king's table being merely referred to as the ground of his residence there.

12. מיכה] See 1 Ch. 8, 34 ff., where his descendants through many generations are enumerated.

Ch. 10 = 1 Ch. 19.

10, 1. מלך בני עמון] i.e. Naḥash (*v.* 2): see I 11, 1.

3. . . . המכבד דוד . . . המכבד אני מאברהם. Gen. 18, 17 . . . Nu. 11, 29 המְכַבֵּד אתה לי: *Tenses*, § 135. 4.

העיר] i.e. רבת בני עמון (12, 26 al.), or רֶבֶּה (11, 1); called by the Greeks (from Ptolemy Philadelphus, 285–247 B.C.) Philadelphia, now 'Ammān, with extensive Roman remains of the age of the Antonines, on the left (N.) bank of the Jabbok, 25 miles E. of the fords of the Jordan near Jericho. See the description in the *Survey of East Pal.*, p. 19 ff.

4. מדויהם] So 1 Ch. 19, 4: but the form (in the sing. [מְדִי], from a √מָדָה, GK. § 93<sup>2</sup>) is very unusual, and the only root otherwise known is מדר. Read probably מְדִיָּהֶם; and see on I 17, 38.

חֲצִי] is in pause for חֲצִי (GK. § 93<sup>2</sup>), on account of the *Tifḥa*; cf. Ex. 25, 10 וְחֲצִי . . . וְחֲצִי; and see on I 1, 15. 18. The 'half' is not half in length, but half in breadth, one entire side, to make them look ridiculous.

חֲשׂוּפֵי (חֲשׂוּפֵי שֵׁת] Cf. Is. 20, 4 (rd. חֲשׂוּפֵי).

5. יִרְחוֹ] So always, according to the Massorah, in Nu. Dt. Sam. Ezr. Neh. Chr. and once in Kings (2 Ki. 25, 5; but in the ||, Jer. 52, 8, (! יִרְחוֹ); יִרְ' or יִרְ' in Jos. Jer. and six times in Kings (+ once יִרְחוֹ).

עַד וְ] See on I 1, 22.

יצמח] In *Qal* of plants growing; in *Piel* only of *hair* (Jud. 16, 22. Ez. 16, 7; and the ||, 1 Ch. 19, 7†).

6. הנבאשו בדוד] See on I 13, 4. 1 Ch. 19, 6 substitutes הנבאשו עם דוד.

בית רחוב] Jud. 18, 28†; cf. *v.* 8. Nu. 13, 21†.

ציוב] See on 8, 3.

[מעכה] *v.* 8. 1 Ch. 19, 6 (ארם מעכה) 7 [|| to this *v.*]. Gen. 22, 14†; מעכה Jos. 13, 13†; המעכה Dt. 3, 14. Jos. 12, 5. 13, 11. 13. *ch.* 23, 34. 2 Ki. 25, 23. 1 Ch. 4, 19. Jer. 40, 8†. On אבל בית מעכה, see on 20, 14.

[אלף איש] These words are out of construction: they cannot be rendered legitimately (EVV.) 'with 1,000 men.' Read וְאַלְף אִישׁ (the 1 of 'concomitance': p. 29). The 32,000 of 1 Ch. 19, 6 have been supposed to shew (We. al.) that the Chr. did not read אִישׁ אֶלֶף here, and they have hence been regarded as coming in by error from the end of the verse; but their omission leads to fresh difficulties and improbabilities in connexion with אִישׁ טוֹב. For טוב, see Jud. 11, 3. 5; and cf. Τοῦβιον 1 Macc. 5, 13.

7. [הצבא הגבורים] EVV. 'the host of (!) the mighty men.' Read וְהִנֵּה. The צבא was the army in general, the גבורים a corps of select warriors (16, 6. 20, 7. 23, 8 ff.).

8. [פתח השער] at the opening of the gate (p. 37 n.).

9. [היתה] פני המלחמה being treated as a *collective* (GK. § 145<sup>k</sup>): comp. Job 16, 16 Kt. פְּנֵי תַמְרֵמְרָה; and see on I 4, 15.

[בחורי בישראל] (Kt.) See on I, 21. The combination is, however, unusual in *prose*: Jud. 8, 11 השבוני באהלים is very strange. True, as Th. remarks, it is *more* admissible here than it would be in I 26, 2: but no doubt 1 Ch. 19, 10 preserves the original reading מְבַחֵר בְּחֹרִי בִּישְׂרָאֵל. The Qrê מְבַחֵר בְּחֹרִי יִשְׂרָאֵל, which is read also by some 50 MSS.; but the ב is supported by the text of Ch.: see also *ch.* 6, 1.

11. [תחוק] Cf. I 17, 21. לִישׁוּעָה for *deliverance* (I 14, 45).

12. [ונתחזק] GK. § 54<sup>k</sup>. וְיִהְיֶה וְג' cf. I 3, 18.

14. [מעל] from attacking: 2 Ki. 3, 27 וַיַּסְעוּ מֵעַלָיו; 18, 14 שׁוּב מֵעַלִי. See on I 28, 15.

16. [הדרעור] Both here and in *ch.* 8 there is much variation in MSS. between הדרעור and הרעור. Here MS. authority preponderates in favour of הדרעור, as in *ch.* 8 it preponderated in favour of הרעור. The name must evidently be the same throughout. Both in Incriptions (Phoen. and Hebrew) and in MSS. ד and ר are often not distinguishable, and only the context enables the reader to know which is intended. For the reason stated on 8, 3, the correct form is הדרעור.

[חילם] *v.* 17 חֵלָם. Taken rightly by LXX, Pesh. Targ. as a pr. n. Perhaps to be read in Ez. 47, 16 after סברים (where LXX add Ηλιαμ).

18. [פרשים] Probably a *lapsus calami* for איש: cf. 1 Ch. 19, 18 איש רנלי. The number of *horsemen* is disproportionately large.

Ch. 11, 1=1 Ch. 20, 1<sup>a</sup> (*ch.* 11, 2—12, 25 is passed by in Ch.).

11, 1. [המלאכים] = המלכים, as is read by some 40 MSS., Qrê, Versions, and 1 Ch. 20, 1: comp. 10, 17 beside 16; and p. 168 *footnote*.

3. [בת-שבע] 1 Ch. 3, 5 בת-שוע, no doubt to be pronounced בַּת־שֻׁעַ, and probably merely an error for בת-שבע. LXX has everywhere the strange corruption Βηρσαβεε.

[אלעם] in 1 Ch. 3, 5 עמיאל, which (We.) supports MT. against LXX 'Ελιαβ.—האומר sc. ויאמר (on I 16, 4).

[אוריה החתי] one of David's famous גבורים (23, 39).

4. [והיא מתקדשת וג'] A circumstantial clause, defining the state of Bath-sheba at the time of וישכב עמה = 'as she purified herself from her uncleanness' (cf. 13, 8). This is the only rendering of the words consistent with grammar. To express, 'and when she was purified etc., she returned . . .,' the Hebrew would have been ותקדש . . . ותשכב, or (Jud. 18, 3 etc.) והיא התקדשה . . . והיא שָׁכְבָה; in other words, to express anything *subsequent* to עָמָה, a finite verb, not the ptc., would have been employed. The *athnāh* is thus in its right place (against Th. We.)<sup>1</sup>. Comp. *Tenses*, § 169 *note*.

6. [וישלח . . . אל יואב שלח] 'Without לאמר, as 19, 15, cf. Nu. 23, 7 before 'לכה' (We.).

8. [מישאת המלך] Comp. Gen. 43, 34.

10. [הלוא מדרך אתה בא] Notice the position of מדרך: cf. Gen. 16, 8.

11. [ואני אבוא אל ביתי] = 'and shall I enter into my house?' etc., the juxtaposition of two incongruous ideas, aided by the tone in which the words are pronounced, betokening surprise, and so suggesting a question. So not unfrequently, as Jer. 25, 29 ואתם הנקה תנקו 45, 5. 49, 12 ואתה הוא נקה תנקה. Jon. 4, 11 ואני לא אחוס. Ez. 20, 31 ואני אדרש לכם 35, 25<sup>b</sup>. Jud. 14, 16 וְלֹא אֶגֶד. Zech. 8, 6. *ch.* 15, 20. Comp. on I 11, 12 and *ch.* 18, 29. לְשַׁבֵּב by GK. § 45<sup>c</sup>.

<sup>1</sup> מִטְמֵאוֹתָהּ is explained rightly by Lucian ἐξ ἀφένδρον αὐτῆς, Pesh. כַּפְּסֵאוֹתָהּ (see Lev. 15, 19, 20, 25 LXX and Pesh.): Rashi מְנֵדָתָהּ. The remark is added to shew why conception followed: the time indicated was favourable for it. Cf. W. R. Smith, *Marriage and Kinship in Early Arabia*, p. 276, ed. 2, p. 133.



[חֵךְ וְחֵי נִפְשָׁךְ] This form of the oath does not occur elsewhere, and the tautology implied makes it improbable. LXX for חֵךְ πῶς=אֵיךְ. 'But thus absolutely, as it seems, אֵיךְ could at most stand—at least that is the case in Arabic—when what here is placed before at the beginning of the verse followed as a circumstantial clause with וְ. Either, therefore, read for חֵךְ חֵי יְהוָה [followed by נִפְשָׁךְ, as I 20, 3. 25, 26 al.], or omit חֵי נִפְשָׁךְ as an explanatory gloss on the uncommon חֵךְ' (We.). For וְחֵי נִפְשָׁךְ, see on I 17, 55.

12. [וּמִמָּחָרָת] 'and on the morrow' (not as Th.: see Lev. 7, 16). A specification of time is, however, desiderated in v. 13 for וַיִּקְרָא לוֹ; and as even in MT. the promise וּמִמָּחָר אֶשְׁלַח is not carried out by David, it is better to end v. 12 at בְּיוֹם הַהוּא וַיִּקְרָא: will then begin v. 13 (י' as I 4, 20). So We. Bu. Now.: also LXX (Luc.) and Pesh. וַיְהִי מִמָּחָרָת (Ehrlich) would, however, be better; יְהִי might easily have been lost after הַהוּא וְ.

15. [הָבוּ] if correct, הָבוּ *give*, = *set* (like נָתַן): but the case goes beyond other usages of הָבוּ, הָבָה (*Lex.* 396<sup>b</sup>); and perhaps הָבֵא (LXX εἰσάγει) should be read (Klo. Bu. al.).

16. [בְּשִׁמּוֹר . . . אֵל] Comp. (in a *friendly* sense) I 26, 15.

17. [מִן הָעָם וְג'] *from the people some of* (v. 24. Ex. 16, 27), etc.

19. [לְיָדָךְ] *preceded* by its object: comp. Dt. 28, 56. Lev. 19, 9, and the Aramaic examples cited in *Tenses*, § 208. 3 *Obs.*

21. [יִרְבַּעַל] For יִרְבַּעַל (Jud. 7, 1 al.). Unlike Ishbosheth and Mephibosheth, however, the alteration in this case has been made only in a single passage.

22. [אֶת כָּל־דְּבָרֵי הַמִּלְחָמָה; LXX continues] וַיַּחֲדָר לְדוֹר עַל יוֹאָב וַיֹּאמֶר אֵל הַמֶּלֶךְ לְמַה נִּגְשַׁתֶּם אֵל הָעִיר לְהַלְחֵם הַלּוֹא יִדְעַתֶּם אֶת אֲשֶׁר הָבָה מֵעַל הַחֹמָה: מִי הֵבֵא אֶת אֲבִימֶלֶךְ בֶּן יִרְבַּעַל הַלּוֹא אִשָּׁה הַשְׁלִיכָה עָלָיו פֶּלֶא רֶכֶב מֵעַל הַחֹמָה וַיָּמוּת בְּתִבְנִין לְמַה נִּגְשַׁתֶּם אֵל (v. 23) וַיֹּאמֶר וְג': in other words, the text of LXX describes in detail how what Joab anticipated vv. 21–2 took place. The addition is a necessary one: for as the text stands, the terms in which the messenger speaks in v. 23<sup>a</sup> are unexplained (notice especially his opening words, *Because* etc., which presuppose a question to have been asked).

23. [כִּי גִבְרוּ] as the text stands, כִּי is the כִּי *recitativum* (on I 2, 16);

with the insertion from LXX (see on *v.* 22), it will be 'Because,' introducing the answer to David's question.

[ונהיה עליהם] 'appears to be correct. Comp. e.g. the use of היה with אחרי I 12, 14. Ex. 23, 2: the stress rests upon the preposition, the idea of which it is simply the purpose of היה to render verbal' (We.).

24. ויראו המראים (Kt.)] as if from ירא (cf. לירוא for לירות 2 Ch. 26, 15); Qrê המורים, וירי, the regular form, from ירה: GK. § 75<sup>rr</sup>.

25. [אלירע... את הרבר הזה, though grammatically a nominative, is construed κατά σύνεσιν as an accusative. Comp. I 20, 13 (if ייטב be read); Jos. 22, 17; Neh. 9, 32: Ew. § 277<sup>d</sup> end; GK. § 117<sup>1</sup>; Lex. 85<sup>a</sup> c.

[בזה וכן] So Jud. 18, 4. 1 Ki. 14, 5<sup>+</sup>.

[וחזקה] 'strengthen—i.e. encourage (Dt. 1, 38 al.)—him (Joab).'

27. [ויאספה] as Jos. 2, 18 הביטה אליך, Dt. 22, 2; Jud. 19, 15 (Pi.).

12, 1. [ראש] for ראש (as *v.* 3); see GK. §§ 23<sup>g</sup>, 72<sup>p</sup>. 

2. [לעשיר] would be expected, and should prob. be read.

3. [ויחיה] and kept alive: Ex. 1, 17. 18. 1 Ki. 18, 5.

[תאכל וג'] The impff. expressing significantly its *habit*.

4. [לאיש העשיר] The punctuation (for לאיש) is anomalous. Comp. on I 6, 18; and Ew. § 293<sup>a</sup>; GK. § 126<sup>x</sup> (read לאיש).

5. [בן מות] See on I 20, 31.

6. [ארבעתים] LXX ἐπταπλάσιον=שבעתים, in all probability the original reading. As Th. remarks, David speaking impulsively is more likely to have used the proverbial 'sevenfold' (cf. Prov. 6, 31), than to have thought of the law Ex. 21, 37: ארבעתים will be due to a corrector who noticed the discrepancy.

[ועל אשר לא חמל] Schill (ZAW. 1891, p. 318), Ehrlich, Bu., attractively, though not necessarily, לו for לא 'and spared *that which was his own*'.

7<sup>b</sup>. Observe the emphatic אנכי: compare—likewise in a reproach—Amos 2, 9. 10.

8. [את בית ארניך] Possibly את בית ארניך (Pesh. 'את בנות א') should be read (Sm. Bu.), with allusion to Michal: 'את בית א' certainly does not harmonize with the following בחיך.

[ואת נשי ארניך] Not elsewhere recorded of David, though it would be in accordance with Oriental custom (16, 22. 1 Ki. 2, 17; cf. *ch.* 3, 7).

[את בית ישראל ויהודה] Pesh. 'את בנות י' וי', perhaps rightly (Sm. Bu.): the meaning of course would be not that they were given to him actually, but that he could choose his wives from them as he pleased (3, 2-5).

[ואספה] 'then would I add' (not 'would have added,' AV.). There is a similar mistake in AV. of *ψ.* 81, 15. 16.

The ׀, as thus used, is rare: but see Gen. 13, 9 (*Tenses*, § 136 β\*).

[כהנה וכהנה] i.e. other similar marks of favour: cf. (11, 25). כֹּהֶנָּה וְכֹהֶנָּה (17, 15), said where details need not be specified.

[דבר] Probably to be omitted with Luc. and Theod.: cf. esp. 7. 10<sup>b</sup>. Notice the emph. position of את אוריה, ואת אשתו, and אתו.

[לרעך] The *yod* is not the *yod* of the plural, but is due to the fact that רַעַךְ is properly רַעָה *rē'ay* (cf. רַעָה: comp. מַפְתִּיחַ *alluring her* Hos. 2, 16: עֲשִׂיחַ Is. 22, 11 (Ew. § 256<sup>b</sup>; Ol. p. 250; GK. § 93<sup>ss</sup>).

[ננר] *in front of*, expressing more strongly than לפני the idea of being *conspicuous before*: comp. Nu. 25, 4; 1 Ki. 21, 13.

[נם יהוה] Yahweh, also, on His part: the נם *correlativum*; cf. on I 1, 28<sup>a</sup>.

[העביר] The same figure, lit. to *make to pass away*, in 24, 10: comp. Zech. 3, 4 העברתי מעליך עונך. Job 7, 21 עוני את עוני.

[את איבי י'] נאין does not elsewhere mean *to cause to blaspheme*: so doubtless Geiger is right (*Urschrift*, p. 267) in supposing the original reading here to have been את י': cf. the insertion of איבי in I 25, 22. For הַלֹּל, see on 5, 14.

[ויאנש] for this pausal form of גִּישׁ, see GK. §§ 29<sup>a</sup>, 51<sup>iii</sup>; and cf. on I 15, 23.

[ובא ונ'] A series of perfects with *waw* conv., indicating that David acted as here described repeatedly.

[ולן ושכב] LXX (B) omits ושכב; Luc. omits ולן, and expresses בשכ (1 Ki. 21, 27),—not (Sm. Bu. Now.) ולן בשכ, for καὶ ἐκάθευδεν represents ושכב, not ולן.

[ברא] Read, with many MSS. and edd. ברה; see on 3, 35.

[איך נאמר . . . ועשה רעה] The two verbs are coupled together

under the government of אִיך, exactly as Gen. 39, 9 (*Tenses*, § 115 s.v. אִיך), though the change of *subject* makes a literal rendering hardly intelligible in English. RV. text and margin are merely two different paraphrases, designed to meet the exigencies of English idiom.

20. [וְיָקָה] The *Hif.* only here; cf. GK. § 73<sup>f</sup>. Read וְיָקָה (Ehrl.).

21. [בַּעֲבוּר הַיֶּלֶד חַי] for the sake of the child (when) alive: LXX rightly *ἐνεκα τοῦ παιδαρίου ἔτι ζῶντος*. But בער (as v. 22) for בעבר (=ר, and ב repeated by error), as We. conjectured in 1871, and as is confirmed by Luc. Pesh. Targ., is much more probable (so Sm. Bu. Ehrl. etc.). (In Jer. 14, 4 read, with Duhm, עֲבָרִי הָאֲדָמָה חַתִּי for בעבר האדמה חתה.)

22. [מִי יוֹדֵעַ וְחִנֵּי] Kt.; מי יודע וְחִנֵּי Qrê] *who knows?* = peradventure. The correction of the Qrê is unnecessary: the Kt. is exactly like Joel 2, 14. Jon. 3, 9. In Esther 4, 14 we have . . . מי יודע אם.

23. [לְמָה זֶה אֲנִי צָם] לְמָה זה adds point to לְמָה (on I 10, 11): cf. Gen. 25, 22 לְמָה זֶה אֲנִי צָם to what purpose should I yet be?

25. [וַיִּשְׁלַח] We. Bu. וַיִּשְׁלַחְהוּ (Now. וַיִּשְׁלַם) and he (David) delivered him into, etc., viz. for his education. But to *make wholly over* to, to *deliver up*, is an Aram. sense of השלים (e.g. Dt. 32, 30 Onk. הִסְגִּירָם for אִשְׁלִימִינוּ; and מִבְּמ constantly for παραδοῦναι), in Heb. found at most in late poetry (Is. 38, 12. 13 LXX, Duhm, al.; Is. 42, 19 מִשְׁלַם by conjecture for מִשְׁלַם); so it is not a very likely word to have been used here. With וַיִּשְׁלַח, it is an improvement to begin the verse with וַיְהִי אֲהַבּוּ.

[בַּעֲבוּר י'] Luc. בדבר י'—perhaps rightly (Sm. Now. Dh.).

12, 26 = 1 Ch. 20, 1<sup>b</sup> (abridged); 12, 30-31 = 1 Ch. 20, 2-3.

26. [עִיר הַמְּלוּכָה] The 'royal city' would be Rabbah itself, whereas (27) Joab had taken only what was called the *Water-city*, and (28) invited David to take Rabbah itself. Read therefore, probably, as v. 27, עִיר הַמַּיִם (Bu. Sm. Now. Dh.).

27. [עִיר הַמַּיִם] No doubt a fortification, or part of the city, which protected the water-supply. Polybius (v. 71) relates that when Rabbah was besieged by Antiochus III in B.C. 218, he was unable to enter the city till a prisoner revealed the underground passage by which the besieged used to descend to fetch water. The remains of a citadel are on a hill about  $\frac{1}{2}$  mile N. of the Jabbok, 200-300 ft. above the valley, and connecting by a saddle with hills further to N.; on this saddle there is a fine rock-cut tank, 20 ft. by 90 ft.; and just inside the entrance



to this tank there begins an underground passage leading in the direction of the citadel, which it has been supposed was the one mentioned by Polybius (see G. A. Barton, *JBL*. xxvii. (1908), p. 147 ff., esp. 149 f.; and Conder, *Survey of E. Palestine*, p. 34, with the Plan facing p. 34). The fortification surrounding either this or some other water-supply was doubtless the 'Water-city' mentioned here.

28. [פֶּן אֶלְכֶּר אֲנִי] 'Lest I (emph.) take the city,' etc.: comp. Ex. 18, 19. Jud. 8, 23. 2 Ki. 10, 4. Is. 20, 6. Jer. 17, 18. *ψ*. 109, 28 al. *ch*. 17, 15 יַעֲצֵחִי אֲנִי; and comp. on I 17, 56. 23, 22.

[וְנִקְרָא שְׁמִי עָלֶיהָ] 'And my name *be called over it*'—in token viz. of its conquest by me. The passage shews the genuine sense of the phrase, often occurring (especially in Dt. and dependent books) with reference to the nation, the city, or the Temple, 'over which Yahweh's name is called,' in token viz. of the right of possession or ownership by Him (generally paraphrased obscurely in AV. 'called by My name<sup>1</sup>'). See Am. 9, 12 אֲשֶׁר נִקְרָא שְׁמִי עָלֵיהֶם (in allusion to the nations embraced by David in the dominion of Israel). Dt. 28, 10 וְרָאוּ כָל עַמֵּי הָאָרֶץ כִּי שֵׁם יְיָ נִקְרָא עָלֶיךָ. 1 Ki. 8, 43 (עַל הַבַּיִת). Jer. 7, 10. 11. 14, 9. 15, 16 (of the prophet). 25, 29 al. Is. 63, 19 we are become as those *over whom Thy name has not been called* (i. e. whom Thou hast never owned).

30. [מֶלֶכְכֶּם] LXX *Μελχ* (1 Ki. 11, 5 al.)—probably rightly. In the whole context, no allusion is made to the *king* of Rabbah; nor has there been any mention of the people, but only of the city, so that, with the Massoretic punctuation, the suffix *ם* is without an antecedent.

[וְאֶבֶן יִקְרָה] Read, with Pesh. Targ. here, and 1 Ch. 20, 2 : יִבָּה אֶבֶן יִקְרָה. A 'talent' of gold weighed 65, if not 130, lbs. av. (Kennedy, *DB*. iv. 903<sup>b</sup>).

31. [חֲרָצוֹת הַבְּרוֹזֹל] Cf. Am. 1, 3 חֲרָצוֹת הַבְּרוֹזֹל.

[בְּמִלְכָּן] So Kt., which Th. following Kimchi defends, supposing the meaning to be the place in which victims were sacrificed to Molech (punctuating either בְּמִלְכָּם in their 'Molech,' or בְּמִלְכָּם in the Molech-image). But such a sense for either מִלְכָּה or מֶלֶכְכֶּם is highly improbable; and the Qrê בְּמִלְכָּן must be adopted. The meaning of מִלְכָּן, however, has only recently been cleared up. From its form

<sup>1</sup> Which really expresses a *different* phrase, שְׁמִי נִקְרָא Is. 43, 7 : ct. 48, 1.

(with מ prefixed), it would naturally be supposed to denote either a *place* (like מִכְתֵּשׁ) or *instrument* (like מִפְתָּח) of making bricks, but not the one rather than the other. It has, indeed, been commonly rendered as though it meant the former, viz. *brickkiln*: but this rendering lacks support either in the use of the word elsewhere or in the renderings of the ancient Versions. In an elaborate study on the word<sup>1</sup>, Georg Hoffmann has shewn that in post-Biblical Hebrew, it is used firstly of a *brickmould*, and then metaphorically of different objects of the same *rectangular* shape, such as the *frame* of a door, sofa, window, or again, of a garden-bed, but not of a *brickkiln*. In Arabic and Syriac the corresponding words are used similarly: مَلْبَنٌ denotes a *brickmould* (Freytag), and occurs also in Saadyah's version of Is. 6, 4 of the *framework* of a door; فُحْجُلٌ signifies a *brickmould* (PS. col. 1887), as also a *quadrangle* or *square* (Hoffmann, p. 65): but for neither language is the meaning *brickkiln* quoted. Nor is this meaning required for either of the two other passages in the OT. in which מִלְבֵּן occurs. In Nah. 3, 14 חֲחֹיקֵי מִלְבֵּן the rendering 'lay hold of the brickmould' (in preparation for a siege, immediately following 'go into the clay, and tread the mortar') is as suitable as 'make strong the brickkiln;' and in Jer. 43, 9 a 'brickkiln' in front of Pharaoh's palace would be by no means so suitable a spot for the prophet to deposit in it his symbolical stones, as a *square*, or open quadrangle, in the same position, especially if, as appears from v. 10, the stones were to mark the site *upon which* Nebuchadrezzar's throne was to be erected. Nor again, is the meaning *brickkiln* recognized by any of the ancient Versions. Here, LXX have διήγαγεν αὐτοὺς διὰ τοῦ πλινθίου<sup>2</sup>, Luc. περιήγαγεν αὐτοὺς ἐν Μαδεββα, Pesh. ܕܥܡܥܥܐ ܕܡܠܒܢ (ܡܠܒܢ), Targ. וְגַר יִתְחַן בְּשׁוּקֵיָא

<sup>1</sup> ZATW. 1882, pp. 53-72. See also Levy, *Neuhebr. Wörterbuch*, s. v.

<sup>2</sup> 'Led them through the brickmould,' the sense being, at least, not worse than that of Jerome's 'traduxit in typo laterum,' or of countless other passages in the LXX Version. Πλινθιον has been supposed to mean 'brickkiln:' but no such sense is recognized in the last edition of Liddell and Scott's Lexicon.

<sup>3</sup> *Made them pass through the measure*,—meaning, perhaps (PS. 2237), some arrangement for allotting them to different forms of punishment (*ch.* 8, 2); cf. Nestle, *Margin.* 17. Comp. also ܕܥܡܥܥܐ ܕܡܠܒܢ in 2 Macc. 4, 12 (cited PS. *ib.*).

and he dragged them *through the streets*, Vulg. *et traduxit in typo laterum*: in Nah. 3, 14 LXX κατακράτησον ὑπὲρ πλίνθον, Pesh. סלחמב מלכב (brickmould), Targ. אחקיפי בנייניך (thy building), Vulg. *tene laterem*: in Jer. 43, 9 במלט במלבן LXX probably omit<sup>1</sup>, οἱ λοιποὶ ἐν τῷ κρυφίῳ ἐν τῷ πλινθίῳ, Pesh. מלכב מלכב (in the quadrangle), Targ. בטפל בניינא in the mortar of the building, Vulg. *in crypta quae est sub muro latericio*. Thus usage, whether of Hebrew or of the cognate languages, or as interpreted by ancient authority, offers no support to the meaning *brickkiln* for מלבן. Hence Hoffmann, in the article referred to, holds the common interpretation of this passage to be incorrect, and reading העביר for העביר would render, 'And he brought forth the people that were therein, and set them to saws, and to harrows of iron, and to axes of iron, and made them labour at the brickmould:' in other words, instead of torturing them, employed them in different public works<sup>2</sup>. This view of the passage is accepted by Stade (*Gesch. Isr.* i. 278), We. Bu. Now. Sm. König, *NKZ.* 1891, p. 667, Nestle, al., and is represented on the margin of the Revised Version. 'שם ב' in the sense of *to set among*=*to employ about*<sup>3</sup> may be illustrated from I 8, 11 וישם לו במרכבתו 1 Ch. 20, 3 has indeed וישר and *sawed* for וישם: but this may be either a textual corruption, or a mistaken interpretation of the compiler. Certainly, if we could honestly relieve David of the act of cruelty, which the Hebrew text here appears to attribute to him, we should be glad to do so: no doubt, it may be shewn to be in harmony with the manners of the age (Am. 1, 3 of the Syrians of Damascus), but it is alien to all that we know of the personal character and temper of David. Hoffmann's view is unquestionably an attractive one; and the only ground which may occasion hesitation in accepting it, is the circumstantiality in the mention of three separate kinds of instruments, 'saws' and 'harrows' and 'axes,' and the character of the instruments themselves,

<sup>1</sup> Or express by ἐν προθύροις. But ἐν προθύροις ἐν πύλῃ are more probably a double rendering of בפתח,—the former in accordance with the rendering elsewhere in Jer. of פתח (1, 15. 19, 2. 26, 10. 36, 10), and ἐν πύλῃ a correction.

<sup>2</sup> Cf. how Mesha' employed his Israelite prisoners (*Inscr.* ll. 25-6).

<sup>3</sup> *Under* (AV.) is a paraphrase of 'ב' in no way necessitated by the Hebrew.

both of which might have been expected to be somewhat more general, had the narrator merely intended to state that the Ammonites were put to forced work by David. On the other hand, it is true that the sense *brickkiln* cannot be shewn to be expressed by מִלְבֵּן in any other passage where it occurs in either Biblical or post-Biblical Hebrew, or even in the cognate languages. The correction of העביר into העביר is, of course, no source of difficulty. The terms employed in the first part of the verse favour the common interpretation of the passage: the term מִלְבֵּן—so far as our knowledge of it goes—favours as decidedly—not to say more so—Hoffmann's view. The state of our knowledge is not sufficient to enable us to arrive at a decision with entire confidence. But those who refuse to allow the meaning *brickkiln* for מִלְבֵּן may at least claim to have a sound philological basis for their opinion.

[יעשה] Luc. rightly εποίησεν. Comp. the same tense in the description of the behaviour of an invading army, 2 Ki. 3, 25.

13, 2. [ויצר לאמנון להתחלות] 'And Amnon was distressed (Josephus χαλεπῶς διέκειτο: cf. I 13, 6. 28, 15), so that he made himself sick,' etc. The *athnah* would stand better at אחתו (Th. Ke. We. al.), what follows stating the reason why Amnon felt such distress: 'Because she was a virgin, and (this being so) it was hard,' etc.

3. [שמעה] See on I 16, 9. Jonadab was cousin both to Absalom and Tamar and to Amnon.

[חכם] 'subtil' (AV. RV.) is scarcely a fair paraphrase: the text says that Jonadab was *wise*. (*Subtil*=ערום Gen. 3, 1.)

4. [את תמר . . . אני אהב] The regular order with the ptc. and pronoun: Gen. 37, 16. 41, 9 etc. (*Tenses*, § 208. 3; GK. § 142<sup>f</sup> (*d*) note).

5. [והתחל] 'and *make thyself sick*'—here and v. 6 in pretence (GK. § 54<sup>e</sup>), v. 2 in reality.—On ואמר . . . ואביך see on I 19, 3.

9. [משרת] Only here. The etymology is not apparent: but the meaning appears to be established by the Aram. מִסְרִית, which clearly signifies *plate* or *pan* (Lev. 2, 5; Ez. 4, 3 al. Targ.: מִסְרִית). LXX πῆγανον, as always for מִסְרִית. Kōn. ii. 184 thinks it may be an old corruption of מִסְרִית, and, as such, the source of the Targ. מִסְרִית. For וַתֵּצֵק, see GK. § 71.



[הוציאו כל איש מעל] So Gen. 45, 1. מעל=*from attendance on*.

10. [הִתְדַּרְהָ] The lengthening of the ה of הִתְדַּרְהָ in pause involves the change of the preceding ה to הֶ, the collocation הֶהָ being avoided. So אֶחָי becomes in pause not אֶחָי, but אֶחָי; see GK. § 29<sup>v</sup>.

12. [בִּי לֹא־עִשָּׂה כֵּן] The impf. as Gen. 34, 7; cf. 20, 9.

[אֶל־תַּעֲשֶׂהָ] GK. § 75<sup>hh</sup>; Ew. § 224<sup>c</sup>; Stade, § 143<sup>1</sup> (3); Delitzsch on Is. 64, 3; König, i. p. 531.

[נבלה] Jud. 19, 23 הנבלה הזאת אל תעשו את הנבלה הזאת; and comp. the phrase עשה נבלה בישראל Gen. 34, 7; Dt. 22, 21 (נעשתה); Jer. 29, 23 (each time of a sexual offence); Jos. 7, 15 (of Achan's impiety). The word expresses more than 'folly.' Just as נבל (2, 33: see more fully on I 25, 25) denotes one who lacks all regard for God or man, so נבלה means *godlessness, impiety*. It is *applied*, both here and elsewhere, to immorality, but it does not specifically *denote* immorality. The ideas which the Hebrews associated with the word appear with especial distinctness in Isaiah's description of the נבל (32, 6); see on I 25, 25.

13. [כִּאֲחֶר הַנְּבָלִים] For the form of the comparison, comp. 2, 18.

14. [וַיַּחֲזֹק מִמֶּנָּה] 'and overpowered her.' Cf. I 17, 50.

[וַיִּשְׁכַּב אֹתָהּ] When ישכב is used of illicit intercourse, the pronoun with אֹת is regularly pointed by the Massorites as though it were the *object* of the verb in the accus. (Gen. 34, 2. Lev. 15, 18. 24. Nu. 5, 13. 19. Ez. 23, 8). It is doubtful whether this is not an arbitrary distinction on the part of the punctuators, and whether in all cases the word was not originally intended to be the prep. אֶתָּה<sup>1</sup>. (1) There is no other indication of ישכב being construed with an accus.—the *Qrē* in Dt. 28, 30 ישכבנה obviously proving nothing as to the usage of the living language; (2) ישכב עם is used constantly in the same sense (11, 4; Lev. 15, 33; Dt. 22, 22–29, etc.), and if so, עם and אֹת being closely synonymous, there is a strong presumption that אֹת ישכב was understood in a similar sense.

15. [וַיִּשְׁנֶאֱהָ . . . שְׁנֵאָה גְדוֹלָה] GK. § 117<sup>q</sup>.

[מִאֲהָבָה] Read מִאֲהָבָה, which is needed.

16. [אֶל־אֲדֹתָיו] The text is untranslatable: neither RV. nor

<sup>1</sup> In Ez. the form is indeed אֹתָהּ; but in this book (as in Jer.) the *prep.* is constantly written אֹת־ instead of אֹתָּהּ (e.g. 3, 22): see on *ch.* 24, 24.

RV. *m.* is a rendering of it. The text of LXX has been corrected to agree with the Hebrew: but what is evidently the fragment of a genuine rendering has been preserved out of its place in *v.* 15, viz. *μεῖζων ἢ κακία ἢ ἐσχάτη ἢ πρώτη* = *מְהֵרָא שְׁנָה מֵהֶאָחֶרֶת הָרְעָה הַגְּדוֹלָה*. Lucian's recension of LXX has *Μή, ἀδελφέ' ὅτι μεγάλη ἢ κακία ἢ ἐσχάτη ὑπὲρ τὴν πρώτην ἢν πεποίηκας μετ' ἐμοῦ, τοῦ ἐξαποστεῖλαι με;* and similarly the Old Latin, 'Noli frater expellere me, quoniam maior erit haec malitia novissima quam prior quam fecisti mecum, ut dimittas me,' i.e. *אֶל אָחִי בִי גְדוֹלָה הָרְעָה הַזֹּאת מֵהֶאָחֶרֶת אֲשֶׁר עָשִׂיתָ עִמִּי לְשַׁלְּחַנִּי*. This substantially must be adopted, the only question being whether in the middle clause we accept *הַזֹּאת מֵהֶאָחֶרֶת* (Luc.) or *הָאָחֶרֶת מֵהֶרָא שְׁנָה* (as in Cod. B). The former deviates least from MT., and is adopted by Sm.: but We. Now. prefer the latter, arguing that MT. *מֵהֶאָחֶרֶת* (without the art.) attests indirectly the reading of Cod. B *הָאָחֶרֶת*, and considering that the corruption of *הָאָחֶרֶת* into *מֵהֶאָחֶרֶת* necessitated its transposition, and the alteration of *מֵהֶרָא שְׁנָה* to *הַזֹּאת*. Bu. expresses no preference. Either form, it is evident, expresses substantially the same sense. For *אֶל* in deprecation, comp. Jud. 19, 23.

17. *אֶתְרוּצָה*] See on I 10, 27.

*מַעְלִי*] not *מֵאֲחֵי*, but *מַעְלִי*, the word used of dismissing a menial (*v.* 9), or one whose presence was obnoxious, Ex. 10, 28 *לֶךְ מַעְלִי*.

18. 19. *כְּתָנַת פָּסִים*] Elsewhere only Gen. 37, 3. 23. 32. As to the meaning, the earliest authorities are divided; and it cannot be said to be established beyond reach of doubt. LXX in Gen. *χιτὼν ποικίλος* (so Pesh. here), here *χιτὼν καρπωτὸς* (i.e. with sleeves *reaching to the wrist*: so Pesh. in Gen.); Luc. here *χιτὼν ἀστραγαλωτὸς* (i.e. *reaching to the ankles*); Aq. in Gen. *χ. ἀστραγάλων*, here *χ. καρπωτός*; Symm. in both places *χ. χειριδωτὸς* (i.e. *sleeved*: Hdt. 7. 61); Jerome in Gen. (following LXX) *tunica polymita*, here (as Aq. in Gen.) *tunica talaris*. Targ. Onk. and Jon.<sup>1</sup> *בִּיתוּנָה דְּפָסִי*, transliterating. *פָּס* in Aram. means the *palm* of the hand (Dan. 5, 5. 24; cf. the *fem.* I 5, 4 al. Targ.), or *sole* of the foot (Dt. 2, 5 Pesh.). Thus both alternative renderings have ancient authority in their favour. On the whole, however, as the explanation '*parti-coloured tunic*' implies a sense of

<sup>1</sup> Targ. Jerus. and Ps.-Jon. on Gen. (*מְצִייר* or *מְצִייר*) *a variegated tunic*.

פסים (*patches*), which has no sufficient philological basis, the other explanation 'a tunic reaching to the hands and feet' ('a long-sleeved tunic,' Sm.; 'a long garment with sleeves,' RV. *marg.*)—notwithstanding that *wrists* or *ankles* might have been expected to be named, rather than פסים (if the word be rightly explained as=Aram. פם)—is the more probable.

18. בי בן ימלאו ימי החנטים Cf. Gen. 50, 3 [בי בן תלבשנה].

מעילים [We. Bu. Now. Sm. Ehrl. מעולם. The מעיל was *distinct* from the כתנת (*DB.* i. 625<sup>b</sup>, 3 a; *EB.* MANTLE: cf. Ex. 28, 4).

ונעל] so Jud. 3, 23. Cf. on I 1, 12; and GK. § 112<sup>tt</sup>.

19. ירה [Read ירה with LXX; and see Jer. 2, 37 (Ehrl.).

ותלך הלך וועקה The *warā* conv. and the pf. indicating reiteration, Jos. 6, 13. But read probably וועק [so Stade, *Akad. Reden u. Abhandl.* 1899, p. 199]<sup>1</sup>, the normal construction: see on I 19, 23.

20. אמינון [אמינון is not a *compound* pr. n., and hence אמינון can be no alternative form (as אבנר and אבנר, אבשי and אבשי, אביש and אביש, אביש and אביש). In Arabic, the ' is used to form *diminutives* (as *kall* dog, *kulaib* little dog: Wright, i. § 269), even in pr. names; and it has accordingly been supposed (Ew. § 167<sup>a</sup>, Bö.) that the form *Aminon* here is a diminutive used intentionally by Absalom, for the purpose of expressing his contempt for Amnon<sup>2</sup>. It is true, as We. remarks, that 'the Arabic inner diminutive-formation is akin to tendencies in that language which are foreign to Hebrew:' nevertheless, there are examples of forms and constructions occurring in *isolation* in Hebrew, which are idiomatic only in Arabic; so that this explanation of אמינון must not be pronounced altogether impossible. The alternative is to treat ' as a clerical error.—היה עם, as Gen. 39, 10. 14 (Th. Ke.).

<sup>1</sup> Not (Bu.) וועקה, which would require a preceding הלכה (I 17, 41): καὶ κράξουσα is no proof that LXX read וועקה: see 15, 30. Jud. 14, 9.

<sup>2</sup> So also Wright, *l. c.*, who adds, with Ew., as another example from Hebrew שפין, remarking that the ' in these two words must be regarded as a weakening of ' (orig. '—), as in פלית. ועיר in Heb., and حلال a youth, in Syr., are almost certainly diminutives; perhaps מימה Job 42, 14 (for מימה a little dove, from Arab. *yemāmāh*, a dove) is another. See further GK. (Engl. transl.) § 86<sup>e</sup> footnote; Lagarde, *Bildung der Nom.* 87–89; and on diminutives in the Mishnah, Segal, *Mishnaic Hebrew*, p. 64.





other spot, as **עם יבוס** Jud. 19, 11. 1 Ki. 1, 9, but not to a large area such as 'Ephraim:' were the tribe intended, as Th. rightly observes, the phrase used would be **אשר לאפרים** (I 17, 1 etc.), not **אשר עם אפרים**. Either **אפרים** is the name of some place not otherwise named, or the text is false. The supposition (Bö. Th. Ke.) that the place meant is **עפרון** 2 Ch. 13, 19 (**עפרון** Qrê) derives support from LXX (Luc.) **Γοφραιμ** (Klo.), though it is true that the **ע** in 2 Ch. is not represented by **Γ**.

'Ephron is mentioned close after Bethel and Yeshanah (cf. on I 7, 12); and has been thought to be the same as 'Ophrah (I 13, 17; LXX **Γοφρα**), prob. (see note) *et-Taiyibeh*, 4 miles NE. of Bethel, and 2½ miles SE. of Tell 'Aşur, in the valley below it. Whether this distance is too great to be denoted by **עם**, will depend on whether Ba'al-Hazor was so much less important than 'Ephron that it was necessary for its position to be thus defined. But it is odd that the site of a conspicuous hill, such as that on which Ba'al-Hazor was (3318 ft.), should have to be defined by its nearness to a place (2850 ft.) nearly 500 ft. in the valley below it.

25. **ויפרין**] Read **ויפצר**: see on I 28, 23. So *v.* 27.

**וויברכהו** = bade him 'fare-well,' as Gen. 24, 60. 47, 10. *ch.* 19, 40 al.

26. **וְלֹא יֵלֶכְנָא**] Precisely analogous examples of the same construction are Jud. 6, 13. 2 Ki. 5, 17. 10, 15: the latter demonstrates incontrovertibly the correctness of the punctuation, and obliges us to render: *And if not*, let Amnon go with us,' We., excellently. Observe the disjunctive accent at **וְלֹא**<sup>1</sup>. Cf. *Tenses*, § 149 *end*.

27. **כל־בני המלך**] LXX adds **משתה כמשתה המלך**. The words may, indeed, be an addition, suggested by a reminiscence of I 25, 36: at the same time an express notice of the feast prepared by Absalom is quite suitable, and their omission may be due to *homoioteleuton*.

28. **כטוב . . . ואמרתי**] **טוב** with **כ** is of course the infin. of the *verb* **טוב** (I 16, 16. 23 etc.; Est. 1, 10, as here). The tense **ואמרתי** as I 10, 8. 1 Ki. 2, 37 etc. (*Tenses*, § 118; GK. § 114<sup>r</sup>). **טוב**, applied to the heart, as in Jud. 16, 25 **לבם טוב** (Qrê **לבם טוב**); 19, 22 **הם לבם** **מיטיבים את לבם**; and comp. on I 25, 36.

<sup>1</sup> And so in 2 Ki. 5. In 2 Ki. 10, however, the accentuation expresses a false interpretation and is misleading. Render, 'And Jehonadab said, It is. *And if it is*, give thine hand.'

[הלֹא כִי Cf. 9, 1. Observe that *I* is emphatic.

[חֲזָקוֹ וְג' Cf. 2, 7.

30. [הִמָּה בִּדְרֹךְ ו' See on I 9, 5.

31<sup>b</sup>. Read with LXX וְכָל עֲבָרֵי הַנְּעֻבִים עָלָיו קָרְעוּ בְּנִדְהֵם

32. [כִּי-עַל-פִּי . . . שִׁמָּה . . .] may denote *according to the mouth* (i.e. *the appointment, commandment*) of (AV.: see Ex. 17, 1 etc.), or *upon the mouth of* (Ges.: cf. Ex. 23, 13. ψ. 50, 16): שִׁמָּה (Kt.) will here be the ptc. pass. of שָׁם (cf. Nu. 24, 21), with the sense of *settled*. The sense thus obtained is not unsuitable, though עַל פִּי is not, perhaps, quite the phrase that might have been expected to be used with שִׁמָּה, and some clearer statement of the nature of the intention then harboured by Absalom is certainly desiderated (cf. the addition להִמָּית 3, 37). Ewald's suggestion respecting the word, *Hist.* iii. 234 (E.T. 172), deserves mention. Comparing the Arabic شَامَّ *sinister et infaustus fuit alicui*, شَوْمٌ *inauspiciousness, ill-luck*, he supposes it to signify *an inauspicious expression*, an expression boding misfortune (Anglice, *a scowl*),—'For upon the mouth of Absalom there hath been *a scowl* since the day when Amnon humbled his sister Tamar.' The suggestion is an exceedingly clever one: the only doubt is whether a word meaning in itself simply *unluckiness* (Lane, p. 1490) could be used absolutely to signify *a token of unluckiness* (ein Unglückszeichen) for others. It is accepted by We., W. R. Smith (*Encycl. Brit.*, ed. 9, art. DAVID, p. 840<sup>b</sup> note, cf. ed. 10, p. 858<sup>b</sup>), Now. Sm. Bu. does not decide between this and Ewald's alternative suggestion שִׁטְנָה (Ezr. 4, 6+).

33. [אֵל יֵשׁם . . . אֵל לִבּוֹ דָּבַר] 'let not my lord the king take aught (דָּבַר, not הִדְבֵּר) to heart, saying' etc.: שָׁם אֵל לֵב as 19, 20. In form, as well as in the use of דָּבַר, the sentence resembles I 22, 15 אֵל יֵשׁם הַמֶּלֶךְ בַּעֲבָדוֹ דָּבַר בְּכָל בֵּית אֲבִי.

33. [כִּי אֵם] So Kt.: כִּי Qrê. כִּי is sufficient (cf. 32); and אֵם may have arisen by dittography from the following word: but כִּי אֵם is defensible, the context suggesting the negative to be understood: Ges. (*minime*) *sed solus Amnon mortuus est*. Comp. on I 26, 10.

34. [וַיִּבְרַח אֲבִשְׁלוֹם] The words interrupt the narrative, and are an awkward anticipation of 37<sup>a</sup>. We. Bu. Now., unable to suggest anything better, excise them: Ehrlich, very cleverly, suggests בַּחֲרֵב

אבשלום (forming the end of *v.* 33). No doubt, the narrator *might* have written the words there; but they seem somewhat superfluous. K10. וַיָּתֵר אֶחָיו שָׁלוֹם (constr. as I 16, 4), which Bu. accepts.

[מדרך אחריו] The text cannot be right. מדרך cannot be in the *st. c.*: and 'from *the* way' would need the art. EVV. 'by the way of the hill-side behind him' is no translation of the Heb. LXX has an insertion (καὶ παρεγένετο ὁ σκοπὸς καὶ ἀπ' ἡγγείλειεν τῷ βασιλεῖ καὶ εἶπεν "Ἄνδρας ἑώρακα ἐκ τῆς ὁδοῦ τῆς Ὠρωνην ἐκ μέρους τοῦ ὄρους), which enables We. both to restore a text satisfactory in itself, and at the same time to remove the difficulties attaching to MT. The text as thus restored reads as follows: וְהָנָה עִם רַב הַלְכִים בְּדֶרֶךְ הַרְנִים בְּמוֹרֶד מִדֶּרֶךְ הַרְנִים מִצַּד הָהָר מִדֶּרֶךְ הַצֶּפֶה וַיֵּגֶד לְמִלְחָה וַיֹּאמֶר אֲנָשִׁים רָאִיתִי מִדֶּרֶךְ הַרְנִים מִצַּד הָהָר וְהָנָה עִם רַב הַלְכִים בְּדֶרֶךְ הַרְנִים בְּמוֹרֶד מִדֶּרֶךְ הַרְנִים מִצַּד הָהָר מִדֶּרֶךְ הַצֶּפֶה וַיֵּגֶד לְמִלְחָה וַיֹּאמֶר אֲנָשִׁים רָאִיתִי מִדֶּרֶךְ הַרְנִים מִצַּד הָהָר is now provided with the desiderated genitive; and אחריו is seen to be a corruption of חרנים<sup>1</sup>. The omission in MT. arose from a copyist's eye passing from בדרך חרנים to מדרך חרנים. The *dual* form חרנים does not occur elsewhere in MT.: but from the fact of an Upper and Lower Beth-horon being spoken of, it is probable in itself, and it actually occurs in LXX of Josh. 10, 10. 11 (Ὠρωνειν for בית-חרון).

On the two Beth-horons, see on I 13, 18. Upper Beth-horon is just 10 miles NW. of Jerusalem, as the crow flies. The road from it would pass Gibeon, and enter the great North road 4½ miles N. of Jerusalem. What particular 'descent' and 'hill' are meant, can hardly, however, be determined. Notice הלכים *coming*.

35. באו] באים *are arriving* would be an improvement; באו *are arrived* follows in 36 (Ehrl., who compares aptly Gen. 29, 6 באה, and 9 באה).

37. Absalom takes refuge with his mother's father (3, 3).

עמיהור] Qrê עמיהור, which is supported by the Versions.

37-38<sup>a</sup>. 38<sup>a</sup> is tautologous after 37<sup>a</sup>: at the same time, 37<sup>b</sup>—

<sup>1</sup> We.'s restoration was based on Codd. BA, which do not express the first חרנים, but have for it ὁπισθεν αὐτοῦ (= אחריו); but he found afterwards (p. 222) that Luc. had (τῆς ὁδοῦ) τῆς Ὠρων [so We. quotes; but Lag., with MSS. *ap.* Holmes and Parsons, has τῆς Σωραμ]; and other MSS. *ap.* H. and P., after ἐν τῇ ὁδῷ, have the doublet τῆς Ὠρων (Ὠραν, Ὀραμ) ὁπισθεν αὐτοῦ,—all with the same forms in *b*, and all evidently representing חרנים.

as the *subject* of וַיִּתְחַבֵּל shews—connects closely with v. 36. In all probability a transposition has taken place, and the original order was 37<sup>b</sup>, 37<sup>a</sup>, 38<sup>b</sup>, 39:—38<sup>a</sup> being no part of the original text, but due to a scribe who, having accidentally in the first instance passed over 37<sup>b</sup>, discovered his mistake, inserted it after 37<sup>a</sup>, and then repeated as much of 37<sup>a</sup> as was necessary in order to render 38<sup>b</sup> וַיְהִי שֶׁם שְׁלֹשׁ שָׁנִים intelligible.

37<sup>b</sup>. וַיִּתְחַבֵּל Insert after this word דוֹד הַמֶּלֶךְ, with LXX.

39. וַתֵּבֶל דוֹד הַמֶּלֶךְ Untranslateable. The connexion with 14, 1 shews that the verse must describe the preparatory or initial stage in the desire which Joab soon afterwards perceived to be stirring in David's mind towards his absent son. Ewald, *Hist.* iii. 234 (E.T. 173), conjectured וַתֵּבֶל דוֹד הַמֶּלֶךְ חֲמַת דָּוִד 'and David's anger *ceased* to manifest itself towards Absalom.' On this conjecture, We. observed: 'Though it satisfies the conditions imposed by the context, it is open to the objection that the sense assumed for צָאָה is not substantiated, and that דוֹד חֲמַת ought not to be combined. For the unusual *order* דוֹד הַמֶּלֶךְ (1 Ki. 2, 17. 12, 2. 2 Ki. 8, 29=9, 15<sup>1</sup>) shews that it must be in דוֹד that the feminine required as the subject of וַתֵּבֶל lies concealed. It follows that instead of combining דוֹד חֲמַת, דוֹד should have been changed into חֲמַת, if no other feminine subst. is to be found which more closely resembles דוֹד graphically.' The acuteness and justice of this criticism were brilliantly confirmed, when We. discovered subsequently (p. 223) that Codd. 19, 82, 93, 108 (i.e. the recension of Lucian), as well as many others, actually expressed the substantive רוּחַ! Read, therefore, וַתֵּבֶל רוּחַ הַמֶּלֶךְ וְגו' 'And the spirit of the king longed<sup>2</sup> to go forth unto Absalom.'

14, 1. וַיֵּדַע] *came to know*=perceived: I 18, 28. Jer. 32, 8.

2. תְּקוּעָה] Teqoa' (תְּקִיעָה), the home of Amos (Am. 1, 1), now *Teku'a*, was in the hill-country of Judah, just 10 miles S. of Jerusalem.

וַתֵּבֶל] '*feign thyself to be a mourner*:' cf. הִתְחַבֵּל 13, 5.

זֶה יָמִים רַבִּים] The זֶה is very idiomatic: I 29, 3 (*Lex.* 261<sup>b</sup>).

<sup>1</sup> And in *late* Hebrew, as 1 Ch. 24, 31. 29, 1. 9. 24. 29. 2 Ch. 26, 18. 21, etc., as regularly in Aramaic (מְלִיכָא, דְּרִיּוּשׁ, etc.).

<sup>2</sup> Lit. *failed* with longing to . . . : comp. ψ. 84, 3. 119, 81. 82. 123.



3. [וישם יואב את־הדברים בפיה] Ex. 4, 15. Nu. 22, 38. Ezr. 8, 17 al.

4<sup>a</sup>. [ותאמר] Clearly וַתִּבְנֶה must be read, with LXX, Pesh. Targ. Vulg., as well as many MSS.

[המלך] LXX express הושעה a second time, after המלך,—perhaps rightly. The repetition would be ‘in thorough harmony with the affected emotion which the woman displays in speaking to the king’ (Th.).

5. אָבֵל [verily, of a truth: Gen. 42, 21. 1 Ki. 1, 43. 2 Ki. 4, 14. (In late Heb. with an adversative force: Lex. 6<sup>a</sup>.)

נשים פלגשים] So 1 Ki. 7, 14. 17, 9: comp. ch. 15, 16 נשים אלמנה. 1 Ki. 3, 16 שתי נשים זנות; איש כהן, איש נביא; שתי נשים זנות etc.

[אֲנִי] Observe the pausal form with *Tifha*, where a pause in the voice is appropriate to the sense. So 18, 22: cf. Gen. 15, 14 יַעֲבֹדוּ; Dt. 13, 5 חֲלָבוּ; Hos. 8, 7 יִרְעֻוּ; v. 7 below שִׁפְחָתְךָ, and נִשְׁאָרָה (perf.), etc.; and regularly in חִי־אֲנִי. Cf. *Tenses*, § 103.

6. [וַיִּכּוּ הָאֶחָד אֶת־הָאֶחָד] ‘And he smote him—the one (namely) the other.’ Such an anticipation of the object by the pronoun, rare altogether<sup>1</sup> (see on I 21, 14), produces here, however, an intolerable sentence. Read, with Luc. (καὶ ἐπάταξεν ὁ εἰς τὸν ἀδελφὸν αὐτοῦ), וַיִּכּוּ הָאֶחָד אֶת־אֶחָיו: probably וַיִּכּוּ was meant to be read וַיִּכּוּ, and arose from a false interpretation of ‘הָאֶחָד (as though this meant *one another*<sup>2</sup>).

7. [בנפש ב] the *pretii* b: cf. Dt. 19, 21 נפש בנפש. Lam. 1, 11; and see GK. § 119<sup>p</sup>; Lex. 90<sup>a</sup> 3 b.

[גחלת] Ges. compares ζώπυρον ‘de spe generis ad paucos redacta, v. c. de iis qui diluvio erepti erant, Lucian, *Timon*, § 3’ (ζώπυρόν τι τοῦ ἀνθρωπίνου σπέρματος,—from Plato, *Legg.* 677 B).

[שם ושאר] Cf. שם ושאר Is. 14, 22.

8. [ואני] Note the emphatic pronoun.

10. [המדבר אליך וַהֲבֵאתוּ] As a *woman* is addressed, וַהֲבֵאתוּ should be read (We. Bu. etc.). The construction is exactly as Ex. 4, 21. 12,

<sup>1</sup> From Gen. to 2 Sam. the only examples are the few quoted in the note on I 21, 14. The usage is somewhat more frequent in later books; in genuine Hebrew it was never idiomatic except in the one expression אֲנִי, אַיִם (see *ib.*).

<sup>2</sup> Cod. B has the doublet τὸν ξνα τὸν ἀδελφὸν αὐτοῦ,—τὸν ἀδελφὸν αὐτοῦ being the original rendering, τὸν ξνα a correction after MT.

44. Is. 56, 6-7, etc. (*Tenses*, § 123<sup>a</sup>; GK. § 116<sup>w</sup>). Against מי המדבר (LXX, Pesh. Th. Bu.) there is (in addition to the ground urged by We., that the king thinks of a definite מְדַבֵּר, viz. the *Go'el*, v. 11) the syntactical objection that . . . מי would not be followed by והבאתו (Zech. 4, 10 is doubtful), but by הָבִיאוּ (or וְבִיאוּ): comp. on I 11, 12, and *Lex.* 567<sup>a</sup>. GK. § 137<sup>c</sup>, cited by Bu., does not shew that this objection is unfounded.

11. מהרבית] *Qrê* מְהַרְבֵּית: the punctuators apparently treating the word as the cstr. form of the abs. inf. הִרְבָּה Gen. 3, 16. 16, 10. 22, 17+ (*Ew.* § 240<sup>e</sup> *note*). In fact, however, the Kt. מהרבית is merely an error for the normal מְהַרְבֵּית (so Ol. § 258<sup>b</sup>; Keil; König, i. 537; GK. § 75<sup>ff</sup>). For the construction of הרבות לשחת, see on I 1, 12. The מן in מהרבית has its frequent negative force (*Lex.* 583<sup>a</sup>).

'Destroy *any more*' (EVV.), however, is certainly wrong; for the הָרַם had not as yet destroyed at all. The meaning is *destroy greatly* (2 Ki. 21, 6. Is. 55, 7). Kto. Sm. Bu. לְהַרְפּוֹת 'so as not to let him destroy:' but this seems hardly in line with the ordinary uses of הִרְפָּה—sq. acc. to let go, Cant. 3, 4, abandon, Dt. 4, 31 al., sq. לְ to let alone, as I 11, 3 (הִרְפֵּה לָנוּ), sq. מִן to desist from. The idiomatic Hebrew for to allow is לֵן, Gen. 20, 6 etc. (*Lex.* 679<sup>a</sup>).

משערת בנך] See on I 14, 45.

12. [תדבר־נא שפחתך אל־אדני המלך דבר] 'Let thy handmaid, I pray thee, speak a word unto my lord, the king.' Observe the difference between the Hebrew and English order of words: the Hebrew order would, in English, be stiff and artificial; the order which in English is idiomatic would give rise to a weak and feeble sentence in Hebrew (דבר אל־אדני המלך). The object at the end, to the Hebrew ear, completes and rounds off the sentence. So regularly, as Gen. 42, 30 קשות אתנו (not קשות אתנו as in Engl.); 43, 16 לא תכרת 32; Ex. 23, 32 לא תכרת 32; Lev. 26, 16<sup>b</sup>; Jud. 1, 24 חסד 8, 15 end; I 16, 1 end; 20, 34<sup>b</sup>; ch. 3, 20<sup>b</sup>; 10, 2; 12, 17<sup>b</sup>; 13, 33<sup>a</sup>; 17, 13. 14<sup>b</sup>; ψ. 15, 3; 24, 4; 25, 15<sup>b</sup>; 26, 6. 9; 33, 7<sup>b</sup>; 105, 14; Mic. 2, 3 (not 'abnormal,' J. M. P. Smith), etc. Comp. on I 1, 4.

13. [וּמְדַבֵּר] = וּמְדַבֵּר (GK. § 54<sup>c</sup>), as Nu. 7, 89. Ez. 2, 2. 43, 6†, according to the punctuators.

כַּאֲשֶׁם] 'as one guilty'—in thus speaking the king condemns himself.

[לבלתי] not 'in not bringing back' (Keil), but *in order not* to . . . The clause is epexegetical, not of באשם, but of כואת—the explanatory inf. at the end, as 13, 16. 19, 20 (We.).

[נִדְחִי] See GK. § 92<sup>b</sup> n.

14. The application of the truth is to Absalom. Life may end at any moment: when it is past it cannot be recalled: thou mayest find this to be too true in the case of thy son, if thou leavest him in banishment. 'And God doth not take away life, but deviseth plans in order not to banish (further) from him one that is banished,' *i.e.* and even God acts more mercifully than thou art acting. But the text of clause *b* is doubtful. The antithesis is imperfect (doth not *take away life*, but *recalls from banishment*); and the expression *thinketh thoughts* (in this connexion<sup>1</sup>) is of doubtful propriety (We.), as applied to God. Ewald's emendation (iii. 174) is easy (חושב for וְחָשַׁב<sup>2</sup>), and yields a decidedly better sense: 'but God will not take away the life of him that deviseth plans not to banish from him one that is banished,'—the words being understood as an encouragement to David to take steps for recalling Absalom. So We. Now. Bu. Kennedy,—the last two, however, understanding 'from him' to refer to Yahweh, who will visit with His favour the man who exerts himself to restore to Yahweh and His worship one who, while in exile, is banished from it (see I 26, 19).

לבלתי [לבלתי ירה] with the impf. (virtually, of course, a *relative* clause), instead of the usual *inf. c.*, as once besides, Ex. 20, 20<sup>3</sup>. Cf. מִן־יָקִימוּ once, Dt. 33, 11, in place of the normal מִקֵּים<sup>4</sup>.

15. [ועתה אשר] 'and now (it is) that I am come,' etc. The construction is very unusual, אשר being in fact superfluous. See, however, Zech. 8, 20 . . . עַד־אֲשֶׁר. 23 . . . אֲשֶׁר־הֵמָּה.

<sup>1</sup> Jer. 18, 11 is evidently different: so also are Mic. 4, 12; Is. 55, 8. 9.

<sup>2</sup> For the misplacement of ו, cf. Jer. 2, 25 Kt. 17, 23 Kt. 32, 23 Kt. al.

<sup>3</sup> Either ישובו, or באו, שוב, must also be read in Jer. 23, 14. 27, 18, for לבלתי, באו, after נָשַׁב.

<sup>4</sup> הא כרי פרזלא, which illustrates Dan. 4, 43 כמים. The pleonastic use of הא *behold* in comparisons is frequent in the Targums: Gen. 49, 4 הא כמא. Dt. 32, 33 הא כמרת תניניא. ch. 23, 4. Is. 5, 28. 9, 4. 18, 1. 21, 3. 10. 29, 16. 32, 6. 35, 6. 59, 5. 6. 60, 8. Nah. 2, 12 etc.

16<sup>b</sup>. [להשמיר] The Heb. cannot be rendered 'that would destroy' (EVV.): restore הַמְבַּשֵּׁשׁ (LXX) before 'לה'.

17. [כמלאך האלהים] The comparison as *v.* 20. 19, 28. I 29, 9. לשמע] to *understand*, or *discern*; cf. I Ki. 3, 9. לֵב שִׁמְעַ. II: cf. *Lex.* 1033<sup>b</sup> g, h. The ל = *in regard to*: see on I 12, 17; and cf. *v.* 25.

19. [היר יואב אחר] Cf. Jer. 26, 24. 2 Ki. 15, 19; and with עם, I Ch. 4, 10.

[אם אש להמין] אִשׁ softened from יֵשׁ: comp. Mic. 6, 10 הָאִשׁ † (text dub.: ? הַאִשָּׁה) for הַיֵּשׁ. There are analogies for the softening in the middle of a word in Hebrew (e.g. צָבָיִים, טָלָיִים for צָבָיִים, טָלָיִים; Stade, § 122; GK. § 93<sup>x</sup>): but the softening at the beginning is very anomalous, and has really no analogy<sup>1</sup> except in Syriac (as ܐܝܫ itself = יֵשׁ: ܐܝܫܐ, ܐܝܫܐ; Nöld. *Syr. Gr.* § 40 C). Ew. § 53<sup>e</sup> cites as a parallel אִישׁ I Ch. 2, 13 for יֵשׁ (as the name is written in *v.* 12). Probably both there and here the א is not original, but due to a late transcriber<sup>2</sup>. Cf. p. 120 n. The construction of 'ל' (יש) אש, as 2 Ki. 4, 13 (*Tenses*, § 202).

[להמין] for לְהִמְיִן: cf. Gen. 13, 9; and see GK. § 70<sup>b, c</sup>.

[להשמיל] for לְהַשְׁמִיל: GK. §§ 53<sup>g</sup>, 23<sup>f</sup>.

[הוא . . .] emph.: cf. 23, 18. 20. Dt. 3, 28. 9, 3.

20. [לבעבור] 17, 14. Ex. 20, 20†.

21. [עשיתי] *I have done* = *I do* (GK. § 106<sup>nn</sup>).

25. [להלל מנח] lit. 'in respect of praising greatly': the clause defines the *tertium comparationis*: Gen. 3, 22 ye shall be as one of us לְרֵעֶת in respect of knowing, etc. Is. 21, 1 as whirlwinds in the South לְחִלּוֹף in respect of sweeping up, I Ch. 12, 8 כְּעֶבְאִים עַל הַהָרִים, I Ch. 12, 15 (Ehrl.). (*Tenses*, § 205; *Lex.* 514<sup>a</sup> e b). הלל, as Gen. 12, 15 (Ehrl.).

26. [ובגלחו וג'] The constr. is involved: 'And when he shaved his head—now it used to be from time to time when he shaved it, because it was heavy upon him, that he shaved it—he would weigh,' etc. והיה after an intervening temporal or other clause, is always resumed

<sup>1</sup> According to Kimchi, however, יִקְטֹל was pronounced *iktol* (and therefore, to avoid confusion, the 1st pers. was vocalized אִקְטֹל): GK. §§ 24<sup>e</sup> end, 47<sup>b</sup> end. But the examples (including אִשׁ) cited § 47<sup>b</sup> n. are in all probability textual errors.

<sup>2</sup> The Massorah has here the note שִׁבִּיר יֵשׁ: above, p. 30.



either by the bare impf., or by the pf. and *waw* conv., so that . . . והיה יגלח אשר cannot be rendered 'And it used to be from time to time that he shaved it:'. והיה can only be resumed by ונלחו. It is true, either יגלח אשר or ונלחו is logically superfluous; but the case is one in which the tautology would not be un-Hebraic: cf. Lev. 16, 1.

[ימים לימים] = *every year*. So only here: cf. ימימה I 1, 3 al. [מאתים שקלים] = c.  $3\frac{5}{7}$  lbs. av. (*EB*. iv. 904<sup>a</sup>).

[באבן המלך] For the standard, cf. the Ass. *manu sha-sharri*; מנין מלך (so many) *minas by that of the king* on the lion-weights from Nineveh (8-7 cent. B.C.), Cooke, *NSI*. 66; *CIS*. II i. 1-14; and almost the actual corresponding words in Aramaic (באבני מלכא) found often in the Jewish Papyri from Elephantine (Sayce and Cowley, *Aram. Papyri from Assuan*, A 7. B 14, 15. C 15 al.), with reference to the Persian king. אבן = *weight*, as Dt. 15, 13. Pr. 16, 11 al.

27. [היא היתה] as Gen. 4, 20. 10, 8: cf. p. 108 n.

28. [שנתים ימים] as Gen. 41, 1 al. See on 13, 23.

30. [אל ידי] See on I 4, 13.

[ולו שם שערים] See on I 1, 2; and cf. 17, 18.

31. [החלקה אשר לי] See on I 20, 40: GK. § 129<sup>b</sup>.

32. [טוב לי עד אני-שם] 'it were well for me (that) I were still there.' עד אני שם defines that in respect of which Absalom says טוב לי. Comp. *Ew.* § 338<sup>c</sup>. But עֲדָנִי would be better than עֲדֵנִי in early Hebrew (*Lex.* 728<sup>b</sup>). Kön. (iii. 558) would read עֲדֵנִי.

[ואם יש בי עון] Cf. I 14, 41 LXX. 20, 8.

33. [לו] insert with LXX ויפל.

15, 1. [ויעש וג'] Cf., of Adonijah, 1 Ki. 1, 5<sup>b</sup>. See on I 12, 6; 22, 17.

2. [והשבים . . . ועמד] Notice the pff. with *waw* conv., indicating what Absalom *used* to do. From 2<sup>b</sup> to 4, however, the narrator lapses into the tense of simple description, only again bringing the *custom* into prominence in v. 5, and 6<sup>a</sup> (יבאו).

[ויהי כל האיש אשר . . . ויקרא] Exactly as 2, 23<sup>b</sup>, except that a subst. and rel. clause takes here the place of the ptcp. and article.

[כל האיש] The collective singular, as Dt. 4, 3; כל הבן Ex. 1, 22; כל המקום 20, 24; כל הבא ch. 2, 23. 20, 12; כל הראה Jud. 19, 30.

3. [דבריו] i.e. thy *statements, arguments* = thy *case*: Jos. 20, 4.

[מאת המלך] 'thou hast none to hear *on the part of* the king.' AV. excellently, '*deputed of* the king.' Comp. מאת of a grant *from*, or due *rendered by*, a person; Gen. 47, 22. Lev. 7, 34. Nu. 3, 9. 8, 11.

4. מי ישמני Who will make me . . . ? = O that one would make me . . . ! so 23, 15 מי ישקני מי = O that one would give me to drink water, etc. ! and constantly in the phrase כי יִהְיֶה: GK. § 151<sup>a-d</sup>.

ועלי יבא [that *to me* might come] etc. Note the position of עלי: 1 Ki. 2, 15; 2 Ki. 5, 11 behold, I thought יצא ויעמוד that he would come out to *me*, and stand, etc.; Gen. 30, 16. 43, 16.

והצדקתי The pf. and *warw* conv. in continuation of an impf. with the force of a Latin imperf. subjunctive; exactly so Amos 9, 3.

5. החזיק לו Read החזיק בו with some 30 MSS.

6. ויִגְנֹב את לב . . . [וִיגְנֹב] 'stole the *understanding* (Jer. 5, 21. Hos. 4, 11. 7, 11 etc.) of,' i.e. *duped*: so Gen. 31, 20 לבן לב ויגנב.

7. ארבע (שנים) [LXX (Luc.), Pesh. אַרְבַּע],—*forty* years evidently cannot be right.—The accentuation in 7<sup>b</sup>, placing the greatest break after המלך at ליהוה rather than at נדרי, connects בחברון rightly with ואשלם, not with נדדתי (see v. 8).

8. אם ישוב ישבני [אם יִשִּׁיב] Kt. יִשִּׁיב 'if he brings back, brings me back,'—an utterly un-Hebraic sentence. Qrê יִשִּׁיב, from יָשַׁב *to dwell*, unsuitable beside ישבני will *bring back*. LXX εὐὰν ἐπιστρέψων ἐπιστρέψῃ με, Targ. אם אחבא יתיביני, Pesh. אם אֶחְבֵּא אֶחְבֵּא, i.e. אם הִשִּׁיב ישבני in entire accordance with idiom (e.g. I 1, 11).

ויעבדתי את יהוה [add probably with LXX (Luc.) בחברון (see v. 7).

10. וישלח [The sending out of the spies is to be regarded as taking place simultaneously with the departure of Absalom for Hebron, so that וישלח is used quite regularly, and there is no ground for rendering it [as Th. had proposed to do] as a pluperfect,' Keil, rightly. To render by a plup. would be indeed contrary to grammar: the plup. (see on I 9, 15) would have been expressed by ואבשלום שִׁלַּח.

11. קראים [as guests to the sacrificial feast at Hebron: cf. I 9, 13. 22. 24. 16, 3. 5. I Ki. 1, 9.

לחם [משך בקשת לחמו] The same idiom in I Ki. 22, 34 לחמו The ל is expressive of norm or standard (Ew. § 217<sup>d</sup>; Lex: 516i): comp. לפי etc.

ולא ידעו כל־דבר] = 'and knew nothing at all.'

12. [וישלח ונ'] It is clear that Absalom did not, as he would do according to MT., send Ahithophel *out of* Giloh, but that he sent *for* him *from* Giloh. שלח את, however, cannot be rendered 'sent *for*' (EVV.); and a word must have dropped out after אבשלום,—either ויבא (cf. I 16, 12 Bö.) or, better, ויקרא (We. with LXX (Luc.) καὶ ἐκάλεσε). ויקרא is more common than ויקרא את: but את is perfectly admissible: see the similar passage I 22, 11. Ahithophel was Bathsheba's grandfather (cf. 23, 24 with 11, 3), which no doubt explains his hostility to David.

[הגילני . . . מנלה] The form of the gentile adj. shews that גִּלְהָ stands for an original גִּלּוֹ, and that the root, therefore, is גִּיל or גּוּל, not גִּלָּה (from which גִּלְיֹן, גִּלְיֹן, or גִּלְיֹן might be formed, but not גִּלְהָ). So גִּילּוֹנִי from שִׁילָה, root שׁוּל or שִׁיל, not שִׁלָּה. Giloh is mentioned in Jos. 15, 51 among the cities of the hill-country of Judah,—perhaps *Jála*, 5 miles NNW. of Hebron.

[הולך ורב] See on I 2, 26.

13. [היה . . . אחרי] *is come to be* (Jud. 17, 13: here = *is gone*) *after* . . . ; cf. on I 12, 14.

14. [מהרו ללכת] GK. § 114<sup>m</sup>.

[והדרי] *set in motion, drive, impel* evil upon us: comp. the *Nif.* in Dt. 19, 5 ונדרה ידו בנרון. Usually the Hif. signifies to *expel* (especially of Israel expelled from their country).

16. [ברגליו] as I 25, 27.

[את] out of place before an indef. obj., and no doubt introduced by some error (cf. GK. § 117<sup>d</sup>).

17 f. We. points out how here the genuine LXX rendering of 17<sup>b</sup>–18 stands 'wedged in' between the two halves of another Greek translation agreeing closely with MT., the concluding words of the first half being repeated at the beginning of the second: [καὶ ἔστησαν ἐν οἴκῳ τῷ Μακράν. 18. καὶ πάντες οἱ παῖδες αὐτοῦ ἀνὰ χεῖρα αὐτοῦ παρηγγον καὶ πᾶς Χεττει καὶ πᾶς ὁ Φελεθθει,] καὶ ἔστησαν ἐπὶ τῆς ἐλαίας ἐν τῇ ἐρήμῳ. 18. καὶ πᾶς ὁ λαὸς παρεπορεύετο ἐρχόμενος αὐτοῦ, καὶ πάντες οἱ περὶ αὐτὸν καὶ πάντες οἱ ἄδρῳι καὶ πάντες οἱ μαχηταί, ἐξακόσιοι ἄνδρες, καὶ παρήσαν ἐπὶ χεῖρα αὐτοῦ. [καὶ πᾶς ὁ Χερεθθει καὶ πᾶς ὁ Φελεθθει καὶ πάντες οἱ Γεθθαῖοι, οἱ ἐξακόσιοι ἄνδρες οἱ ἐλθόντες τοῖς ποσὶν αὐτῶν εἰς Γεθ, καὶ πορευόμενοι ἐπὶ πρόσωπον τοῦ βασιλέως]. The unbracketed

words in the middle are the genuine version of LXX, in which, however, the close of *v.* 18 has dropped out, for *καὶ παρήσαν ἐπὶ χεῖρα αὐτοῦ* is merely a doublet to *παρεπορεύετο ἔχόμενος αὐτοῦ*. The only variation, however, with a claim to be preferred to MT., is עבריו for העם in 17<sup>a</sup>, and העם for עבריו in 18<sup>a</sup>. The עברי המלך are influential persons, in immediate attendance upon the king, and distinguished from 'the people' generally (cf. e.g. 16, 6). Hence 'the reading of LXX is right. The king and his attendants (כל עבריו) remain at the last house of Jerusalem, in order to let the people (כל העם) and the body-guard pass. Only in *v.* 23 does David with his attendants resume his progress.'

17. בית המרחק [the *Far House* (RV. *m.*)],—probably the last house of Jerusalem in the direction of the Mt. of Olives.

18. Notice the ptc. עברים (twice).

וְאִתִּי [prefix (Ehrl.) וְאִתִּי. As We. pointed out, 'after *him* from Gath,' as the text stands, can refer only to David, which can scarcely be right, whereas a notice of Ittai is needed here, as an introduction to 19. With וְאִתִּי, the sf. in בְּרַנְלֹו (rd. בְּרַנְלִי as 16. 17) will naturally apply to Ittai.

19. נֹכְרִי a *foreigner*, as always, e.g. Jud. 19, 12. Of course 'stranger' (from Lat. *extraneus*) meant this formerly: but it is a great pity that this now misleading archaism has been retained so often in RV. Similarly בֶּן גִּזְר (22, 45. 46), אֱלֹהֵי גִזְר (I 7, 3), etc., should be always rendered 'foreigner,' 'foreign gods.' See STRANGE, STRANGER in *DB.*; or my *Nah.-Mal.* in the *Century Bible*, pp. 313, 314. The archaism is particularly obscuring in 'strange gods,' the point being that they are *foreign* gods.

לְמִקְוֶה [וְנָם גִּלָּה אֶתָּה לְמִקְוֶה 'going in exile to thy place,' explained by Keil as meaning *in search of* a resting-place,—an improbable idea, and also unnaturally expressed. AV. renders as if לְמִקְוֶה followed שׁוֹב (!); RV. supplies 'return' in italics. In fact לְמִקְוֶה is simply a copyist's error for מִמְּקוֹמָךְ (LXX, Vulg.).

20. וְהָיִים אֲנִיעֶךָ [and to-day shall I make thee wander with us in going?] For נָוַע in the sense of wandering up and down (properly, with an unsteady, uncertain gait: see my note on Am. 4, 8) with no settled home, cf. Nu. 32, 13 וַיִּנְעֶם בַּמִּדְבָּר. Am. 8, 12. ψ. 59, 12 הֵנִיעֵמוּ



והורידמו בחילך (where Gen. 4, 12 נע ונר makes Lagarde's והנרדמו והורידמו (*Proph. Chald.*, 1872, p. xlviii) highly plausible).

וואני הולך על אשר אני הולך] = am going whither I know not. See on I 23, 13.

Explicable grammatically as an adverbial accusative, 'and take back thy brethren *in* mercy and faithfulness:' but such a use of the accus., except in two or three familiar expressions (as בָּטַח, מָעַט, מָאֹד: Ew. § 279<sup>c</sup>; GK. § 118<sup>a</sup>), scarcely occurs in prose. Keil and RV. (neglecting the *Tifha* at עִמָּךְ) render: 'with thee be mercy and faithfulness.' Though not impossible, however, the construction which this rendering implies is harsh: עִמָּךְ is almost demanded by חסד ואמת as its complement, and יהי is desiderated with חסד ואמת. The difficulty of the verse is at once solved by LXX: שׁוּב וְהִשָּׁב אֶת: 'Return, and take back thy brethren with thee; and *Yahweh shew toward thee* mercy and faithfulness:' comp. 2, 6. The three words supplied have simply dropped out of MT. by homoioteleuton.

21. [כי אם וג'] The Qrê is here right: כי has been changed into אם by a scribe, who omitted to notice how the sentence ended. Without אם, the sentence following the oath is in form (כי במקום . . .) exactly like 3, 9.

23. [בוכים] κατὰ σύνεσιν, as Dt. 9, 28 (*land*, as here): cf. on I 17, 46 (*earth*). For the syntax of קול גדול, see GK. § 117<sup>f</sup>.

[על פני דרך את המדבר] דרך את המדבר is an unparalleled and untranslatable expression; על פני, also, does not mean 'toward' (EVV.). We. in his note on the passage suggested המדבר על פניו, but added 'It is probable that between the *st. c.* דרך and the genitive המדבר another word once stood, of which את is a fragment.' Again, his conjecture was found afterwards to be confirmed by Lucian's recension, which reads πρὸ προσώπου αὐτοῦ κατὰ τὴν ὁδὸν τῆς ἐλαίας τῆς ἐν τῇ ἐρημῇ = עַל-פְּנֵי הַדֶּרֶךְ הַיָּבֵשׁ בַּמִּדְבָּר, or, with less deviation from MT., יָבֵשׁ הַמִּדְבָּר (Sm. Bu.). This reading may be unreservedly accepted. The route must have lain across the Qidron valley, up the N. part of the Mt. of Olives, by the then usual road to the Jordan (cf. on 2, 24); and the יָבֵשׁ הַמִּדְבָּר must have been some conspicuous tree near the spot where the uncultivated land began. עבר והמלך just

before, should, however, in all probability be והמלך עִמָּד. This is required, not merely by the restoration על פְּנֵי, but by the *context*, especially *vv.* 24-29. David *stood* in the valley of Qidron, while the people passed on before him: amongst them came Zadoq and Abiathar, who *set down* the ark while the rest of the people passed on; there followed the conversation with David, *vv.* 25-28. All this presupposes that David was *stationary* at the time. (On the interchange of ב and מ, see the Introduction, p. lxvii.)

24. Zadoq is mentioned here (except in the list 8, 17) for the first time.

[וכל הלויים אתו] A mention of Abiathar is greatly desiderated the first time that Zadoq is mentioned; 'Zadoq and Abiathar' in *v.* 29 suggest strongly that ואביתר originally stood here, but that וכל הלויים was substituted by a later scribe, whose point of view was that of the Chronicler (Bu. Sm. Now. Kit. Dh.).

[ברית] Prob. a later insertion: notice ארון אלהים just afterwards, and also in 25. 29; and comp. on I 4, 3-5. So Bu. Kit. (*ap.* Kautzsch), Dh, etc.

[ויצקו] 'and poured out' (!). Read ויִצְנֵי, and *set down* (6, 17. I 5, 2). In Jos. 7, 23 ויצקם may be correct; cf. הִתִּיד 2 Ki. 22, 9.

[ויעל אביתר] The words are obscure ('went up' whither?), and where they stand interrupt the connexion ('they set down the ark until all the people,' etc.): Luc. does not express them. Unless it might be supposed that עלות (6, 17. 1 Ki. 3, 15) had fallen out after אביתר, the text would seem to be imperfect: perhaps the name of Abiathar was once more prominent than it now is, and the words quoted are a misplaced fragment. We and others suppose its present imperfection to be due to an attempt, made in post-exilic times, to eliminate the name of Abiathar from it.

25. [אם אמעא . . . והשבני] *Tenses*, § 136a. So Gen. 18, 26. Ex. 23, 22. Nu. 21, 2 etc.

[ואת נֹה] as 7, 8 shews, properly denotes an *abode of flocks*; comp. Is. 65, 10 והיה השרון לְנֹה צֹאן: Ez. 34, 14 תרבענה בְּנֹה טֹב. It is, however, of frequent use in poetry in the sense of *abode* generally: thus Ex. 15, 13 נֹה קְרִישׁ of Canaan, Is. 33, 20 נֹה שְׂאֲנָן of Jerusalem, Job 5, 3 of the abode of an individual person. In prose, the word

occurs only in 7, 8 (= 1 Ch. 17, 7) and in the present passage, where it is used in the same general sense that is otherwise confined to poetry.

26. [ואם כה יאמר] See on I 14, 9. For הנני, cf. on I 14, 43.

27. [הֲרֹאֶה אַתָּה] 'Seest thou?' (Ez. 8, 6) i.e. dost thou see how matters are? But the text excites suspicion; and many attempts have been made to correct it. Keil would read הֲרֹאֶה, and render *O seer*: but the priest is never identified with the prophet; nor is the term *seer* ever applied to him. LXX has ἰδετε, which may either represent רָאִי, or be a misreading of רֹאֶה (15, 3. Gen. 41, 41 etc.); and as the plural pronouns at the end of the verse and in v. 28, shew that Abiathar and Zadoq are both present, either רֹאֶה (Bu.) or רָאִי (Now. Dh. Kit.) may have been used here, according as David began by addressing Zadoq in particular, or both together. With the text otherwise as it stands, אַתָּה must go with what follows, 'return thou:' but in view of the plural following and esp. of v. 29<sup>a</sup>, it is highly probable that for אַתָּה נִשְׁבֶּה we should read אַתָּה וְאַבְיָתָר נִשְׁבִּי (Bu. Now. Ehrl. Kit. Dh.).

28. [בעברות] *at the fords of*. So Kt., which ch. 17, 16 shews to be more probable than בערבות *in the steppes* (Jos. 4, 13) *of* (Qrê and Verss.), and which is preferred, after Böttcher, by most moderns (Th. Ke. We., etc.). The word occurs only here, 17, 16, and 19, 19 (see note), the usual term being מעברה, מעבר. The fords meant are probably *Machāḏat* (the 'ford') *el-Hajlah*, and *Machāḏat el-Henû*, 4 and 3 miles respectively from the mouth of the Jordan (Kennedy).

29. [וישבו] LXX, Bu. Now. Sm. וַיָּשָׁב, referring to the ark.

30. David here commences the ascent of the Mount of Olives. The *plcph.* serve to represent the scene vividly, as well as state what was happening at the time when David received the intelligence related in v. 31.

[עלה . . . עלה ובכה] Cf. I 17, 41.

[חפוי . . . חפוי] The word is an uncommon one. It recurs, joined with ראש, Jer. 14, 3. 4. Est. 6, 12.

[ועלו עלה ובכה] GK. § 113<sup>s</sup>; and on I 6, 12<sup>a</sup>.

31. [ולרוד הגיד] Read ולרוד הגיד (sc. המגיד), or, following LXX, ולרוד הגיד: הגיד is never construed with an accus. of the person to whom a thing is told.

32. [ויחי דוד בא] Cf. on I 7, 10; and add 1 Ki. 20, 39, 40.

[אשר ישתחוה] The subj. may be either המִשְׁתַּחוּה or דוד—‘to the place where *men were wont* (or *he was wont*) to worship God:’ the former is more probable. The reference is to some spot at the top of the Mount of Olives, which was frequented as a sanctuary, or place of worship. והנה לקראתו as I 10, 10; *ch.* 16, 1.

[הארבי] LXX ὁ ἀρχισταῖπος Δαυεὶδ = דוד = הארבי רעה דוד (cf. *v.* 37; 16, 16), no doubt rightly, the title being added naturally on the *first* occurrence of the name. In LXX the gentile name has been strangely Graecized—either by the original translators, or by a scribe, too anxious to improve his author’s text (cf. p. 78 *n.*)—and combined with *stai*pos, so as to produce the compound ‘Chief companion.’ The נבול הארבי was a little W. of Bethel (Jos. 16, 2).

[קריע כתנתו] ‘torn as to his tunic;’ GK. §§ 116<sup>k</sup>, 121<sup>d</sup> (*d*).

33. [והיה עלי לטרה] Is. 1, 14 Job 7, 20.

34. [ואם העיר חשוב] For the position of העיר, cf. on *ch.* 17, 13.

[עבדך ונ] The accents must be disregarded. ‘If thou returnest to the city, and sayest to Absalom, “Thy servant, my lord, O king [see below], will I be: I was thy father’s servant formerly, and now I will be thy servant,” thou wilt defeat for me the counsel of Ahitophel.’ Read for ואני (1), introducing the *subj.*, אני (Bu. on Job 4, 6<sup>b</sup>), and probably also, in spite of Gen. 40, 9. 16 (*Tenses*, § 125 *Obs.*; GK. § 143<sup>d</sup>), for ואני (2). The construction of Ew. § 348<sup>a</sup>, adopted in *Tenses*, l.c., and ed. 1, is hard.

[עבדך אני המלך אהיה] The separation of אני from its verb makes a very awkward sentence; and Ehrlich’s אדני for אני is highly probable.

35. [והיה כל . . . תניר] Similarly I 2, 36. 17, 25. 1 Ki. 20, 6<sup>b</sup>. See *Tenses*, § 121 *Obs.* 1.

37. [רעה דוד] The same anomalous punctuation (for רעה in *st. c.*), according to Norzi, is found also in the best MSS. 16, 16 (where Hahn has רעה) and 1 Ki. 4, 5: cf. *ch.* 24, 11 הנה דוד; and GK. § 93<sup>ll</sup>. Elsewhere the form in use is always רע, except in Prov. 27, 10 Kt. (Qrע רע), the form רעה being only presupposed in רעהי (cf. לרעך 12, 11). The term—of Hushai also 16, 16. 1 Ch. 27, 33 (רע)—was probably a court-title (cf. 1 Ki. 4, 5), as it was also in Egypt from an early period, and at the courts of the Ptolemies and Seleucidae (cf.



1 Macc. 2, 18. 10, 16. 19. 20. 65. 2 Macc. 1, 14. 7, 14. 8, 9. 10, 13. 14, 11): see *EB*. s.v., and Kennedy, p. 272.

וַאֲבִשְׁלוֹם יָבוֹא] *went on to enter*: *Tenses*, § 27 γ; Davidson, p. 69.

16, 1. מַעַט] only here of *space*. צְמוּקִים, as I 25, 18.

קִיין] *summer-fruits*,—but fruits belonging to the *late* summer, the time of vintage (Is. 16, 9. Mic. 7, 1: cf. Jer. 40, 10. 12), probably figs.

2. מָה אֱלֹה לָךְ] ‘what are these *to thee*, with reference to thee?’ AV., idiomatically and excellently, ‘What *meanest thou* by these?’ So Ez. 37, 18 *end*. Gen. 33, 5. 8 מִי לָךְ כָּל הַמַּחֲנֶה הַזֶּה; and similarly Ex. 12, 26 מִה הָאֲבָנִים הָאֵלֶּה לָכֶם. Jos. 4, 6 מִה הָעֵבֶרָה הַזֹּאת לָכֶם.

וְלִהְלַחַם] The ל affords an example of the accidental repetition of a letter from a preceding word, such as has taken place—though it is not there corrected by the Massorah—in Is. 32, 1<sup>b</sup>.

לְעֵבֶר גְּאוּלִּים] Cf. Ex. 17, 1 לִשְׁתּוֹת הָעָם: Is. 51, 10 גְּאוּלִּים (GK. § 115<sup>f</sup>).

3. הֵנָּה יוֹשֵׁב] without הוּא; cf. on I 16, 11.

מִמְלָכוֹת] See on I 15, 28. Read probably מִמְלָכֹת.

5. וַיָּבֹא] Irregular. Restore וַיָּבֹא; cf. on I 1, 12.

בַּחֲרִים] See on 3, 16.

גֵּרָא] Probably the Benj. clan of this name (Gen. 46, 21); cf. Jud. 3, 15 גֵּרָא בֶן גֵּרָא.

הַלֵּךְ הַלּוֹךְ וַיִּבְכֶּה] Comp. Jer. 41, 6 הַלֵּךְ הַלּוֹךְ וַיִּבְכֶּה. The type is unusual: יָצָא יָצוּא וַיִּקְלַל would be the ordinary one: see on I 6, 12. For the inf. abs. after the *ptcp.*, see also *v.* 13. Jos. 6, 13<sup>a, b</sup>. Is. 22, 17<sup>b</sup> וַיִּעֲטֹד עֲטָה. Jer. 23, 17 אִמְרִים אִמּוֹר (GK. § 113<sup>r</sup> *end*; Kön. iii. § 220<sup>a</sup>).

8. וְהִנֵּךְ בְּרַעַתְךָ] ‘and behold, thou art in thy calamity.’

9. כָּלֵב מֵת הוּא] Cf. I 24, 15 כָּלֵב מֵת; II 9, 8.

10. Kt. בִּי יִקְלַל בִּי; Qrê בִּי יִקְלַל בִּי] The Qrê gives the best sense: *So let him curse, for*, etc. The Kt. is, ‘If he curseth, and if Yahweh hath said to him, Curse David, who, then (*Tenses*, § 124), shall say . . .?’ so We. Now. But this is not very natural. LXX have καὶ ἄψετε αὐτὸν καὶ οὕτως (cf. Qrê) καταράσθω ὅτι κύριος . . .; Luc. καὶ ἄψετε αὐτόν, διότι (Kt.) καταράται μοι, ὅτι κύριος . . ., whence Klo. Sm. Bu. . . . בִּי יְהוָה אָמַר (as I 1<sup>b</sup>) בִּי יִקְלַל לוֹ יְהוָה. Ehrl. בִּי יִקְלַלִּי יְהוָה וְגו’. ‘If he curseth me, Yahweh hath said to him,’ etc.

12. Kt. בְּעוֹנִי] i.e. בְּעֲוֹנִי *on mine iniquity*, i.e. the iniquity done to me.

But this would be rather **הַמָּסִי**; and the sense expressed by LXX, Pesh. Vulg. *upon my affliction*, i.e. **בְּעָנִי**, is altogether preferable. The expression **רָאָה בְּעָנִי (אֶת־עָנִי) פ'** is a common one: I 1, 11. Gen. 29, 32. (Qrê **בְּעָנִי** upon mine *eye*, which is interpreted by the Jews—see AV. marg.—to mean my *tears*!)

**קָלְלָתִי** i.e. *the curse* uttered upon me: cf. (Ehrl.) Gen. 27, 13 **קָלְלָתְךָ**. According to Baer, however (p. 113), the Qrê **קָלְלָתוֹ** is the true Mass. reading.

13. **הַלֹּךְ . . . הַלֹּךְ** . . . **וְקָלְלָתִי** Another irregular type. The normal **וְקָלְלָתִי** should doubtless be restored. See on I 19, 23; and *ch.* 13, 19. For the inf. abs. after the ptcp., see on *v.* 5.

**לְעֵמָתוֹ** [‘over against him’ AV. RV.: more exactly, *parallel with him*: *alongside him*: Ez. 1, 20. 21.

**וְעָפַר . . . וְסָקַל** (I 1, 3). Either **וְסָקַל** for **וְעָפַר**, or **וְעָפַר** for **וְסָקַל** (Ehrl.), carrying on **סָקַל**, would make the sequence more regular, and be an improvement.

14. **עֵיפִים** The name of a *place* is imperatively demanded in clause *a* (on account of both **וּבָא** and **שָׁם** in clause *b*). Either **עֵיפִים** is this place—though it has not the appearance of a prop. name, and would naturally signify *weary* (LXX *ἐκλελυμένοι*)—or the name has disappeared from the text, having either been corrupted into **עֵיפִים**, or fallen out beside it, owing to its graphical similarity with it. Lucian after **עֵיפִים** has *παρὰ τὸν Ἰορδάνην* = **הַיַּרְדֵּן**. Klo., ingeniously, suggests **עֵרֶפְנִי** (Jos. 18, 24); but though ‘Ophni was a Benjaminite town, we do not *know* that it was in a suitable position.

**וַיִּנָּפֶשׁ** Ex. 23, 12. 31, 17†.

15. **וְכָל הָעָם אִישׁ יִשְׂרָאֵל** [‘and all the people, even the men of Israel.’ But **הָעָם** is superfluous and is not expressed in LXX. It is further to be observed that throughout the narrative **הָעָם** are regularly with David: **כָּל אִישׁ יִשְׂרָאֵל** are with Absalom. No doubt the word has come into the text by error from the line above.

18. **לֹא** Here, of course, the Qrê **לֹא** is necessarily right (cf. on I 2, 3). Notice the emphatic position of both **לֹא** and **אֲתוֹ**: so e.g. Dt. 6, 13. 13, 5. **לֹא אֶהְיֶה** may mean either, ‘*His* will I be,’ or (Ehrl.) ‘*For him* will I be;’ cf. Gen. 31, 42. Jos. 5, 13 *end.* *ψ.* 118, 6 al.

19. [למי ל'] עבר ל' as I 4, 9; Jud. 2, 13.

[עברתי] Perhaps עמרתִי should be read (Ehrl.): cf. I Ki. 12, 6. 8 al. היה לפני [כן אהיה לפניך] as 19, 14 (see note): cf. עמד לפני I 16, 22.

20. [הבו לכם] Jud. 20, 7 ועצה הלם also Dt. 1, 13. Jos. 18, 4. The reflexive ל (Lex. 515<sup>b</sup>).

21. [נבאשת אחי-אביך] See on I 13, 4.

22. [האהל] the bridal tent of the Semites, which has survived, in the canopy of the Jewish wedding ceremony, to the present day (Sm.). The הָקֵה of Joel 2, 16. ψ. 19, 6. Cf. W. R. Smith, *Kinship and Marriage*, p. 168 f., ed. 2, p. 199; DB. iii. 272<sup>b</sup>.

[לעני כל ישראל] Cf. 12, 11<sup>b</sup>. 12<sup>b</sup>.

23. [כאשר ישאל] sc. הִשָּׁאֵל. The Qrê איש is not needed.

17, 1. [אבחרהנא לי] LXX. The reflexive ל is idiomatic with this verb, especially where one person's choice is opposed, expressly or by implication, to that of another: Gen. 13, 11. Jos. 24, 22. I Ki. 18, 23 etc.

2. [והוא יגע] a circumst. clause (*Tenses*, § 160; GK. § 141<sup>e</sup>).

[רפה ידים] Cf. on 4, 1. For וַיִּהְרָדְתִּי, see on I 15, 18.

3. [כשוב הכל וג'] 'as the return of the whole, is the man whom thou seekest; all the people shall be at peace' (Keil, and substantially RV., disregarding the accentuation, which places the greatest break in the clause at הכל). This is explained to mean that if the person of David be secured by Absalom's adherents, it will be tantamount to securing the return of the people generally. But it is unnecessary to point out how awkwardly, and inaccurately, the comparison is expressed, and how little consonant with Hebrew style is the abruptness with which the last clause is attached to the one containing the comparison. The difficulty is removed by the reading of LXX, which exhibits the full text, of which MT. has preserved only a mutilated fragment; ὃν πρόπον ἐπιστρέφει ἡ νύμφη πρὸς τὸν ἄνδρα αὐτῆς· πολλὰν ψυχὴν ἐνὸς ἀνδρὸς σὺ ζητεῖς, καὶ πάντι τῷ λαῷ ἐστὶ ἐν εἰρήνῃ = 'כשוב הַכֹּל אֶל-אִישָׁהּ בֶּק נַפְשׁ אִישׁ אֶחָד אֶתָּה מְבַקֵּשׁ וְכָל-הָעָם וְג' And I will bring back all the people unto thee as a bride returneth to her husband: thou seekest but the life of one man, and all the people will be at peace.' A copyist's eye passed from אִישָׁהּ to אִישׁ; and the letters which remained were re-grouped (הכל האיש for הכל אִישׁ) and

altered, for the purpose of extracting from them the best sense possible under the circumstances.

שלום] a (virtual) accus., the predicate to יהיה. The substantive verb, as Arabic shews, is construed—in pointed opposition to the principles of Greek and Latin syntax—with an *accusative*<sup>1</sup>. Elsewhere שלום itself often constitutes the predicate: see on I 16, 4.

5. קרא] Better, with LXX, קראי.

6. בפיו גם הוא] GK. § 135<sup>f</sup>.

7. אם אין אתה דבר] 'if not, speak *thou*:' אם אין (for which some MSS. have אין ואם) as Gen. 30, 1 ואם אין מטה אנכי 1. Ex. 32, 32. Jud. 9, 15. 20. 2 Ki. 2, 10<sup>2</sup>.

8. אתה ידעת את . . . כי וג' i.e. 'Thou knowest that thy father and his men were mighty men;' as Gen. 1, 4 וירא את הארץ כי טוב = 'And he saw that the light was good,' and frequently (GK. § 117<sup>h</sup> end). Cf. Jud. 18, 25. Rather differently from I 1, 10. 22, 2.

9. ולא ילן את העם] 'will not *pass the night* with the people,' but, as an experienced man of war, will place himself somewhere where he cannot be surprised.

10. באחת] Read פחת: באחד is masc. (18, 17), the ת being radical; הפחתים arose probably from the following הפחתים. With באחד הפחתים, cf. 12. Gen. 37, 20 באחד הפרות. Jud. 19, 13. 2 Ki. 2, 16; comp. also ch. 2, 18 כאחד העבים (see note).

<sup>1</sup> Strictly an accus. of limitation—'will subsist *as peace*,' the accus. defining the manner in which the subsisting takes place (Wright, *Arab. Gr.* ii. § 41: cf. § 44<sup>c</sup>, with Rem. c, h; § 74).

<sup>2</sup> The athnah appears to be right (against We.). Had it been a disjunctive question, meaning 'Shall we do after his saying, or not? speak thou' (i.e. had a *verb* to be supplied mentally after אם לא), אם לא, not אם אין, would have been in accordance with usage: see Gen. 24, 21 לא אהצליח יהוה דרכו אם לא 37, 32. Ex. 16, 4 לא אהצליח יהוה דרכו אם לא. Nu. 11, 23 לא אהצליח יהוה דרכו אם לא. Dt. 8, 2 לא אהצליח יהוה דרכו אם לא. But in a disjunctive question אם אין is only used where אם י"ש precedes, and where, therefore, a *subst.*, not a *verb*, has to be mentally supplied: Ex. 17, 7 אין אהצליח יהוה דרכו אם אין. Nu. 13, 20 אין אהצליח יהוה דרכו אם אין. (in Gen. 24, 49 אין אהצליח יהוה דרכו אם אין). אם י"ש is to be taken in a pregnant sense: Absalom invites Hushai not merely to say *whether* he agrees with Ahitophel's advice or not, but, *if* he disagrees, to state his views in full.



כנפל בהם] *has no antecedent*: read with Luc. בעם, 'when there fall (some) among *the people*;' the first reverse among Absalom's followers will create a panic (*v.* 10).

וישמע השמע] See on I 16, 4.

10. והוא גם בן חיל] Whether והוא be taken as referring to השמע, *v.* 9 ('And he, even (though) a man of valour'), or (Sm.) forwards to חיל גם בן חיל ('And he, (I mean) even the valiant man'), the sense is forced, and הוא seems superfluous. Luc. והיה for והוא yields a much more natural sentence, and is probably the original reading (Bu. Now.). והיה will then be introductory, as Ex. 4, 11. 1 Ki. 17, 4. 19, 17. 20, 6 (*Tenses*, § 121 *Obs.* 1). EVV. do not translate הוא.

המם ימם] *מסם*, except in the poetical passages, Is. 10, 18. *ψ.* 58, 8 (ימאסו). 112, 10, is always, when used figuratively, joined with לב (Jos. 2, 11. 5, 1. 7, 5. Is. 13, 7. 19, 1 al.): no doubt in the thought of the speaker, though not in grammatical construction, לבו is sufficiently near to indicate what part of the המם בן חיל the words המם ימם referred to.

11. כי יעצתי] 'For' does not seem in place: יעצתי cannot give the *reason* for anything that has preceded. EVV. 'But:' but כי only means 'but' after a negative. Keil, better, 'Surely;' and there are places (*Lex.* 472<sup>b</sup> e) in which כי, even standing alone, and so unlike the cases noted *ib.* d, appears to have this meaning; but they are rare, and many also are doubtful: certainly, for instance, the meaning is not needed in I 17, 25. 20, 26 EVV. If any conjunction were needed here, it would be לכן, not כי: this, however, has no support from the Versions, and is not a probable corruption of כי. אֵין] is the best suggestion that has been made (Ehrl.); and אֵין] would be better still. פי כה יעין יעצתי (We. Bu.), after LXX *ὅτι οὕτως συμβουλευόντων ἐγὼ συνεβούλευσα*, retains the unsuitable כי, besides being rather a heavy sentence, esp. before יאסף יאסף.

בקרבתם הלכים בקרב] *קרבת* battle is an Aramaic word, in Hebrew mostly, if not entirely, confined to late writers (*ψ.* 55. 68. 78. 144. Job 38. Qoh. 9. Zech. 14+). No doubt בקרבם *in their midst* should be read with LXX, Pesh. Vulg.

פניך]=thy presence: comp. Ex. 33, 14. Dt. 4, 37 brought thee forth בפניו *with His presence*.

12. [באהת המקומת] The Qrê ובאהר must be right. מקום is so constantly masc., that in the three exceptions the text can hardly be right. In Gen. 18, 24 בקרבה may well be the original reading, or the suff. in בקרבה might refer to העיר: in Job 20, 9 תשורנו might easily be an error for ישורנו, due to the preceding תוסיף; and באהת here, and in many MSS. (v. Kitt.) in v. 9, is probably due to the following fem. termination of מקומת.

ונחנו] 'and *we will light* upon him.' Others take אנחנו=נחנו (as Gen. 42, 11. Ex. 16, 7. 8. Nu. 32, 32. Lam. 3, 42†); but a *verb* is desiderated. The verb נוח is chosen on account of the comparison with *dew*: it is used also of locusts (Ex. 10, 14) and flies (Is. 7, 19). כאשר יפול the impf. in a comparison, expressing what is *usual*, as regularly, e.g. 19, 4. Dt. 1, 44. Is. 29, 8 etc.

נותר בו] — for —, on account of the tone leaving it (GK. § 29<sup>e-h</sup>). The jussive form is unusual: I 14, 36 (*Tenses*, § 50 *Obs.*; GK. § 109<sup>d</sup>). Read probably נותר בו.

13. . . . עיר] ואם אל עיר immediately after אם for emphasis. Cf. I 2, 25 (ואם ליהוה); Ex. 21, 9. יאסף=withdraw himself: cf. Ex. 9, 19; and אסף of withdrawing or receiving into a house (Dt. 22, 2; Jos. 2, 18; ch. 11, 27).

והשיאו] The *Hif.* only Lev. 22, 16 besides, in a different application עון והשיאו אותם *cause* them to bear guilt. Here *cause* (men) to bring ropes=cause ropes to be brought.

נמצא] The fut. perf. after עד, as after עד אם Gen. 24, 19; עד אשר אם *ib.* 28, 15 al.

14. [לבעבור] 14, 20. Ex. 20, 20†.

15. [כזאת וכזאת] So Jos. 7, 20. 2 Ki. 5, 4. 9, 12†. Cf. 11, 25.

אני] 'I (emph.) counsel:' 12, 28. 2 Ki. 10, 4 אנחנו 12, 28. 2 Ki. 10, 4 אנחנו Is. 20, 6 נמלט אנחנו Ez. 16, 60. 62.

16. [אל-תָּלֵן] The tone is drawn back by אל: see on I 9, 20.

[בעברות המדבר] See on 15, 28.

למלך] 'lest it be swallowed up to the king'=lest the king be swallowed up (i.e. *fig.* undone, destroyed: 20, 19. 20, and often in poetry). Impersonal passives occur, though rarely, in Hebrew: Nu. 16, 29 יִפָּקֵד עֲלֵיהֶם אם פָּקֵדָה כל האדם יִפָּקֵד עליהם if it be visited upon them with (cogn. accus.). . . . Dt. 21, 3 לא עָבַד בָּהּ אשר לא עָבַד בָּהּ wherewith it had

*not been worked.* 4 אֲשֶׁר לֹא יַעֲבֹד בוֹ Is. 14, 3 the hard labour אשר לא יעבד בוֹ wherewith (accus.) *it was worked* with thee. 16, 10. 53, 5 גִּדְּפָה לָנוּ Ez. 16, 34 וְאַחֲרֶיךָ לֹא זִנְיָה Lam. 5, 5 לֹא-הִינָחֵלְנוּ we are wearied, *it is not respited to us*=we are not respited. יִבְלַע לִי would be the passive of בָּלַע לִי (as הִנִּיחַ in Lam. of הִנִּיחַ לִי), the לִי being the *nota accusativi*, as I 23, 10.

17. [עֹמְדִים . . . וְהִלְכָה וּג'] 'were staying at 'En-rogel, and a maid *used to go* and tell them, and *they* (emph.) *would go* and tell the king; for they could not, etc.' The tenses are all frequentative, and express how communication was *regularly* maintained between David and his friends in the city. הַשְׂפָחָה the maid—defined in the narrator's mind by her being chosen for this office: from our point of view, *a* maid (comp. on I 19, 13).

[עֵין-רֹגֶל] mentioned in Jos. 15, 7. 18, 16+ as on the boundary line between Benjamin and Judah, and evidently at the foot of the valley of Ben-Hinnom. In all probability the present *Bîr 'Eyyûb*, the 'Well of Job' (? for 'Joab'), S. of Jerusalem, at the junction of the Valley (נַחַל) of Kidron from the N., and the Valley (גֵּיא) of Ben-Hinnom from the W. See G. A. Smith, *Jerusalem* (1907), i. 108 ff.

18. [וִירָא] On this particular occasion, however, a lad saw them and told Absalom. The tense used, unlike those in *v.* 17, describes a *single* act. Comp. the similar change to וַתִּכְבַּח in I 1, 7<sup>b</sup>.

[וְלֹא בָּאֵר בַּחצֵרוֹ] Cf. on I 1, 2.

19. [הַפֶּקֶדָה] GK. § 126<sup>r</sup>: cf. on I 19, 13.

[הַרְיָפוֹת] Prov. 27, 22 לֹא תִכְתֹּשׂ אֶת הָאוֹיֵל בַּפֶּקֶדָה בְּתוֹךְ הַרְיָפוֹת לֹא The meaning is uncertain. No רִיף or רִיפָה with a suitable meaning is known. LXX ἀραφῶθ; Luc. Theod. παλάθας (cakes of compressed fruit); Aq. Symm. πτισάνας (peeled or pearl-barley); Aq. Theod. in Prov. ἐν μέσῳ ἐμπτισσομένων (things *peeled* or *brayed*: see πτίσσω in Liddell and Scott); Vulg. (both times) *ptisanas*; Pesh. דָּקֵלִין (hordeum decorticated, PS.); Targ. דָּקֵלִין *dates*: in Prov. LXX oddly ἐν μέσῳ συνεδρίου (cf. Tg. Pesh.). Something that could both be pounded (or be the result of pounding) in a mortar, and be dried in the sun, must be intended: but that is about all that can be said. *Kimchi bruised corn*: so RV. רְפוֹת, the word might=רָפָה (from רָפָה) *broken or crumbled pieces* (Lane, 1118):

but the sense *Abfälle* (Schulthess, *ZA W.* 1905, p. 357 f.) does not seem probable.

פני סביר פי (see on I 12, 5), as Nu. 33, 8 מפי החירת (so Sam. Onq. Pesh. Vulg.) for מפני החירת. So Tg. Vg. and 10 MSS.: several other MSS. also have פי on the margin.

20. מיכל The word is doubtful. מִכָּל, even supposing that מיכל were a legitimate formation from it, is a word used of a well, meaning to contain black and muddy water: not only, however, is מיכל not a legitimate formation from a root מִכָּל, but the sense obtained would be questionable and unsatisfactory: Ges. rivulus parum aquae continens is arbitrary. Friedrich Delitzsch (*Ass. HWB.* 718<sup>a</sup>) compares the Assyrian *mêkaltu*, a word not hitherto found in a connected text, but explained in a syllabary as meaning a *water-trough* or *water-channel*: but such a derivation is precarious. The Versions render no help. LXX παρηλθαν μικρόν τοῦ ὕδατος; Luc. διεληλύθασι σπεύδοντες; Targ. כבר עברו ירנא; Pesh. حَبَسَ بَاسَ صَبَا ('they have passed on hence,' continuing 'because they sought water and found none'); Vulg. (cf. Luc.) *Transierunt festinanter, gustata paululum aqua*. If the word be not corrupt, it is one of which the meaning is unknown. מִזֶּה מִן אֵל from here to (Ehrlich) is a plausible emendation. Bu. suggests מִהֵרָה.

22. ער אָהר Anomalously for אָהר: so Gen. 48, 22. Is. 27, 12. Zech. 11, 7. Obviously the form, though in appearance that of the *st. c.*, cannot be so really; though why in these four instances the vowel of the ultima should remain against custom unlengthened in the *st. abs.* (and so the *pathah* of the penultima be preserved) it is impossible to say: the passages do not resemble each other in any other common feature; and the form אָהר occurs elsewhere too frequently in 'the flow of speech' (Ew. § 267<sup>b</sup>; cf. GK. §§ 96 Rem. on אָהר, 130<sup>e</sup>), for it to be reasonably attributed to that cause, as Ew. suggests, in these four passages. As in many other cases, the anomalous form is due in all probability to an accidental corruption in the tradition which the punctuation represents.

לֹא נָעִיר the pf. in pause. The case is not one in which לֹא might, exceptionally, be construed with a ptc. (*Tenses*, § 162 n.).

23. נִיצוּ אֵל בֵּיתוֹ i.e. gave his last directions to his family: cf.



2 Ki. 20, 1 (= Is. 38, 1) צו לביתך. In New Heb. צוֹנָאָה is a *will*. It is a pity that the obscure 'set his house in order' has been retained in RV.

[וַיִּחַנֶּה] In pause for וַיִּחַנֶּה: cf. on I 15, 23. The word exemplifies well the reflexive sense often expressed by the Nif'al.

24. [מַחֲנִימָה] On Maḥanaim, see pp. 241, 245.

25. [וְאֵת עֲמִשָּׂא] Notice the order: עֲמִשָּׂא is put first for emphasis.

[יִתְרָא] In 1 Ki. 2, 5. 32. 1 Ch. 2, 17 יִתֵּר.

[הַיִּשְׁמְעֵאלִי] The *Israelite* / הַיִּשְׁמְעֵאלִי the *Ishmaelite* must be read, with 1 Ch. 2, 17 and LXX (Cod. A) here; for a notice of another Ishmaelite among David's subjects, see 1 Ch. 27, 30.

[נַחֲשׁ] In 1 Ch. 2, 16 Abigail is said to be the daughter of *Jesse*, and sister of Zeruiah (mother of Joab) and David. It is uncertain how the two statements are to be reconciled. Luc. and other MSS. of LXX have *Ιεσσαί* here (so Now.); but that may be a harmonizing alteration. According to We. (formerly), and Bu. נַחֲשׁ בַּת נַחֲשׁ came in here by error from נַחֲשׁ בֶּן נַחֲשׁ just below. Now, however (*Isr. u. Jüd. Gesch.*<sup>3</sup> 56 n.), We. considers that greater weight should be attached to this passage than to Ch.: perhaps, if the word is correct, Naḥash was either the first husband of David's mother, or (if we were sure that Naḥash was a woman's name) a second wife of Jesse.

26. [אֶרֶץ הַגִּלְעָד] 'in the land of Gilead:' cf. p. 37 n.

27. [שְׁבִי] son of Naḥash, and consequently brother of Ḥanun (10, 1), whom David, after his capture of Rabbah (12, 29-31), had presumably made governor of the Ammonites.

[לֹא דָבָר] See on 9, 4, where also בֶּן עֲמִיאל is mentioned as the protector of Mephibosheth.

[בְּרוּלִי] no doubt, Nestle is right (*A/SL*. 1897, p. 173) in regarding this name not as connected with בְּרוּל, but as a compound of the Aram. בֶּר son with וּלִי, the 'pr. n. of some person, place, or God.' Another בְּרוּלִי comes from Meḥolah (21, 8); this בְּרוּלִי has a son כְּמָה, a name presumably derived from כָּפַם to *be blind*, and the other has a son עֲדִירְיָאֵל, who married Merab (I 18, 19), i.e. (from עֲזָרְיָאֵל) 'Help of God,' or 'My help is God' (= Heb. עֲזָרְיָאֵל),—both likewise suggesting Aramaean surroundings (Nestle).

[רְגִלִים] 19, 32†. The site is unknown.

27<sup>b</sup>–29<sup>a</sup>. [וּשְׁבִי . . . מִשְׁכָּב . . . הַבִּיאוּ (1) for LXX have δέκα κοίτας καὶ ἀμφοιτάπους, i.e. (δέκα, as Klo. acutely saw, being עֶרְשֶׁת miswritten, or misread, עֶרְשֶׁת וּמִרְבָּדִים) ‘couches for lying down and rugs’ (Pr. 7, 16. 31, 32†: cf. רַבֵּר, restored in I 9, 25). (2) For the *order*, which is unusual, but adds emph. to the subj. (*Tenses*, § 208. 3; GK. § 142<sup>f</sup> d), comp. 2 Ch. 31, 6. There is, however, an incongruity in the text, as among the things brought to David לֵאכֹל those at the beginning are obviously unsuitable. Insert וְכִלֵּי יוֹצֵר הַבִּיאוּ after (Sm. Now. Bu.), and the difficulty disappears: we then get viz. ‘. . . brought couches for lying down, and rugs, and basons, and earthen vessels; and offered wheat, and barley, etc., to David and to his people to eat.’ הָנִיט is rightly used of offering food: Gen. 27, 25. Jud. 6, 19. I 28, 25.

28. [סִפּוֹת] *bowls* or *basons*: סִף Ex. 12, 22. Zech. 12, 2. Hab. 2, 15 (read [מִסְפֵּי הַמִּתְחַד]; 1 Ki. 7, 50. 2 Ki. 12, 14; סִפִּים Jer. 52, 19†.

[וְקִלִּי (1)] *parched corn*,—a common food in the East (*DB*. ii. 27<sup>b</sup>): I 17, 17. 25, 18. Lev. 23, 14. Ru. 2, 14†; cf. Lev. 2, 14 אֲכִיב קִלְיִי בְּאֵשׁ. Jos. 5, 11 (קִלְיִי).

[פּוֹל] *beans* (Ez. 4, 9†); and עֲרִשִׁים *lentils* (23, 11. Gen. 25, 34. Ez. 4, 9†): see *DB*. iii. 28.

[וְקִלִּי (2)] not expressed in LXX, Pesh.; and evidently repeated by error.

29. [שְׁפּוֹת בָּקָר] only here: LXX σαφφωθ βοῶν, Luc. γαλαθηνὰ μωσχάρια *sucking calves*; Targ. גּוֹבְנִין רַחֲלָב תּוֹרִין *cheeses of kine's milk*; Pesh. חֶמְצָא וְלֶסֶג *cheeses of kine* (so EVV.). ‘Cheeses’ would be not unsuitable: but how שְׁפּוֹת would come to mean this, is not apparent. Wetzstein (*ZAW*. 1883, p. 276), upon doubtful grounds, would render *cream*; Kennedy (*EB*. iii. 3091) emends נְשָׂאפּוֹת (from שֹׂאף = שׁוּף to *crush*), which he conjectures to have meant *dried curds*, which, ‘rubbed down’ and mixed with water, form a refreshing beverage.

18, 2. [וַיִּשְׁלַח] Luc. ἐτρέσσευσεν = וַיִּשְׁלַח: which, as the less common word, is the more likely to be original (Sm.). So Klo. Bu. Ehrl., etc.

3. [לֹא יִשְׁמְּנוּ אֵלֵינוּ לֵב] Cf. on 19, 20.

[כִּי עַתָּה וְג'] ‘for now there are ten thousand such as we,’—which yields no sense agreeable to the context. Read with LXX, Symm. Vulg. אֲתָה for עֲתָה: ‘for *thou art* the like of us (being) ten thousand’

=for thou art worth ten thousand of us. אתה and עתה are elsewhere confused, cf. 1 Ki. 1, 18. 20 MT. and Versions.

מעיר] the art. is needed. Read either מִהָעִיר or בָּעִיר (LXX), followed by either לְעִנֹּר or לְעִנֵּר.

לְעִנֵּר Kt.] i.e. לְהַעֲוִיר=לְעִנֵּיר (as I 2, 28). But a *Hif.* of עוֹר is doubtful (on 2 Ch. 28, 23, cf. on I 21, 7), and the yod may have readily found its way into the word through the influence of the preceding עִיר. Read with the Qrê the *Qal* לְעוֹר.

4. [למאות] Cf. I 29, 2.

5. [לאטלי] ל in לאט=*gently*, as in לבטח (on *ch.* 15, 11). לי lit. *for me*=I pray: comp. 2 Ki. 4, 24 לרכב לי אל slacken *me* not the riding, except I tell thee; and above, on I 20, 20.

6. [אפרים] Luc. *Maavay*=מִהַנִּים, which Klo. adopts. However, a יער, even on the E. of Jordan, might, from some circumstance unknown to us, have been called the אפרים יער (cf. *H. G.* 335 *n.*).

7. . . . [ותהי שם] ‘And the slaughter was there great on that day,’ etc. (not, as RV., ‘And there was a great slaughter there that day:’ notice the art.; and cf. I 4, 10). The שם, however (*together with* ביום ההוא), overweights the clause, and is not expressed by LXX. Probably it was introduced here by error from the line below where it is in place.—After עשרים אלף add, with LXX, איש.

8. [נפצות] The punctuation נִפְצוֹת is hardly probable: it is better to follow the Qrê נִפְצוֹת, and to suppose that ו has become misplaced: cf. on *ch.* 14, 14.

9. [ויקרא . . . לפני] ‘And Absalom happened by chance (1, 6: with לפני, Dt. 22, 6) before . . .,’ i.e. came in front of them accidentally.

[ואבשלום רכב] a circumst. clause: cf. on I 19, 9.

[ויתן] and *he was set* or *put*. LXX καὶ ἐκρεμάσθη, Pesh. Targ. וַיִּתֵּל=וַיִּתֵּל (cf. 10), perhaps rightly (so Bu. Sm. Now. Dh.). At least הֵתֵן does not occur elsewhere in a similar connexion.

10. [איש אחר] I 1, 1.

11. [והנה ראית ומדוע] ‘and *lo*, thou sawest . . .,’ a more vivid way of expressing ‘and *if* thou sawest:’ comp. on I 9, 7 והנה נביא, and לאיש; and [והן] Ex. 4, 1.

[ועלי לתת] ‘and it would have been *incumbent on* me, would have *devolved upon* me to give:’ על as Neh. 13, 13 לעליהם; and על Ki. 4, 7<sup>b</sup>; cf. ψ. 56, 13 עלי נדריך, etc. (*Lex.* 753 c).

[חגורה] a girdle would be a welcome present; for it was a necessary part of a soldier's accoutrement. Comp. 1 Ki. 2, 5; and notice the phrase for doing military service, 2 Ki. 3, 21 *מִבֶּלְחֵי חֵיָּהּ וּמַעֲלָהּ*, and 1 Ki. 20, 11 *אֶל יִתְהַלֵּל חֵיָּהּ בְּמַפְתָּח*.

12. *וְלֹא אֲנִכִּי שֶׁגֶל . . . לֹא אִשְׁלַח* 'And though *I were weighing*' etc. The sequence of tenses exactly as *ψ.* 81, 14-17; 2 Ki. 3, 14 (with *לֹלִי*): *Tenses*, § 145. We. Bu. Now., on the ground that the payer, not the receiver, 'weighs' the money, would read *שֶׁגֶל* (אלף כסף) the subj., and *אֲנִכִּי casus pendens*, GK. § 145<sup>a</sup>): but the construction is forced, and (Sm.) the meaning seems to be, 'If I were to *feel the weight* of the money paid into my hand.' LXX *ιστημι (= שֶׁגֶל)*. *ו* is used as in *v.* 11, to subjoin an emphatic exclamation: see on 24, 3.

[בְּאֲזִינִי] immediately follows *בִּי*, as the emph. word in the sentence. *שְׁמֹרֵמִי בְנֵער* 'Have a care, *whosoever ye be*, of the young man.' Such, if the text be correct, must be the sense of *בִּי*; on the analogy of *מה v.* 22. I 19, 3, though no example occurs even of *מה* entirely parallel. LXX *φυλάξατέ μοι*, Pesh. *לִי: שְׁמֹרֵמִי*, i.e. *לִי: שְׁמֹרֵמִי* as *v.* 5, probably rightly (so Bu. Now. Sm.).

13. *או עֲשִׂיתִי בְנַפְשִׁי שָׁקֶר* 'Or if (GK. § 159<sup>ce</sup>) I had dealt against his life falsely (lit. had wrought falsehood against his soul)—and nothing is hid from the king—then (*Tenses*, § 124) thou wouldst stand aloof' (i.e. wouldst do nothing to shield me). LXX joins the first three words to *v.* 12<sup>b</sup>, reading *μὴ ποιῆσαι κτλ.* i.e. *מִעֲשֹׂת בְנַפְשִׁי שָׁקֶר*—'Have a care, I pray you, of the young man, even of Absalom, so as not to deal against his life falsely.' But this does not agree with what follows: for *וְאַתָּה תִּתְּנֵנִי בְּמִנְדֵּי (ו)* cannot mean 'and thou wouldst have to stand *before him* (the king):' *מִנְדֵּי* never means simply *in the presence of*, but either 'from the presence of' (Is. 1, 16) or (absolutely) *at a distance* (Gen. 21, 16. 2 Ki. 3, 22. 4, 25), *aloof*.

14. *לֹא־בִנְיָ אֲחִילָהּ לִפְנֵיךָ* 'Not so would I fain wait (I 10, 8) before thee,' i.e. I will not delay here in your presence—while you are making up your mind—on any such pretexts as you allege. *לֹא* must be regarded as negating *בִּנְיָ*, not joined with the cohort. (which would require *אֵל*). The sense thus obtained is not, however, very good. LXX, in the first of its two renderings (*διὰ τοῦτο ἐγὼ ἄρξομαι*—the second being *οὐχ οὕτως μενῶ*), which is the only one in Luc., and Targ. express *לִבְנִי אֲנִכִּי אֲחִילָהּ* 'Therefore (see on I 28, 2) I will





20. כי על כן [כי על (Gen. 18, 5 al.: *Lex.* 475<sup>b</sup>) must be read with the Qrê: בן has fallen out before the following בן.

21<sup>b</sup>. בושי [No doubt הבושי should be read, as *vv.* 21<sup>a</sup>. 22. 23. 31. 32. The reference is to some particular Cushite (i.e. Nubian) slave, or negro (Jer. 13, 23), among David's attendants.

22. ויאמר . . . ויסף GK. § 121<sup>d</sup>.

ויהי מה as Job 13, 13 מה עלי ויעבר אני ואדברה = and let come upon me *what will* (*Lex.* 553<sup>b</sup> e).

למה זה אני צם 12, 23 למה זה אתה רץ.

ולכה Merely an orthographic variation for ולך: see on I 1, 26.

אין בשרה מצאת [Probably 'no message *finding* or *attaining* (aught),'  
i.e. no message that will secure you a reward (cf. LXX *εἰς ὠφελίαν*).  
But the expression is peculiar: and other suggestions have been made  
with regard to it. RV. *m.*, Ehrl. 'no *sufficient* message:' but it is  
doubtful whether מצא itself *means* to 'suffice,' and whether in the  
three passages (Nu. 11, 22 *bis*. Jud. 21, 14) in which למה (ו) מצא is so  
rendered, the rend. is not a paraphrase, the lit. rend. being 'one  
(or they) *found* for them' (cf. the Nif., lit. *be found*, Jos. 17, 16. Zech.  
10, 10: the emend. לְיוֹשְׁבֵי יְרוּשָׁלַם *ib.* 12, 5 is very doubtful).  
We. Bu. Now. punctuate מצאת (Hof.) 'no reward for good tidings  
(as 4, 10) will be *brought forth* (= *paid out*) to thee:' cf. הוציא, יצא,  
2 Ki. 12, 13. 12, and לָפָא, לָפָא, frequently.

23. ויהי מה [Prefix, with LXX, ויאמר, as Hebrew idiom requires.

דרך הכבר [by the way of (i.e. here *through*) the *Oval*, viz. of Jordan.  
The word bears a specific geographical sense, and denotes the broad,  
and somewhat elongated plain into which the Jordan-valley expands  
N. of the Dead Sea<sup>1</sup>: Gen. 13, 12 ערי הכבר. 19, 17. 25. 29. Dt.  
34, 3; ארץ הכבר Gen. 19, 28; כבר הירדן Gen. 13, 10. 11. 1 Ki. 7, 46.  
כבר means properly a *round*; but as this plain is not circular, perhaps  
we might represent the word by the term *Oval*. The meaning of the  
passage will be that, while the Cushite went straight across the moun-  
tains from the 'wood of Ephraim' to Maḥanaim, Aḥima'az made  
a *détour*, coming down into the Jordan-valley, and then following  
the high road through it, and up whatever wādy it might be (see

<sup>1</sup> In Genesis it seems indeed to include more: see my note on 13, 10; and cf. DB. iii. s.v. PLAIN, 4; iv. s.v. VALE OF SIDDIM, and ZOAR (pp. 986<sup>b</sup>-987<sup>a</sup>).

pp. 241, 245), which led to Mahanaim. The route, though longer, was easier and quicker than the one taken by the negro.

24. [בין שני השערים] i.e. in the space between the outer and inner gates of the city gateway.

25. [וילך הלך וקרב] See on I 14, 19.

26. [אל השער] 'to the porter.' LXX; Pesh. Vulg. vocalized אל השער, which is accepted even by Keil as preferable to MT.: the king was sitting *within* the gateway, v. 24, the watchman called out directly to him, v. 25, and here, v. 26<sup>b</sup>, receives from him an immediate reply: he called, therefore, not to the porter, but *into the gate*, addressing himself directly to David.

[ויאמר הנה איש] Add, with LXX, אֶחָד.

28. [ויקרא] We. cleverly וַיִּקְרַב,—evidently unaware that his conjecture was supported by Lucian καὶ προσῆλθεν Ἀχιμαᾶς. In 27, Ahima'az is still at a distance: his *drawing near* is just a point which a Hebrew narrator would mention, before stating that he addressed the king.

[לאביו] In spite of Gen. 48, 12. Nu. 22, 31. I 20, 41 (see on I 25, 23), אביו should probably be read, the ל being repeated by error from the preceding למלך (cf. Is. 32, 1<sup>b</sup>).

29. [שלום] The Massorah (see Norzi, *Minḥath Shai*, ad loc.) has a note ג' סבירין השלום (above, on I 12, 5), viz. here, I 16, 4, and 2 Ki. 9, 19. So 16 MSS. (see de Rossi). And we have השלום in v. 32. But see note on I 16, 4.

[ראיתי וג'] Keil: 'I saw the great commotion at Joab's sending the servant of the king and thy servant.' But the position of יואב makes this rendering impossible. In all probability את עבר המלך is a correction, intended as a substitute for the less courtly *second* person את עבדך. The correction found its way into the text, in a wrong place, by the side of the original reading, and the conjunction ו was added, for the purpose of producing the semblance of a coherent sentence. Read, therefore, ראיתי ההמון הגדול לשלח (בְּשִׁלְח) יואב את עבדך. So We. Kp. Stade, Klo. etc.—For מה, cf. Pr. 9, 13. I 19, 3. Bu. Sm., however, suggest לא ידעתי מה־הוא.

[לשלח] Though ל with the inf. is used in certain phrases, as לפנות

ערב, to denote time (GK. § 114<sup>f</sup> *n.*; *Lex.* 517<sup>a</sup> 6 a *end*), in a case like this analogy strongly requires 'כ or 'ב. So Bu. etc.

19, 1. [וירגו רגו] is to *shake* or *be agitated* with some force, e.g. of mountains, Is. 5, 25: it is also often used of strong *mental* agitation, sometimes in anger (Is. 28, 21), more often fear (Is. 32, 10. 11: comp. the רָגַז of Dt. 28, 65). Here, not so much definitely in grief, as through the shock which paralysed and unnerved the king.

עלית השער] The עליה, or *roof-chamber*, was a chamber built on the flat roof of an Oriental house (see illustr. in Moore, *Judges*, *SBOT*. Engl. ed., p. 59), Jud. 3, 20. 1 Ki. 17, 19. 2 Ki. 1, 2 al. Here of a similar chamber on the top of the gateway.

[וכה אמר בלכתו וג'] The entire narrative is remarkable for both its minuteness and its vividness; but especially so just here. We. (*Compos. des Hex.*, p. 262) calls attention to the graphic בלכתו. Luc. and other MSS. of LXX, read, however, בִּכְכָּחוֹ, which Bu. Sm. Ehrl. prefer. Observe in what follows the feeling which David throws into the expression of his sorrow by the addition of the pronoun מי יתן מוֹתִי אֲנִי תחתך אבשלום בני בני (GK. § 135<sup>f</sup>). On מי יתן מוֹתִי, see GK. § 151<sup>b</sup>; *Lex.* 678<sup>b</sup> f.

2. [בָּכָה וַיִּתְאַבֵּל] *Tenses*, § 80.

4. [לבוא . . . ויתננב] Very idiomatic: see GK. § 114<sup>n</sup> (with *n.*); and cf. Gen. 31, 27.

העם הנכלמים] The art. is generic, as constantly after כ and כאשר (GK. § 126<sup>o</sup>).

5. [לָאֵט] Only here: comp. לֹיט, הָלִיט I 21, 10. 1 Ki. 19, 13. Is. 25, 7+. Prob. לָאֵט should be pointed (We.): cf. p. 168 *n.*

6. [הובשת] from בוש: GK. § 78<sup>b</sup>.

7. [כִּי לֹא . . . כִּי] The second כִּי is resumptive of the first (on I 14, 39). For יָשָׁר the *verb* יָשָׁר must certainly be read (Ehrlich).

8. [דבר על לב] as Is. 40, 2 al.

כי] as the text stands, כי will = *if* (*Lex.* 473<sup>a</sup>; cf. I 20, 13): but the כביר (on I 12, 5) כִּי אֵם *that, if* is more in accordance with analogy: אֵם and the ptc. in the protasis, as I 19, 11. Gen. 20, 7. 24, 49. Ex. 8, 17 al. (*Tenses*, § 137).

[ורעה] the 3 pf. fem. of the *verb* רָעָע (as Dt. 15, 9): ל, as ψ. 106, 32.



9. [לפני המלך] The verse should end here. With the following words the scene changes, and a different subject is introduced.

10. [ויהי . . . נדון] 'And all the people were *in a state of mutual strife*.' The *Nif.* of דין is not found elsewhere: but such would be its force (GK. § 51<sup>d</sup>): comp. נִזְכַּח Job 23, 7, and נִשְׁפָּט Pr. 29, 9. Luc. γογγύζοντες = נָלַז: so Klo. and Sm. ('perhaps'), but only because the *Nif.* דון does not occur elsewhere. ויהי and the ptc., as explained on I 23, 26.

[מעל אבשלום] The people picture David as having fled from Absalom, as from one whom his presence encumbered: cf. מעל in Gen. 13, 9. 11; 25, 6; Ex. 10, 28; Neh. 13, 28 ואבריחהו מעלי. It is a strange remark of Bu. that מעל before the personal name 'schlecht passt.'

11. At the end of this verse, LXX, Pesh. express the clause which stands now in MT. (with the addition of אל ביתו) as v. 12<sup>b</sup>, viz. ודבר כל ישראל בא אל המלך. Evidently v. 11 is its right place; it is required here to explain David's action described in 12<sup>a</sup>: on the contrary, as 12<sup>b</sup>, it interrupts the close connexion which subsists between 12<sup>a</sup> and 13<sup>a</sup>. (It is followed in 12<sup>b</sup> by the words אל ביתו repeated by error from the middle of the verse: observe, המלך precedes each time.)

14. [תִּמְרוּ] See on I 15, 5. For 'Amasa, see 17, 25.

[חיה לפני] suggests the idea of being in a person's service: cf. עמד לפני; and 2 Ki. 5, 2<sup>b</sup> וחה לפני אשת נעמן; and ch. 16, 19 *end*.

15. [וַיָּט אֶת לִבּוֹ] So Kit.: but Gi. Baer וַיָּט, with many MSS., LXX, Pesh. (וַיִּטְּ), Vulg.; and this with אֶת is obviously right (cf. 1 Ki. 11, 3). Targ. אחפני, as Jud. 9, 3, which, if an *exact* translation, implies the omission of אֶת.

16. [הגלגלה] See on I 10, 8.

17. [ווירד] viz. from the hill-country of Judah to the depression through which the Jordan runs, v. 25. Cf. Luke 10, 30.

18. The first four words of this verse, describing who accompanied Shimei, belong to v. 17: the rest of v. 18 relates to Ziba, forming with 19<sup>a</sup> (which ought to belong to 18) a sort of parenthesis: the purport of the allusion to Shimei appears in 19<sup>b</sup> fl.

[חמשת עשר] GK. § 97<sup>e</sup>.

[וַעֲלֹה] Of uncertain meaning. The word does not otherwise occur in a sense appropriate here; elsewhere, it means in *Qal* to *come forcibly* (of a spirit, I 10, 6 al.), sometimes (though the *Hif.* is more common in this sense) to *advance unchecked*, to prosper (*ψ.* 45, 5. Is. 53, 10 al.). Here, the rendering in closest accordance with the general meaning of the root is to *rush down to*, *dash into* (comp. LXX κατεύθυναν *came straight down to*: Vulg. *irrupentes* Jordanem). The word excites suspicion: but if correct, it must be intended to indicate the zeal with which Ziba and his men exerted themselves to reach the Jordan in time to conduct the king across<sup>1</sup>. The first four words of *v.* 18 being joined to *v.* 17, וַעֲלֹה וְיָצֵא is left without a predicate: and as the pred. introduced by *simple* ו is barely defensible (2 Ki. 11, 1 Kt.: *Tenses*, § 129), it is better to suppose the ו to have arisen by dittography from וַעֲלֹה, and to read simply וַעֲלֹה. Render, therefore, 'And Ziba etc. *sped down to* Jordan before the king, and *crossed over the ford* (see on *v.* 19) in order to bring the king's household over,' etc.

19. וַעֲבַר הָעֶבְרָה] 'And the ferry-boat<sup>2</sup> *kept passing over*,' i.e. crossed to and fro. But הָעֶבְרָה is not found elsewhere with the meaning *ferry-boat*; and probably we should restore with We., after LXX (which here has a doublet, the first rend. being καὶ ἐλειτοῖργησαν τὴν λειτοῦργίαν = וַעֲבַר הָעֶבְרָה (וַעֲבַר הָעֶבְרָה), or better וַעֲבַר הָעֶבְרָה (freq.)), 'and they passed to and fro over the ford (15, 28) in order to bring the king's household over, and to do what he thought good.' The words will then describe the purpose with which Ziba and his attendants, *v.* 18<sup>b</sup>, came down to the Jordan.—On לַעֲבִיר, for לְהַעֲבִיר, see I 2, 28.

וַשְׁמַעִי] *V.* 19 should begin here (see above).

[בַּעֲבָרוֹ בִּירְדֵּן] = 'as he was *about to* pass over Jordan' (so RV. *marg.*): cf. on I 18, 19. It is plain from *vv.* 34, 39 (Kimham *shall* pass over with me), 40 that David did not cross until *after* the conversation with Shimei. עָבַר ב' as Is. 43, 2. *ψ.* 66, 6.

<sup>1</sup> In Arab. عُلِّه is *recte se habuit*: in Aram. *to cleave* (I 6, 14 Targ. Pesh.; *ψ.* 136, 13 Targ.); whence Ges. (after Abu'l-Walid) *fiderunt transcundo* (RV. *went through*). But such a sense would be isolated in Heb., and imply a rather violent metaphor.

<sup>2</sup> *Had gone over* (Keil) would have been וַהֲעֶבְרָה עֶבְרָה.

20. [אל יחשב וג'] Cf. *ψ.* 32, 2. For העוה<sup>העוה</sup>, see p. 170 n., and cf. 7, 14, 24, 17.

[לשום . . . אל לבו] Cf. 18, 3. I 9, 20 (sq. ל). 25, 25 (אל): *Lex.* 524<sup>b</sup> 3 c, 523<sup>b</sup> 3 c.

21. [אני] Note the emphatic pronoun.

[לרדת] to the Jordan.

23. [היום יומת איש בישראל] Comp. Saul's reply, I 11, 13 לא יומת. The question indicated by the voice: I 16, 4.

[ידעת] *Luc. Bu. Sm. Dh.* ידעתם.

25. [בן שאול] a good case of בן=*grandson*: cf. יהוא בן נמשי.

[ירד] from Jerusalem, *c.* 3760 ft. above the ford el-Hajlah.

[עשה] as Dt. 21, 12<sup>b</sup>.

[שפמו] 'his *moustache*:' Lev. 13, 45. Ez. 24, 17. 22. Mic. 3, 7<sup>+</sup>.

[לכת-היום לכת המלך] 'from the day, the going of the king,' לכת being in apposition with היום. An unusual construction: but another instance, exactly similar, occurs Ex. 9, 18 (where, however, the Samaritan text has לְכִיּוֹם): cf. also 2 Ch. 8, 16; and see GK. § 127<sup>f</sup>.

26. [מירושלם] (LXX) must obviously be read. Not only is RV. *m.* 'when Jerusalem was come' very forced and unnatural, but after 25<sup>a</sup>, some statement about *Mephibosheth* is desiderated in 26<sup>a</sup>.

27. [רמוני] here=*betray*: cf. 1 Ch. 12, 18.

כי אמר עבדך לו LXX, Pesh. Vulg. [כי אמר עבדך אחבשה לי תִּבְשֶׁה-לִּי] The text might express merely what *Mephibosheth thought*: the reading of the Versions makes it clear that the command was actually given to Ziba, and affords a more substantial ground for עבדך בעבדך in *v.* 28.

[עליה] חמור is here used exceptionally of the female ass, which is properly אתון: cf. GK. § 122<sup>f</sup>.

28. [במלאך האלהים] Cf. 14, 17. 20. I 29, 9.

29. [ומה . . . צדקה] See on I 26, 18.

30. [תדבר . . . דבריך] *speakest thy words*, with a touch of contempt,—go on talking (not, as EVV., 'speakest any more of thy matters'): otherwise, of course, in the *first* person, Gen. 24, 33, and in Jud. 11, 11. *Luc.* for תדבר expresses תִּרְבֶּה, which K<sup>lo</sup>. Bu. Dh. adopt, and which, though not exactly a necessary change, may well be original.

[אמרתי] I have said (viz. this moment)=*I say* (GK. § 106<sup>i</sup>): this is my decision.

32-41. The interpretation of this passage is uncertain on account of the ambiguity in the force of עבר: does it mean *pass over* (the river), or only *pass on*? and the uncertainty is increased by a various reading in *v.* 40, which leaves a doubt as to whether David took leave of Barzillai before, or after, crossing the Jordan.

32. [הירדן] *passed on to* Jordan (Jos. 16, 7),—not (EVV.) ‘went over Jordan.’ Sm. Bu. Dh., however, thinking (see on *v.* 40) that the sequel will not permit B. to have yet reached the Jordan, delete הירדן.

[לשלחו] to *escort* him (προσέμπευ), as Gen. 12, 20. 18, 16 al.

[את-הירדן] A mixture of two readings את-הירדן (as *vv.* 37. 40) and בירדן (*v.* 19). Probably the less common ב is original. The Kt. is destitute of all philological analogy, and, in fact, meaningless.

33. [בשיבתו] Obviously an error for בְּשִׁבְתּוֹ. שִׁיבָה implies a most anomalous aphaeresis from יְשִׁיבָה, a form, in an abstract sense, itself most improbable in early Hebrew; and the י may have been introduced accidentally into the word through the influence of שִׁיבְתָּךְ, while it still stood in *v.* 34 (We.). On גדול, see on I 25, 2.

34. [אתה עבר] The emph. pron., as 20, 6. Ex. 5, 11. Gen. 24, 60. More commonly *after* the imper.: see on I 17, 56.

[אתך] LXX, Ew. We. Bu. Now. Dh. אֶתְשִׁיבְתָּךְ: see Ru. 4, 15.

35. [אעלה] from the deep Jordan-valley.

36. [אשמע . . . בקול] *listen to* the voice, with satisfaction or enjoyment; more than שמע קול ‘hear the voice.’ Cf. ראה ב’.

[אל] = על: see 15, 33; and cf. 8, 7.

37. [כמעט וג’] כמעט, lit. *like a little*, often occurs with the sense of *within a little of*, *almost*, but not elsewhere with the sense of *with but a little more*, *just* (RV.). If this rend. is legitimate, the verse occasions no difficulty. Modern scholars, however, generally suppose מעט to be intended, either reading מעט (the כ dittographed from המלך), or (Luc.) כִּי מעט, or (Kimchi, AV.) treating כ as pleonastic (cf. Is. 1, 9. ψ. 105, 12 (כמעט וגרים בה)). The sense in this case, however, cannot, it seems, be (AV.) *go a little way over* (i.e. beyond) *Jordan*, for this, by the analogy of 16, 1, would be מעט מן הירדן: those, accordingly, who take this view, delete את הירדן as a gloss, due to the supposition that



יעבר meant 'pass over,' whereas, if כמעט means *a little way*, it must mean, 'will pass *on* a little way with the king,' i.e., as B., v. 32, is already *at* Jordan, *across it*,—or, if הירדן in 32 be omitted (Sm. Bu. Dh.), so that B. is not yet at the Jordan, *towards* it, or (retaining הירדן, with אל for את) *to* it.

ג'נמלני וג' 'recompense me with this reward,' i.e. reward me for my former hospitality to him (17, 27–9; not, as EVV. 'it,' the crossing over Jordan), with this invitation (v. 34).

38. עם] *near* or *by*: cf. I 10, 2.

טוב] את אשר טוב is the *verb*; see on 3, 19.

39. אתי . . . ואני] Both words are emph.: for אתי cf. on 15, 4.

עלי] תבחר עלי] *choose* (and lay) *upon me*: cf. Gen. 30, 28

הרבו עלי מאד מחר ומתן 34, 12

40. עבר וישק] implying clearly that David took leave of Barzillai *after* crossing the river.

Luc. here expresses עמר for עבר (cf. 15, 23), implying that David *halted* while the people passed over Jordan, and that he took leave of Barzillai *before* crossing himself. This, with the omission of הירדן in 32, and of את הירדן in 37 (to enable B. to go some way (37) with David, before parting from him (40) *at* the Jordan), is adopted by Sm. Bu. Dh., on the ground that the king's crossing is first narrated in v. 41; and certainly 16<sup>b</sup>. 42<sup>b</sup> do support the view that וכל עם וכל יהודה העבירו את המלך in 41<sup>b</sup> refer not, as they must do, if the king crosses in 40, to the people escorting him *from* the Jordan to Gilgal, but to their escorting him *across* the Jordan. This argument, however, can hardly be termed decisive; and, as just explained, the adoption of עמר in 40 involves the rejection of words in 32 and 37, though, it is true, these are glosses which might readily have arisen from a misinterpretation of ויעבר and ויעבר. It seems that, to judge from the data we possess, each view of the passage must be allowed to be possible.

41. ויעבר וג' If עבר in 40 is right, 'And *passed on* (from the Jordan) to Gilgal.' Or, with עמר in 40, 'And *passed over* (the Jordan) to Gilgal.'

ויעבירו] Kt. וי, defensible in the abstract (I 14, 19), but improbable: read either Qrê הַעֲבִירוּ, or, better (LXX), עָבְרִים 'were *passing on* with the king' (viz. from Jordan to Gilgal). Or, as before, with עמר in 40, 'were *passing over* (the Jordan) with the king.'

43. אלי] Cf. v. 44, and on I 5, 10.

האכול וג' i.e. have we obtained any advantage from our tribal connexion with David? A side-glance at the Benjaminites, who,

it may be inferred from I 22, 7, had been benefited by their connexion with Saul (Th. from Michaelis).

אִם נִשְׂאָה נִשְׂאָה לָנוּ] Difficult. *Three* main views have been suggested. (1) 'Or has anything been carried away by us?' i.e. gained, acquired by us (Th. Keil). נִשְׂאָה is then regarded as an inf. abs., formed on the analogy of the inf. abs. in ת, which occurs occasionally in verbs ל"ה (on 6, 20): but the form is unparalleled in verbs נ"ל (Kön. i. 632 f.); and if an inf. abs. is thought to be needed we must simply correct to נִשָּׂא (so GK. § 76<sup>b</sup>). (2) Bu. Now. render (reading נִשָּׂא), 'Or has he been carried away by us?' (appropriated by us), Bu. also suggesting, as 'perhaps better,' Klo.'s נִשְׂאָהוּ נִשָּׂא, or simply נִשָּׂא נִשָּׂא, 'Or are we at all taking him away for ourselves?' (3) Kön. (i. 633 f.; cf. ii. 578 n., iii. p. 116 n.), following Kimchi, treats נִשְׂאָה as a ptcp. Nif. (which it might be: Zech. 5, 7. 1 Ch. 14, 2), with the force of a subst. (cf. נִחְרָצָה Is. 10, 23 al.; נִבְהָלָה Zeph. 1, 18†), 'Or has anything been carried away by us as a *portion*?'—נִשָּׂא being used of *carrying away* a *portion* of food (מִשְׂאָה, lit. *something carried*) from the table of a superior as a compliment to a guest or other person: see Gen. 43, 34 וַיֵּשֶׂא מִשְׂאֹת מֵאֵת פָּנָיו אֲלֵהֶם 'And *one* carried (= *There were carried*; see on I 16, 4: LXX ἡρᾶν) *portions* ('messes') from Joseph's presence to his brethren;' 2 Sam. 11, 8. This idea suits the parallel אָכְלוּ מִן הַמֶּלֶךְ excellently: but, if it is adopted, it is far better to *read* מִשְׂאָה or מִשְׂאָה (Grätz, Dh.) than to have recourse to the precarious expl. of נִשְׂאָה as a subst. נִשָּׂא, as pf. Nif., might then be construed with מִשְׂאָה by GK. § 121<sup>a</sup>, or, better, נִשָּׂא (sc. הִנִּישָׂא, = *there hath been brought*: cf. Gen. 43, 34) might be read: 'Or hath any *portion* (from his table) *been brought* to us?'—like the preceding clause, fig. for, Have we derived any advantage from what we have done for the king?

The Versions mostly paraphrase. LXX has a double rend., the first being free, the second literal: ἡ δόμα ἔδωκεν ἡ ἀποσις ἡρᾶν ἡμῖν; (cf. ἀποσις for מִשְׂאָה in ch. 11, 8); Pesh. 'Or has a gift been given us from him?' Targ. אִם מִתְּנָה מִנִּי לָנָה 'Or has he apportioned us a gift?' Vulg. *Aut munera nobis data sunt?* Cf. AV. RV. 'Or hath he given us any gift?' which must be understood also as a paraphrase, not as a lit. rendering; for נִשָּׂא (Pi'el), though it means to *lift up, support, assist* a person (with wood, money, etc.), 1 Ki. 9, 11. Ezr. 1, 4 al., never means to *give*, nor does נִשְׂאָה ever mean a *gift*.

44. ידות Metaph. (note the *fem. pl.*)=*parts*: so Gen. 43, 34.

וּגַם בְּדוֹד אֲנִי מִמֶּךָ 'and also in David I am (more) than thou.' וּגַם, however, points to something *additional*; whereas the sentence as thus understood adds nothing to what has been just said לִי עֶשֶׂר יִדּוֹת לִי בַמֶּלֶךְ: for it is evidently impossible to draw a distinction between בְּדוֹד and דָּוִד, as though 'David' expressed or meant more than 'the king.' LXX καὶ πρωτότοκος ἐγὼ ἢ σὺ (the following words καὶ γὰρ ἐν τῷ Δαυείδ εἰμὶ ὑπὲρ σέ are a doublet representing the existing MT.), i.e. בְּבִכּוֹר for בְּדוֹד 'and I am also *the firstborn* rather than thou:' see 1 Ch. 5, 2. So Th. Ew. We. Stade, Klo. It is not true that מִן בְּכֹר is 'a phrase incompatible with the meaning of בְּכֹר' (Keil); for it does not imply that Judah was in some measure a firstborn: מִן may be used to express the idea of *rather than, and not*: ψ. 52, 5 אַהֲבַת רַע אֲהַבְתָּ מָוֶן; Hab. 2, 16 מְכַבֵּד קִלּוֹן שִׁבְעַת thou art filled with disgrace *rather than* glory.

וְלֹא הָיָה Either read הָלָא, or render, 'And was not . . .?' (on 1 16, 4). AV. RV. (text), 'should not be,' would require imperatively יִהְיֶה ולא יהיה.

לִי After דָּבָרִי this seems superfluous. It may have arisen by error from the following לָהּ.

20, 1. בְּכָרִי perhaps=בְּכָר, the name of the Benj. clan, Gen. 46, 21. 1 Ch. 7, 6. 8, 8. Cf. שְׁמֵעִי בֶן גֵּרָא (16, 5).

אִישׁ לְאַהֲלָיו i.e. Resume your old tribal independence; cf. 1 Ki. 12, 16.

This is one of the 18 passages in which, according to the Jews, there has been a תִּקְּוֵן סִפְּרִים, or 'correction of the scribes,' intended to remove some expression derogatory to Yahweh, alleged to have been the original reading. Here לְאַהֲלָיו is stated to have been altered for this reason from לְאֱלֹהָיו to *his gods*. The other passages (the alleged original reading, where not stated here, is given by Kittel) are Gen. 18, 22. Nu. 11, 15. 12, 12. 1 S. 3, 13 (לִי, לוֹ). 2 S. 16, 12 (originally, it is alleged, בְּעֵינָיו). 1 Ki. 12, 16 = 2 Ch. 10, 16 (as here). Jer. 2, 11. Ez. 8, 17. Hos. 4, 7 (orig. הַמִּיּוֹרִי בַקִּלּוֹן הַמִּיּוֹרִי). Hab. 1, 12. Zech. 2, 12. Mal. 1, 13. ψ. 106, 20. Job 7, 20. 32, 3. Lam. 3, 20 (orig. נַפְשִׁיךָ). The probability of the alleged original reading must be decided in each case on its own merits: in some it may be considerable, here it is quite out of the question. See more fully Ginsburg, *Introd. to the Heb. Bible*, p. 347 ff.; Geiger, *Urschrift*, p. 308 ff.

2. וַיֵּעָל Idiom. = *withdrew*: cf. 23, 9; and esp. from a siege, 1 Ki. 15, 19 al. (*Lex.* 748<sup>b</sup> e). Cf. on 2, 27 נִעְלָה מֵאַחֲרֵי.

3. בית משמרת ] מ' in this sense only here: elsewhere מְשַׁמֵּר, Gen. 40, 3. 4 al.; 42, 19 משמרכם בית.

אלמנות חיות ] '(in) widowhood of livingness'—the English is not more singular than the Hebrew. The punctuation can hardly express the sense intended by the writer. The application of the adverbial accus., which it implies, is unusually harsh; and the idea which the entire expression is supposed to convey is difficult, if not impossible, to seize<sup>1</sup>. We. Bu. Now. al. point אֶלְמָנוֹת חַיִּוֹת, supposing that being treated as widows, although their husbands were alive, they are called by a figure of speech, not without parallels in other languages, 'living widows' (so LXX  $\chi\eta\eta\text{pai } \zeta\omega\sigma\alpha\iota$ ).

4. שלשת ימים ] As the text stands, this can only mean *for three days*; and there is nothing to shew, or suggest, that ואתה פה עמר is only to come at the *end* of the three days. As We. observes, שלשת ימים and ואתה פה עמר belong together, and fix the מועד of v. 5. The athnah must thus be transposed to יהיה; we then get, spoken in the tone of a command, 'Three days, and then stand thou (present thyself) here!' For י cf. Ex. 16, 6 עֲרֵב יִרְעֶתֶם 'At even, *then* ye shall know,' etc. 7 ובקר וראיתם וג' (*Tenses*, §§ 123  $\beta$ , 124). (The transposition (Kit. *Bibl.*) to the end of the v. would yield a wrong sense, and must be an oversight: it is not followed in the transl. in Kautzsch.)

5. ויחר. ] Qrê ויִּחַר, which may be either *Qal* (so Ol. § 241<sup>c</sup>: cf. ותִּחַז v. 9 from אחז) from אָחַר<sup>2</sup>, or *Hif.* (not elsewhere) lit. *showed, exhibited* delay (so Ges. *Lg.* p. 377; Stade, § 498<sup>c</sup>; König, i. 397<sup>3</sup>). The Kt., unless (Kön.) the י is a mere error for ו, is probably to be read ויִּחַר, for ויִּאָחַר (cf. ויִּחַא for ויִּאָחַא Dt. 33, 21): Stade, § 112<sup>c</sup>, cf. GK. § 68<sup>i</sup>.

מן המועד ] מן before a noun with the art. is much commoner in all books than מִה': before other words it is most frequent in Chr. (Kön. ii. 292; *Lex.* 577<sup>b</sup>; GK. § 102<sup>b</sup> n.).

6. ירע לנו ] ירע is not used in the sense of 'be harmful to:' read

<sup>1</sup> EVV. *living in widowhood* yields an excellent sense; but unfortunately is neither a rendering, nor a legitimate paraphrase, of the Hebrew.

<sup>2</sup> This is indeed ויִּאָחַר in Gen. 32, 5, but both ויִּאָחַב and ויִּאָחַב occur from אָחַב.

<sup>3</sup> In Aram. the *Afel* ויִּאָחַר, אָחַר is in use, which might support this view.



with EVV. (though the change of text is not admitted by them openly) יָרַע.

יָרַע [פֶּן מָצָא] 'lest he *have found* . . . ' cf. 2 Ki. 2, 16, and *Tenses*, § 41 *Obs.* But the following הִצִּיל (perf. with *waw* conv., which regularly follows פֶּן with the *imperf.*, e.g. 12, 28. Ex. 34, 15 f.) suggests that מָצָא is simply a clerical error for יָמָצָא (GK. § 107<sup>a</sup> n.). In 2 Ki. 2, 16 the past tense is defended by the following וַיִּשְׁלִיכֵהוּ.

וַיִּשְׁלִיכֵהוּ [וְהִצִּיל עֵינָיו] Difficult. LXX καὶ σκιάσει τοὺς ὀφθαλμοὺς ἡμῶν: Pesh. וְסָפַף עֵינֵינוּ and pluck (*lit. dig*) out our eyes: Targ. (paraphrasing) וְעֵיק לָנָא and distress us: Vulg. *et effugiat nos*. הִצִּיל is properly to *pull* or *take away* (see Ges.: *قَصَلَ* *exemit, eduxit rem*, v.c. *festucam ex oculo, dentem*), Gen. 31, 9. 10, *Hithp.* Ex. 33, 6 to *pull* or *strip off* oneself, though it is mostly used in the sense of *pulling away*, i.e. *rescuing, delivering*, from an enemy. Hence the text can only be rendered either *and deliver our eye*, which here yields no sense; or *pull out our eye*, either *lit.* (Bö. Th.; cf. Pesh.), as an expression meaning *harm us irretrievably*, or metaphorically, as Ges. 'Singulare est פֶּן הִצִּיל עֵינָיו *auferre oculum alicuius, i.e. eum fallere, subtrahere se oculis eius*' (cf. RV.). AV. *escape us*, with marg., 'Heb. deliver himself from our eyes' (cf. Rashi מעִינֵינוּ); but to 'understand' a couple of words in this way is of course quite illegitimate. Ewald, *Hist.* iii. 262 (E. T. 193), Keil, We. Bu. Dh. follow LXX, deriving הִצִּיל,—or rather הִצִּל,—from צִל to *be shadowy* or *dark* (Neh. 13, 19), i.e. '*be-shadow* or *becloud* our eye,' metaph. for '*occasion us anxiety*.' For the *eye*, as the organ in which the Hebrew saw changes of emotion, or mental states, expressed, comp. I 14, 27. ψ. 6, 8. 88, 10. Job 11, 20. 17, 7 etc. Sm., following Luc. (σκηπασθη ἁφ' ἡμῶν), reads וְנִצַּל מִפְּנֵינוּ and *escape* (Nif.: Dt. 23, 16 al.) *from us*, obtaining thus, by legitimate means, exactly the sense which AV. obtained by illegitimate means. Now., retaining הִצִּיל, and *take them* (הִצִּיל, as Gen. 31, 9. 16) *from us*. Bu., though adopting הִצִּל, makes a clever suggestion, to read viz. וְנִצַּל לְעֵינֵינוּ and *escape before our eyes*, defiantly (Dt. 28, 31).

7. אַחֲרֵי אֲבִישִׁי יוֹאָב [אַחֲרָיו אֲנִישִׁי יוֹאָב]. Read

8. וְעָמָשָׁא בֵּא [הֵם עִם . . .] exactly as Jud. 19, 11; cf. on I 9, 5.



it; and if so, this will have been the one sword which he had, which had fallen to the ground, and been picked up by him. It seems best, on the whole, to follow Löhr and Now.

[וְהָיָא יֵצֵא וְתַפֵּל] Read, with LXX, *וְהָיָא יֵצֵא* and it (the sword) came out, and fell. The text is contrary to idiom. With the emph. הוּא, the form of the sentence would be (וְהָיָא) or (וְהִתְקַרֵּב) וְהוּא יֵצֵא (see on I 9, 5).

10. [נִשְׁמַר ב'] reflexively, *guarded himself*: so 2 Ki. 6, 10.

[וְלֹא שָׁנָה לוֹ] I 26, 8.

11. [עָלָיו] *over* or *by* him, i.e. by 'Amasa.

[מִי אֲחֵרֵי יוֹאָב:] in form as Ex. 32, 26: cf. on I

11, 12. For the exclam., cf. also 2 Ki. 3, 23 לְשִׁלָּל מוֹאָב; Jud. 7, 18.

12. [וַיִּסַּב . . . הַשָּׂדֶה] *into* the field: cf. on 6, 10.

[כַּאֲשֶׁר רָאָה כָּל הַבָּא עָלָיו וַעֲמַד] 'when he saw every one *who came by him, and stopped*.' וַעֲמַד is the pf. with *waw* conv., carrying on (GK. § 116<sup>x</sup>), as a frequentative, the ptc. כָּל-הַבָּא (=whosoever came) in *past* time, just as it does in *present* time (e.g.) Jer. 21, 9 וְנִפְּלָהּ הוֹסֹתָ הַיּוֹצֵא וְנִפְּלָהּ הוֹסֹתָ הַיּוֹצֵא whoso goeth out and falleth to the Chaldaeans. etc. (*Tenses*, § 117). But וַעֲמַד (Now.) would be an improvement: 'When he saw every one who came to him *stopping*.' 'When he saw *that* every one . . . stood still' (EVV.) would require פִּי עָמַד (Gen. 1, 4). The clause stating the reason for the man's acting as he did, would, however, stand naturally *before* וַיִּרָא; and perhaps, with וְהָיָה (freq.) prefixed, it should be transposed there: 'And it came to pass, when every one who came by him saw him ('Amasa), that he stood still' (cf. Jud. 19, 30).

13. [הִנֵּה] Hof., for הִנֵּה: GK. § 69<sup>w</sup>. But the root (Syr. *هِنَء*) to *drive away, remove* occurs in Heb. only here; read prob. either הִנֵּה (Bu.), as 3, 27, or הִנֵּה (in Qal, Pr. 25, 4-5; Isa. 27, 8+).

14. [אֲבֵלָה בֵּית מַעֲכָה] Read אֲבֵלָה בֵּית מַעֲכָה 'to Abel of Beth-Ma'achah' with Ew. Th. We. Klo. etc., as *vv.* 15. 18. 1 Ki. 15, 20. 2 Ki. 15, 29. Now *Abil*, a village on a hill (1074 ft.), overlooking the Jordan-valley, 2½ miles W. of the river, and 4 miles W. of Tell el-Kāḍi (Dan). For מַעֲכָה, cf. on 10, 6.

[וְכָל-הַחֲבֵרִים] No place or people named *הַחֲבֵרִים* is known: and after the mention of Abel of Beth-Ma'achah as the goal of Sheba's movements,

the words *and all the Berites*, if treated as coupled to them, yield no intelligible sense. The *athnah*, then, must be moved back to מעכה. The sense of what follows turns upon the meaning of ויבאו אף אחרי (to follow), or בא אחרי is not a mere synonym of either הלך אחרי (to follow), or רדף אחרי (to pursue): it means *to enter after some one* into a place, as Ex. 14, 17 ויבאו אחריהם viz. into the sea (as *vv.* 23, 28, explicitly); I 26, 3 Saul *came in* after him into the wilderness; 2 Ki. 11, 15; 2 Ch. 26, 17; so בא אחר Nu. 25, 8. Hence ויבאו ו' will mean, 'and went in after him,' viz. as is required by the context, into Abel of Beth-Ma'achah. This shews that the subject of ויעבר, as well as the object in אחרי, is Sheba; and lends at the same time plausibility to Klo.'s proposal to read, instead of the obscure בל הברים, after LXX καὶ πάντες ἐν Χαρρεῖ, וכל-הַבְּכָרִים *and all the Bichrites* (the following ' as I 14, 19)<sup>1</sup>. Sheba is described in *v.* 1 as בן-בכרי; and the meaning of the verse will then be that the members of his family or clan took part with him and *went in after him* into the city in which he had taken refuge<sup>2</sup>. The narrative reverts to Sheba's *pursuers* in *v.* 15.

אף simply = גם (not as = *how much more*: on I 14, 30) is very unusual in plain narrative, being confined chiefly to poetry, and where it occurs in prose having generally some rhetorical force<sup>3</sup>. Here it does not in fact appear to be required, and perhaps arose by error out of the first two letters of אחרי: it is not expressed by LXX. Bu., followed by Kenn. Dh., supposes that a transposition has taken place, and suggests, very cleverly and plausibly: והוא עבר בכל שבטי ישראל ויקללו (Kt.) ויבא אבלה בית מעכה וכל הבכרים באו אחריו ויקללו = *treated him with contempt* (see 6, 22. 19, 44).

15. אַבֵּל [אַבְלָה בית מעכה] meadow, unlike אָבֵל (adj.) mourning

<sup>1</sup> Though it does not usually follow the subject *immediately* (Jer. 44, 25).

<sup>2</sup> The reading (Th. al., after Vulg. *omnesque viri electi*) and all the young men (viz. followed after him [Joab]; or pursued after him [Sheba]) is inconsistent with the meaning of בא אחרי.

<sup>3</sup> אף Gen. 18, 13. 23. 24: with a pron. אני אף Gen. 40, 16 and with singular frequency in Lev. 26 (*vv.* 16. 24. 28. 41, and ואף *vv.* 39. 40. 42. 44); אף היא, אף הם Dt. 2, 11. 20, אף הוא 2 Ki. 2, 14: alone, Nu. 16, 14. Dt. 15, 17 and here. These are all the occurrences of אף alone (i.e. not in the combination כי אף) in prose from Gen. to 2 Kings.



(ψ. 35, 14), does not change its form in *st. c.* (Kön. ii. 438; iii. § 285<sup>h</sup>): so מַצְרִים אֶבֶל Gen. 50, 11, מְחוֹלָה אֶבֶל 1 Ki. 4, 12: cf. יָבֵשׁ גִּלְעָד. The ה- *loc.* in *st. c.*: GK. § 90<sup>e</sup>.

[וַיִּשְׁפֹּכוּ alluding to the earth, 'poured' out of baskets, of which the סִלְלָה was constructed. So regularly, as 2 Ki. 19, 32. Anglice, 'threw up.'

[וַתַּעֲמֵד בַּחל] The ב is difficult. חל is explained to mean the smaller outer wall—בֵּן חוֹמָה or בֵּר שְׂרָא, as the Jews define it—or 'outwork,'—'rampart' (RV.) is not sufficiently distinctive,—surrounding a city, between which and the principal wall there would be a space, consisting, at least partly, of a moat. It has been supposed (Ges. Keil) that the word included this space; and so Keil renders, 'And it (the סִלְלָה) stood in the moat.' But this is hardly likely. וַתַּעֲמֵד בַּחל must belong, somehow or other, to אִשָּׁה חֲכָמָה in *v.* 16. וַתַּעֲמֵד בַּחל וַתֵּצֵא אִשָּׁה חֲכָמָה מִן הָעִיר might suffice: but וַתֵּצֵא אִשָּׁה חֲכָמָה מִן הָעִיר וַתַּעֲמֵד בַּחל וַתִּקְרָא is more what we should expect, though it is not apparent how the present text would be derived from it.

[מִשְׁחִיתֵם לַהֲפִיל הַחוֹמָה] '*were destroying*, to cause the wall to fall,' i.e. were battering it. Cf. Ez. 26, 4 וַשְׁחִיתוּ חוֹמוֹת צָר: the ptc. here of course implying that the action was only in *process*, and not completed. The expression is, however, a little peculiar; and Ew. Bö. Th. Dh. treat the word as a denom. of שָׂחַת *pit*—*were making a pit* to cause the wall to fall, i.e. were *undermining* it (RV. *marg.*). LXX have ἐνοοῦσαν, and Targ. מַתְעִשְׁתִּין, which no doubt represent מִתְעִשְׂבִּים Prov. 24, 8 (We.)—'*were devising* to bring the wall down.' Perhaps this is the true reading: it is adopted by Klo. Bu. Sm. Now.

18-19. [דָּבַר יִרְבְּרוּ וְ] 'They were wont to speak aforetime, saying, Let them but enquire at Abel, and so they finished (a matter). I (consist of) the peaceable (and) faithful ones of Israel,' etc.; i.e. Abel was famed from of old for the wisdom of its inhabitants, hence a proverb arose advising people to consult them in any difficult undertaking. In 19<sup>a</sup> the woman, in saying אֲנִי, speaks in the name of the community: hence she uses 1 ps. sg. (as I 5, 10), though the predicate is in the plural (referring to the individual members of it: comp. Gen. 34, 30 וָאֲנִי מִתִּי מִסֹּפֶר). וְאֲנִי שְׁלָמִי אֲמִנִי is a 'suspended' *st. c.*, to be explained on the principle of אִשָּׁה בַעֲלָת אוֹב I 28, 7 where see

the note. LXX have ἡρωτημένος ἡρωτήθη ἐν τῇ Ἀβελ καὶ ἐν Δαν εἰ ἐξέλιπον ἃ ἔθεντο οἱ πιστοὶ τοῦ Ἰσραὴλ [ἐρῶντες ἐπερωτήσουσιν ἕνα ἐν Ἀβελ καὶ οὕτως, εἰ ἐξέλιπον. ἐγὼ εἶμι εἰρηνικὰ τῶν στηριγμάτων Ἰσραὴλ], σὺ δὲ ζητεῖς, κτλ. Here the bracketed words are evidently a correction made to express a text resembling the existing MT. and introduced already into Cod. B by the side of the original LXX version, which precedes. The text presupposed by the original LXX would read as follows:—שְׂאוּל יִשְׂאֵלוּ בְּאַבֶּל וּבְדָן הֲחָמוּ אֲשֶׁר שָׁמוּ אֲמֹנֵי יִשְׂרָאֵל 'Let them ask in Abel and in Dan whether that had ever come to an end which the faithful of Israel had established!' which is adopted by Ew. *Hist.* iii. 264 (E. T. 195), We. Bu. Now.; i.e. if one desired to find a place in which old Israelitish institutions were most strictly preserved, he was told to apply to Abel and to Dan: why should Joab seek to destroy a city that was thus true to its hereditary character and nationality?

18. שְׂאוּל יִשְׂאֵלוּ] The inf. abs. in *Qal*, while the principal verb is in a derived conjugation, as happens sometimes: with Pi'el, as here, Jos. 24, 10<sup>2</sup>; with Hif. I 23, 22. Gen. 46, 4. Is. 31, 5; with Hithpo'el and Hithpo'el Is. 24, 19; most frequently with Nif., *ch.* 23, 7. Ex. 19, 13. 21, 20. 22. 22, 11. 12. Is. 40, 30. Jer. 10, 5. 34, 3. 49, 12 (contrast 25, 29). Mic. 2, 4. Nah. 3, 13. Zech. 12, 3. Job 6, 2, and with Hof. in יָמַת מוֹת Ex. 19, 12 (and often). Cf. GK. § 113<sup>w</sup>.

19. לְהָמִית] Unsuitable to a 'city.' Read לְשַׁחַת (cf. 20 אֲשַׁחִית), Nestle, Sm. Now. הָמִית cannot be rendered 'destroy' (EVV.).

אם] 'an important and venerable city with dependent villages, called in Heb. idiom its "daughters," Nu. 21, 25 al.' (Kenn.). Cf. on 8, 1.

21. מִשְׁלַךְ . . . הֵנָּה] The fut. instans. with a *passive* ptep.: cf. I 19, 11.—On מַעַל, here and v. 22, see on I 28, 15.

22. הָעָם . . . וְתִבּוּאָה] 'In LXX there is a doublet: καὶ εἰσῆλθε πρὸς πάντα τὸν λαὸν and καὶ ἐλάλησε πρὸς πᾶσαν τὴν πόλιν; the latter is

<sup>1</sup> We. הָשִׁימוּ. But a Hif. הָשִׁים is so rare and doubtful (Ez. 14, 8. 21, 21), except at most in the *participle* (Is. 41, 20. Job 4, 20<sup>+</sup>), that forms of it cannot legitimately be introduced by conjecture into the MT. (Nöldeke, *ZDMG.*, 1883, p. 530 = *Beiträge zur Sem. Sprachwissenschaft*, 1904, p. 37).

<sup>2</sup> בָּרוּךְ might indeed be inf. abs. Pi'el (as רָפָא); but this is elsewhere בָּרַךְ.

genuine, and the Hebrew text to which it points (וְתִדְבֵּר אֶל־כָּל־הָעִיר) is preferable to MT. Cf. the interchange of ותבא and ותאמר 14, 4' (We.). So Now. Kit. Klo. Bu. Dh. prefer [אל העיר ותבא האשה] אל כל העם [וּתְדַבֵּר].

23-26. See 8, 16-18.

23. אל a strong case of על=אל: contrast 23<sup>b</sup> and 8, 16.

[כל-הַעֲבָא יִשְׂרָאֵל] Of course יִשְׂרָאֵל cannot be a *genitive* after הַעֲבָא: it must therefore be in apposition with it. This appositional construction, however, 'all the host, Israel' is harsh, and, since no relation of *identity* subsists between *the host* and *Israel*, unsuitable. Grammar will only admit one of two alternatives: בַּלְעֲבָא יִשְׂרָאֵל, or simply בַּל-הַעֲבָא: the latter is preferable (cf. 8, 16 על וַיֹּאבֵב בֶּן צְרוּיָהּ). הַעֲבָא 17, 25. 1 Ki. 2, 35 al.).

הַכְּרִי (Kt.) recurs 2 Ki. 11, 4. 19 (הַכְּרִי וְהָרָצִים), where it probably signifies *Carians*. The king's body-guard appears to have consisted of foreigners. But here no doubt the Qrê is right in reading הַכְּרִיתִי, as 8, 18, where see the note.

24. אֲדָנִירָם LXX Ἀδωνειραμ, as 1 Ki. 4, 6. 5, 28 אֲדָנִירָם. The form אֲדָרָם occurs also 1 Ki. 12, 18 where LXX Cod. B Ἀραμ, Cod. A Ἀδωνειραμ; in the parallel passage 2 Ch. 10, 18 הָדָרָם (LXX Ἀδωνειραμ). The variation is not greater than attaches to many less familiar names, when they occur in parallel texts: see e.g. Nu. 26, or Ezra 2 *passim* (RV. *marg.*). The true name here is probably אֲדָנִירָם (cf. מַלְכִּירָם, יוֹרָם); הָדָרָם is a *Hamathite* name (see on 8, 10).

[עַל הַמָּס] over the *labour-gangs* (or the *corvée*),—gangs of men doing forced labour, such as an Eastern monarch is wont to exact from his subjects. The מָס appears first as an institution in Israel at the end of David's reign: it was more fully organized by Solomon, who needed it for the purpose of carrying on his buildings: Adoniram was the officer who superintended it: how unpopular it was, may be inferred from the fact that the populace, disappointed at Rehoboam's refusal to relax his father's imposts, wreaked their vengeance on Adoniram and stoned him (1 Ki. 12, 18). Phrases used in connexion with it are הָעֹלָה מִמֶּס מִיִּשְׂרָאֵל to bring up (=to levy) a מָס out of Israel 1 Ki. 5, 27 (cf. 9, 15); הָעֹלָה לְמַס עֲבָדֵי to levy (them) for a toiling labour-band 1 Ki. 9, 21; הָיָה לְמָס Dt. 20, 11 al. to become a labour-

band; *היה לָמַס עֶבֶד* Gen. 49, 15. Jos. 16, 10 to become a toiling labour-band. In Jud. 1, 28. 30. 33. 35 certain Canaanites are described as reduced to 'labour-gangs' by their Israelitish conquerors. Ex. 1, 11 *שָׂרֵי מִסִּים* *overseers of labour-gangs* (or *gang-masters*). See *Lex.* 586 f. The rend. *tribute* depends on a baseless Rabb. derivation from *מָכַס* (*Lex.* 493<sup>b</sup>): it suggests a totally incorrect idea; and it is greatly to be regretted that it should have been retained in RV.

26. *הַיַּאֲרִי* i.e. of Jair, a Gileadite family, Nu. 32, 41 al. But Pesh. *יַחֲמֵץ* (cf. Luc. 9 Iεθερ), whence Th. Now. Dh. would restore *הַיַּאֲרִי* of *Yattir*, in the hill-country of Judah (see on I 30, 27). It is observed that in notices of this kind the *home*, not the *family*, is usually mentioned; and I 30, 27 shews that David had friends in Yattir. Yattir may also have been an old priestly settlement (cf. Jos. 21, 14). In any case this 'Ira will not be 'Ira the warrior of 23, 38. Klo. Bu. Sm. retain *הַיַּאֲרִי*.

21-24. *An Appendix to the main narrative of the Book, of miscellaneous contents: (a) 21, 1-14 the famine in Israel stopped through the sacrifice of the sons of Saul by the Gibeonites; (b) 21, 15-22 exploits against the Philistines; (c) 22 David's Hymn of Triumph (=ψ. 18); (d) 23, 1-7 David's 'Last Words'; (e) 23, 8-39 further exploits against the Philistines, and list of David's heroes; (f) 24 David's census of the people<sup>1</sup>.*

(a) 21, 1-14. *Saul's sons sacrificed by the Gibeonites.*

1. 'ויבקש וג' Vulg., interpreting rightly, 'Et consuluit David *oraculum* Domini.' Cf. Ex. 33, 7. The technical expression is 'שאל ב' (I 22, 10 al.).

*וְאֵל בֵּית הַדָּמִים* 'and for his bloody house' would require imperatively *וְאֵל בֵּית הַדָּמִים אֲשֶׁר לוֹ*: the pron. could not in a case like the present be dispensed with. LXX καὶ ἐπὶ τὸν οἶκον αὐτοῦ ἀδικία διὰ τὸ

<sup>1</sup> In this Appendix, *a* and *f* in style and manner are closely related, as also *b* and *e*. Further, as the Appendix interrupts the continuous narrative *ch.* 9-20. I Ki. 1-2 (p. 286 note), it may be inferred that it was placed where it now stands after the separation had been effected between the Books of Samuel and Kings. Its compiler, presumably, thus lived at a later date than the compiler of the main narrative of Samuel.



αὐτὸν θανάτῳ αἱμάτων<sup>1</sup> ואל־בֵּיתָה דָּמִים<sup>1</sup> 'upon Saul and upon his house (rests) blood (cf. 16, 8. Dt. 19, 10), because he slew the Gibeonites.' The words in MT. have simply been wrongly divided (cf. v. 12; 5, 2): בֵּיתָה is the old orthography for בֵּיתוֹ, no doubt once written uniformly in Hebrew (as in Moabitic), but afterwards, except in a few sporadic instances, modernized. See the *Introd.*, p. xxxii f.

2. לֹא . . . הָמָה Lex. 216<sup>a</sup> 3 b, 241<sup>b</sup> 3 b; *Tenses*, § 198.

3. [בָּמָה] Cf. Mic. 6, 6 יהוה אֶקְרָם וְיָהוּה.—In וּבְרָכּוֹ, the imper. is used instead of the more normal voluntative, for the purpose of expressing with somewhat greater force the intention of the previous verb: cf. 1 Ki. 1, 12; Ew. § 347<sup>a</sup>; *Tenses*, § 65; GK. § 110i.

4. Kt. לִי] Qrê, assimilating to the next clause, לָנוּ. But see on I 5, 10. 30, 22.

וְאִין־לָנוּ וְג' (against the accents) 'and it is not open to us to put any man to death in Israel.' אִין ל', as more frequently in the later language, Ezra 9, 15. 2 Ch. 22, 9 al.: *Tenses*, § 202. 1. Cf. אִשׁ (יש) ל' ch. 14, 19.

[מָה אַתֶּם אֹמְרִים אֶעֱשֶׂה לָכֶם] 'What say (think) ye (that) I should do for you?' So Ew. (§ 336<sup>b</sup>; cf. GK. § 120<sup>c</sup>), Keil, כִּי being (unusually) omitted. The constr. 'What do ye say? I will do it for you' = whatsoever ye say I will do for you (so in effect EVV.) yields a better sense: but וְאֶעֱשֶׂה (which is actually expressed by LXX) would in that case be more in accordance with usage (cf. on I 20, 4). See, however, Jud. 9, 48 מָה רָאִיתֶם עֲשִׂיתִי מָהֶרָא עָשׂוֹ כַּמֶּנִּי (lit.) 'What have ye seen (that) I have done? hasten and do like me.' מָה must not be treated as if it were equivalent to the late מַה־שֵּׁ that which.)

5. [נִשְׁמְדְנוּ] 'that we should be destroyed' (EVV.) is no rendering of a perfect tense: '(so that) we have been destroyed' (RV. marg.) would require עָרַשׁ to be expressed: moreover לָנוּ דְּמָה does not mean 'devised against us.' Read with Ew. We. וְאִשְׁרֵי דְּמָה לְהַשְׁמִידֵנוּ 'and who meditated to destroy us that we should not,' etc. So LXX (one rendering) ὅς παρελογίσατο ἐξολεθρεῦσαι ἡμᾶς. (What follows, viz. ἀφανίσωμεν αὐτόν, merely expresses MT. differently vocalized, viz. נִשְׁמְדְנוּ,—contrary to the sense.) ל' דְּמָה as Jud. 20, 5.

<sup>1</sup> ἀδικία αἱμάτων is a paraphrase of דָּמִים: διὰ τὸ αὐτὸν θανάτῳ is a partial doublet to περὶ οὗ ἐθανάτωσεν in the following clause.

6. יתן־לנו Kt. יִתֶּן־לְנוּ: Qrê יתן־לנו. Both conjugations are in use: the Hof. is perhaps somewhat more elegant (1 Ki. 2, 21. 2 Ki. 5, 17). The construction as below, *v.* 11.

הִקַּע אוֹתָם only here, *vv.* 9. 13. Nu. 25, 4 ליהוה (cf. on I 31, 10). The exact sense is uncertain. *وقع* is to *fall* (Qor. 15, 29. 22, 64): hence W. R. Smith, *Rel. Sem.* 398 (<sup>2</sup> 419), comparing הִקַּע with أَثَقَّ, thought that *precipitation* from a rock was intended: this would suit ויפלו *v.* 9, but hardly בָּהָר *ib.*; and 2 Ch. 25, 12, where that form of punishment is mentioned, the expressions used are different. *ωψθ*: (rare) is to *beat* (Dillm., *Lex.* 913). Elsewhere in Heb. יקע means to *be separated, dislocated*, of a joint (Gen. 32, 26+), fig. to *be severed, alienated* (Jer. 6, 8. Ez. 23, 17. 18+); hence Ges. to *impale* (cf. Aq. ἀναπηγύναι), ‘because in this form of punishment the limbs were dislocated.’ Other versions express the idea of *expose* (LXX here ἐξηλιάζειν, in Nu. παραδειγματίζειν; Pesh. in Nu. ܦܢܝܬ); or render *crucify* (Targ. here ܨܠܒ; Vulg. *crucifigere, affigere*; Saad. in Nu. صلب), or *hang* (Symm. κρεμάζειν; Vulg. in Nu. *suspendere*). Targ. in Nu. has merely קטל *kill*; and Pesh. here ܩܕܫܐ *sacrifice*. Perhaps *crucify* (in late Heb. ܨܠܒ), implying at least an unnatural extension of the limbs (cf. יקע Gen. 32, 26), is as probable a rend. as any: in this case, however, it would be better, for יפלו *v.* 9, to read with Klo. וַיִּתְּלוּ and they were hung (and שָׁם there, with Luc.). ‘Expose,’ though a natural *consequence* of either impalement or crucifixion, can hardly be the actual *meaning* of הִקַּע: it is weak, and has no philological justification. Cheyne remarks justly (*Exp. Times*, x, Aug. 1899, p. 522) that the word ‘seems to be a religious synonym of תלה:’ but it must also, it seems, have denoted some special form, or method, of hanging.

י״י [בנבעת שאול בחר י״י] ‘The hill (הָרַר) on which according to *v.* 9 the sons of Saul were hung can hardly be any other than the hill by Gibeon itself. If however בנבען (LXX ἐν Γαβאων) is thus to be restored for בנבעת (cf. 5, 25), י״י בחר י״י falls through of itself. בחר י״י (cf. *v.* 9) became corrupted into י״י בחר (E. Castle *ap.* Then.), and בנבעת בחר י״י was understood in the sense of י״י בחר י״י (We.). Read accordingly בָּהָר יהוה (so Bu. Now. Dh. etc.).

The הַר יְהוָה will have been the sacred hill on which the 'great high-place of Gibeon' (1 Ki. 3, 4) lay.

[אני אתן] With the pron. expressed, as in a reply a slight emphasis is not unsuitable: cf. *ch.* 3, 13. 1 26, 6. Jud. 6, 18. 11, 9. 1 Ki. 2, 18. 2 Ki. 6, 3. *Comp. Tenses*, § 160 *Obs. n.*

7. [שבעת י"י] See 1 20, 42. 23, 18. The expression as Ex. 22, 10. 1 Ki. 2, 43.

8. [רצפה בת איה] Saul's concubine, *ch.* 3, 7.

[מיכל] a *lapsus calami* for מרב (so Luc., as well as other MSS. of LXX, and Pesh. [מב, which, however, stands regularly in Pesh. for מרב]): see 1 18, 19<sup>1</sup>.

9. [לפני יהוה] Cf. 1 15, 33.

[שִׁבְעָתִים] 'they fell seven times together,' which is defended by Bö. Keil, and interpreted to mean 'they fell by seven similarly.' But the thought would be expressed most illogically: for though seven men fell together, this is by no means tantamount to a *group of seven falling seven times*, which is what the Hebrew would signify, the subject of ויפלו being the seven men. Read with Qrê שִׁבְעָתָם 'and the seven of them fell together:' and cf. שְׁלֹשָׁתָם 'the three of them' Nu. 12, 4 al.; אַרְבָּעָתָם 'the four of them' Ez. 1, 8 al.

[בראשנים] So already LXX ἐν πρώτοις, but הראשנים is what would be expected. No doubt the ב is a *lapsus calami*. On the sing. נתן, see on 1 1, 2.

11. [ויגד . . . את] So Gen. 27, 42. See GK. § 121<sup>a</sup>; Ew. § 295<sup>b</sup>; and the *Journal of Philology*, xi. 227-229.

12. [תלום] Kt. תלום the regular form: Qrê תְּלֹאִים, as though from תָּלָא (GK. § 75<sup>rr</sup>; König, i. 539, 544): cf. תְּלֹאִים Dt. 28, 66. Hos. 11, 7; also עֲשָׂאן *Yōmā* 3, 9, *Pe'āh* 2, 6; בְּנָאוֹ 'Abōdāh zarah 3, 7.

[שם הפלשתים] Kt. שְׁמָה פלשתים Qrê. פלשתים occurs much more frequently than הפלשתים: but the latter is found (e.g. 1 4, 7. 7, 13).

13. [ויאספו] In the same connexion, Jer. 8, 2. 25, 33 al.

14. [בנו] add with LXX וְאֶת־עֲצָמוֹת הַמוֹקְעִים.

[צִלַּע] presumably = הָאֵלֶּף, mentioned in Jos. 18, 28 among the

<sup>1</sup> But Targ. explains characteristically מיכל (*brought up*) בְּרִבְיָאָה בני מרב דְּרִבְיָאָה: so [Jer.] *Quaestiones*, ad loc.; *Sanh.* 19<sup>b</sup> (see Aptow. *ZAW.* 1909, p. 251).

cities of Benjamin, next before Jerusalem, Gibeah, and Kiriath-ye'arim. Its site is unknown.

[ויעתר] 'and let himself be entreated' (sc. successfully): the *Nifal tolerativum* (GK. § 51<sup>e</sup>). So Gen. 25, 21 al. The Arab. عَتَرَ is to slaughter for sacrifice (Wellh. *Heid.*<sup>2</sup> 118 n., cf. 142 n.; *Rel. Sem.* 227 f.): so עתר (העתיר) אל (ל) (Gen. *l.c.*; Ex. 8, 4. 5 al.) will apparently have meant originally to sacrifice to, weakened afterwards to make entreaty to.

(b) 15-22. *Exploits against the Philistines.*

15 f. 'From *vv.* 18, 19 [ותהי עוד המלחמה בנב] it is probable that *v.* 15 also speaks of a battle in Gob: observe in those two verses the article המלחמה, which is absent, so soon as the scene changes, in *v.* 20. No one, now, would read the words בנב וישבו *v.* 16, regarded by themselves, otherwise than as וישבו בנב; and it will be granted that נב and בנב are readily interchangeable. As, however, a notice of the place at which the contest occurred is here required, the reading וישבו בנב and abode in Gob is in fact the correct one; the words are misplaced, and stood originally after עמו *v.* 15. By their removal ויעף דוד אשר ויעף דוד stand in juxtaposition: in ויעף דוד is concealed the name of the Philistine, and perhaps a verb as well, such as ויקם, of which ויאמר 16<sup>b</sup> would be the sequel. It is no loss to be rid of the name *Fishbenob*, and of the statement that David grew wearied; and, as has been remarked, the scene of the battle can least of all at the beginning remain unmentioned' (We.). Read, therefore (after פלשתים): ויָקָם . . . אֲשֶׁר בִּילִידֵי הַרְפָּה, the name of the Philistine being no longer recoverable. The site of 'Gob' is unknown.

16. [בילידי הרפה] So *v.* 18 (in 1 Ch. 20, 4 רפאים). הַרְפָּה, not of an individual, but, as the article shews, collectively, of the race (cf. the plur. in 1 Ch. 20, 4): so *vv.* 20. 22 (= הַרְפָּא 1 Ch. 20, 6. 8). The sing. is found only in these passages. The pl. רפאים occurs in the names of certain parts of Palestine reputed to have been the abode of a pre-historic giant population: Dt. 2, 11. 20. 3, 13; 3, 11 ('Og מִתֵּר הַרְפָּאִים: so in the Deuteronomizing sections of Joshua, Jos. 12, 4. 13, 12); Jos. 15, 8 al. (see on 5, 18) the עמק רפאים SW. of



Jerusalem; 17, 15; Gen. 14, 5 (E. of Jordan). 15, 20.—With the unusual ילירי cf. the הענק Nu. 13, 22. 28. Jos. 15, 14.

קינ from קין, only here, explained as meaning *spear* (so LXX), from Arab. قَان to *forge iron*, قَانَّ an *iron-smith* (but not a 'spear'). Klo. conjectured קובעו *his helmet* (I 17, 38; in v. 5 כובע): so Bu. Sm. Now. (not Dh.). 300 shekels of bronze would weigh about 13 lbs. av. (cf. on I 17, 5).

משקל נחשת Read נשקל נחשת. (AV. RV. are obliged to supply *shekels* in italics!)

חדשה 'a new . . .': either a subst. with which חדשה would agree has dropped out, or, which is more probable, חדשה is a corruption of the name of some rare weapon, which the Philistine wore. LXX κορύνην *a club*.

את-נר ישראל The lamp burning in a tent or house being a figure of the continued prosperity of its owner (ψ. 18, 29. Pr. 13, 9. Job 18, 6) or of his family (cf. the נר promised to the house of David, 1 Ki. 11, 36. 15, 4. 2 Ki. 8, 19=2 Ch. 21, 7†).

18-22=1 Ch. 20, 4-8.

בגור Ch. בגב.

סה In 1 Ch. 20, 4 ספי. On the varying terminations of one and the same pr. n. in parallel texts, comp. p. 4, and Wellh. *De Gentibus*, etc. (cited *ib.*), pp. 37-39.

ויך אלחנן בן יערי ארנים בית הלחמי את גלית הגתי.

ויך אלחנן בן יעור<sup>1</sup> את לחמי אחי גלית הגתי.

It is evident that ארנים has found its way into the text here by accident from the line below, though the error must be older than LXX<sup>2</sup>; and that יעיר must be read for יערי, with LXX, Pesh. and 1 Ch. 20, 5 Qrê. But what of the other variants? Is בית הלחמי את the original reading, and את לחמי אחי a corruption of this, or correction made for the purpose of harmonizing with I 17 (where it is

<sup>1</sup> Qrê יעיר as LXX, Pesh. (Jerome 'filius saltus' [cf. Aptowitzer, *ZAW.* 1909, p. 252], i.e. יער, without the *plena scriptio*).

<sup>2</sup> Or, at least, than Codd. BA (Αρωργειμ). Some twenty others, however, have Αρωρι; and Lucian reads καὶ ἐπάταξεν Ἑλλαναν υἱὸς Ἰαδδεν υἱοῦ τοῦ Ἐλεμὶ τὸν Γολιαθ.

*David* who slays Goliath), or is **אֶת לַחְמִי אָחִי** the original text, and **בֵּית הַלַּחְמִי אֶת** a corruption? When the character of the two alternative readings is considered, it is difficult to resist the conclusion that the former is the more probable. It is scarcely credible that a scribe having before him a text identical with that of Ch., even supposing that some letters in it had become obliterated or obscure, could, with the knowledge of I 17 that he must have possessed, have so altered or emended it as to make it state that 'Elhanan the son of Ya'ir the *Beth-lehemite* slew Goliath of Gath!' It is not merely the case of a word **אָחִי** 'brother of' having *dropped out* of the original text (which could readily be imagined), which the latter supposition involves, but the *substitution* of **אֶת** for **אָחִי**, and the still more remarkable one of **בֵּית-הַלַּחְמִי** 'the Beth-lehemite' for **אֶת-לַחְמִי** 'Lahmi.' On the other hand, a motive for the correction of the text of Samuel by the Chronicler—or even by a copyist of the Chronicles—is obvious. So even Bertheau (on Ch.), as well as Ewald (*Hist.* iii. 70), Thenius, Wellh. (*Hist. of Israel*, p. 266), Kuenen (*Onderzoek*, §§ 21. 10; 23. 4)<sup>1</sup>. Upon the historical question involved, if the reading of Samuel be accepted as original, this is not the place to enter. See Kennedy, p. 122.

**וְעֵץ חֲנִיתוֹ כַּמִּנֹּר אַרְגָּנִים** See on I 17, 7.

20. Kt. **מִדִּין**] i.e. probably **מִדִּין** *vir mensurarum*: cf. **אֲנָשֵׁי מִדּוֹת** Nu. 13, 32: the ך of the pl. might be defended by **צִדְנִין** 1 Ki. 11, 33. This ך, however, is rare (25 times, including **מִלִּין** 13 times in Job), and chiefly late (GK. § 87<sup>e</sup>); and the *masc.* form of the pl. does not occur elsewhere. Qrê **מִדִּין**, so read already by LXX (*καὶ ἄνθρωποι μάδων*), but of uncertain signification. It is best to read **מִדָּה** with 1 Ch. 20, 6; cf. **אֲנָשֵׁי מִדָּה** Is. 45, 14.—Observe that here **מִלַּחְמָה**, unlike *vs.* 18. 19, is without the art., in agreement with the fresh scene of battle **נָתַתָּ** (We.).

**מִכְכָּר**] adv. accus. 'in number': cf. on I 6, 4.

**לְהִרְפֹּאֶה**] So *v.* 22, and in 1 Ch. 20, 6. 8 (**לְהִרְפֹּאֶה**). The unusual

<sup>1</sup> Grätz (*Gesch.* i. 427) would explain the divergent readings by assuming as the original text **וְיָךְ אֶלְחָנָן בֶּן יַעִיר בֵּית הַלַּחְמִי אֶת לַחְמִי אָחִי גִלְיָת הַגִּתִּי**.

retention of the art. after the prep.<sup>1</sup> may arise from הרפה being treated as a proper name.

21<sup>a</sup>. ויחרף] Cf. I 17, 25, of Goliath.

21<sup>b</sup> Kt. שמעי] So LXX (Σμεει): Qrê שמעיה. See on I 16, 9.

22. את... ילדי] Ew. § 277<sup>d</sup> compares Jud. 20, 44. 46. Jer. 45, 4: את having nearly, as it seems, the force of *as regards* ('as regards these four, they were,' etc.), and being used sometimes 'in the transition to something new,' sometimes, as here, 'in the brief repetition of a thought:' comp. *Lex.* 85<sup>a</sup> 3 a; and see also Kön. iii. §§ 108-110. But probably ילד (GK. § 121<sup>b</sup>) should be restored; cf. v. 11, above.

(c) 22. *David's Hymn of Triumph.*

This recurs (with textual variations) as ψ. 18, and has been so adequately dealt with in Commentaries on the Psalms accessible to the English student, that a fresh series of explanatory notes does not appear to the writer to be required.

(d) 23, 1-7. *David's 'Last Words.'*

1. נאם] The genitive which follows is usually יהוה (occasionally a synonym, as הארון Is. 1, 24. 19, 4): except here, נאם is joined with the name of a human speaker only Nu. 24, 3. 15 (with הנבר in the parallel clause, as here). 4. 16 (of Balaam). Pr. 30, 1 (הנבר): ψ. 36, 2 the gen. is פשע personified.

הקם] The tone is thrown back from the ultima on account of the tone-syllable immediately following: the retrocession, however, takes place, as a rule, only when the penultima is an open syllable, as here (GK. § 29<sup>e</sup>; for exceptions, see § 29<sup>g</sup>; Kön. i. 475). The ♀, found in many edd., is contrary to the Massorah.

על] על is here a substantive (as in מַעַל Gen. 27, 39 al.), construed in the accus. after הקם 'raised up *on high*,' as Hos. 7, 16 לא על ישובו they return, (but) not *upwards*; 11, 7 יקראו אל-על they call it *upwards*, if the text of these two passages is correct.

<sup>1</sup> Elsewhere (except in כהיום) rare, and mostly late: ch. 16, 2 Kt. (the ל an error); I 13, 21 ולהקדרמות (also probably an error: notice the following ולה); 2 Ki. 7, 12 Kt.; Ez. 40, 25; 47, 22; ψ. 36, 6; Qoh. 8, 1; Neh. 9, 19; 12, 38; 2 Ch. 10, 7; 25, 10; 29, 27 being all the examples that occur. Cf. GK. § 35<sup>a</sup>.

[נעים זמירות ישראל] Lit. *the pleasant one of (the) songs of Israel*. נעים is *pleasant, agreeable* (cf. I, 23 (of Saul and J.), Cant. I, 16, and the verb *ch.* I, 26 מאד לי נעמת); and זמירות means *songs* (not necessarily 'psalms'), Is. 24, 16. 25, 5 (זמיר עריצים יענה) ψ. 95, 2. 119, 54. Job 35, 10†. Does, now, the whole expression mean (a), *The pleasant one of songs (=The pleasant singer) of Israel* (so Ew. § 291<sup>a</sup>)—נעים זמירות, like I 25, 3 רע מעללים, Jer. 32, 19 העצה גדול, ψ. 119, 1 תמימי דרך etc. (GK. § 128<sup>a</sup>; Kön. iii. § 336<sup>b</sup>), and ישראל limiting, not זמירות alone, but the compound idea נעים זמירות, like Dt. I, 41 בלי מלחמתו, not 'the weapons of his war,' but *his weapons-of-war*; Is. 50, 8 בעל משפטי; 28, 1 עטרת גאות שבזרי אפרים *the crown of pride (=the proud crown) of the drunkards of Ephraim*; and the parallels cited on *ch.* 8, 10 (איש מלחמות העי), and GK. § 135<sup>n</sup>? Or does it mean (b), 'The pleasant *object* of the songs of Israel, the "joy" (Sm.) or the "darling" (Klo. Bu. Kenn. Kit.) of the songs of Israel?' If (a) be right, David will be alluded to as the writer of graceful and attractive poetry (cf. Am. 6, 5<sup>b</sup>),—not necessarily either including, or excluding, religious poetry, though the rend. 'the sweet *psalmist* of Israel' suggests much too strongly the unhistorical David of the Chronicles and the titles of the Psalms; if (b) be right, it will allude to him as a popular favourite, whose achievements in war were celebrated by the poets of his people (cf. I 18, 7=21, 12=29, 5). König (iii. § 281<sup>b</sup>; *Stilistik*, 284) supports (a), and it is, grammatically, a perfectly legitimate rendering: but most moderns prefer (b). The explanation of נעים from نَعَم, as meaning *singer* (Now. Dh.; *Lex.* 654<sup>a</sup> 'perhaps'), is precarious.

2. דבר בי [דבר ב'] is used similarly, of God (never of men<sup>1</sup>) speaking with a person, Nu. 12, 2. 6. 8<sup>a</sup>. 1 Ki. 22, 28. Hos. 1, 2<sup>a</sup>. Hab. 2, 1; and in the phrase המלאך הדבר בי Zech. 1, 9. 13. 2, 2. 7. 4, 1. 4. 5. 5, 5. 10. 6, 4. The usual expression, even when the subject is God, is דבר אל (e.g. Ex. 33, 11. Nu. 12, 4. Hos. 1, 2<sup>b</sup>)<sup>2</sup>; and it is a question what is the exact force of דבר ב'. In some of the passages the meaning *in* or *through*<sup>3</sup> would be admissible;

<sup>1</sup> Except in other senses, as *against, about* (I 19, 3; 25, 39).

<sup>2</sup> Or sometimes דבר את, as Gen. 17, 3. 22. 23. Ex. 25, 22. Ez. 2, 1. 3, 22. 24.

<sup>3</sup> Though *through* would be more properly ב'י: Is. 20, 2. Hos. 12, 11<sup>b</sup> al.



but these will not suit the phrase in Zech. Ew. (§ 217<sup>f</sup>) understood the phrase on the analogy of 'שחק ב' to play *with*, 'עבד ב' to labour *with* (=to use as a labourer, Ex. 1, 14 al.), in the sense of *to speak with*, but with the collateral idea of a superior speaking *with* an inferior as his minister (Now. *Hosea* (1880), p. 3; cf. C. H. H. Wright on Zech. 1, 9). Others regard the 'ב' as having the force of a strengthened *to* (cf. 'ראה ב', הביט ב' to look *at*: 'שמע ב')<sup>1</sup>: others, again, suppose it to express the idea of speaking *into* a person (*hineinreden*)<sup>2</sup>. On the whole, the explanation of Ewald appears to be the most probable. But, however it be explained, the phrase certainly appears to imply closer and more intimate converse than the ordinary דבר אל.

ומלתו מלה is properly an Aramaic word, in Heb. used only in poetry, *ψ.* 19, 5. 139, 4. Pr. 23, 9 and thirty-four times in Job.

3. אלהי יעקב. Luc. Sm. Bu. Now. Dh. אלהי ישראל. The variation, as compared with 3<sup>b</sup>, is an improvement: cf. *v.* 1.

צור ישראל Is. 30, 29: cf. *ch.* 22, 3. 32. 47; Dt. 32, 4. 15. 18. 31. 37.

מושל וג' 'When one ruleth over men, as a just one,

When one ruleth (in) the fear of God,

(*v.* 4) 'Then is it as the light,' etc.

מושל is a ptc. absolute; cf. on I 2, 13; and Jud. 7, 17. 9, 33 (*Tenses*, §§ 126; 135. 6; GK. § 116<sup>w</sup>): for ו, marking the pred., comp. Job 4, 6 (Delitzsch); Pr. 10, 25; *ch.* 15, 34 (*Tenses*, § 125 *Obs.*; GK. § 143<sup>d</sup>). The accents must be disregarded: the chief break in clause *b* should be at צִדִּיק. For יראת as adv. accus., GK. § 118<sup>a</sup>. 20 MSS., however, read בִּירֵאתָ.

4. 'Then is it as the light of morning, when the sun ariseth,

A morning without clouds, [earth.]

That maketh the young grass to shoot after rain out of the  
The beneficent operation of a just and gracious rule is compared to the influence of the sun, on a cloudless morning after rain, in refreshing and invigorating the growing verdure of the earth.

<sup>1</sup> König, *Offenbarungsbegriff des AT.s*, ii. (1882), p. 179.

<sup>2</sup> Riehm, *Messianic Prophecy* (ed. 2), 1891, p. 41.

בקר] LXX καὶ ἐν Θεοῦ φωτί, which is adopted by Th. We. and Stade (*Gesch.* i. 297): 'Then is it as the light of God (of Yahweh, We.), in the morning when the sun ariseth,' etc. But אור and בקר are often conjoined in Heb.; and it is doubtful if the addition is an improvement.

עבות לא and בלי in poetry, and אין in prose as well, are construed with a following subst. as a circumstantial clause, in which case they become equivalent to the English *without*: Ex. 21, 11 ויצאה חנם אין כסף she shall go out free, *without* money; Job 24, 10 בלי לבוש *without* covering; 12, 24 בלי דרך=in a *pathless* waste (*Tenses*, § 164).

[מננה ממטר ונ] 'Through brightness after rain the young grass (springeth) out of the earth.' ננה of a brightly shining light, as Is. 62, 1. Pr. 4, 18; and מן of the cause, as Job 4, 9. 14, 19 מריח (cf. on 7, 29). But there must be some error here. A verb is imperatively required; and the two nouns with מן (מננה ממטר) are not an elegance. השאה ארץ (cf. Joel 2, 22) *the earth springeth* might be a sufficient change: but Klo. Bu. al. may be right in thinking that a ptc. is concealed under מננה. Klo. suggests מצמיח (ψ. 104, 14), מצייה, or even מנובב (Zech. 9, 17); Sm. proposes מנייה *making to gleam* (viz. in the sunlight after the rain). מנובב, to judge from the Qal, and ניב, suggests the idea of *fruit* too much to be suitable for רשא. מצמיה would be the best; but the *ductus litterarum* differs a good deal from that of מננה.

5. 'For is not my house thus with God?

For he hath appointed for me an everlasting covenant,

Set forth in all things and secured,

For all my welfare, and all my pleasure,

Will he not cause it to spring forth?'

In v. 5<sup>a</sup>, as the text stands, בי is explicative (*Lex.* 473<sup>b</sup> c), introducing an example of the general truth expressed in v. 3<sup>b</sup>-4: the blessings of a righteous rule, described in general terms in v. 3<sup>b</sup>-4, David in v. 5 anticipates in particular for his own dynasty, on the ground of the covenant established with him by Yahweh, and of his assurance that the welfare which he desires himself for his house and people will be promoted by God. כן points backwards to the descrip-

tion in *v.* 3<sup>b</sup>-4. In 'כִּי לֹא וּג' the question is indicated by the tone (on I 11, 12). The case is, however, an extreme one; and הָלֵא for לֹא (Bu.) would be an improvement. Still כִּי was read by LXX. בְּרִית עוֹלָם is an allusion to 7, 12-16. Nestle (*Marg.* 21), comparing 7, 26<sup>b</sup> (וּבֵית עֶבְדְּךָ דָּוִד יִהְיֶה נֶכֶח לְפָנֶיךָ), would indeed read לֹא כֵן for כִּי (so Now. Dh.), 'Surely (*Lex.* 472<sup>b</sup> e) my house is *established* with God,' etc. עֲרוּכָה בְּכָל וְשִׁמְרָה is an expression borrowed probably from legal terminology, and intended to describe the בְּרִית as one of which the terms are fully and duly set forth (comp. the forensic use of עֲרָךְ in Job 13, 18 al. *to state in order* or *set forth* pleadings), and which is secured by proper precautions against surreptitious alteration or injury. יִשְׁעֵי *welfare*, as Job 5, 4. 11. Is. 17, 10, and often in the Psalms, as 12, 6. 18, 3. 36. 20, 7 etc. For חִפְצִי חִפֵּץ read חִפֵּץ: *to understand* the suff. from יִשְׁעֵי,—in spite of Ex. 15, 2=Is. 12, 2=ψ. 118, 14 (where either render וְזִמְרָתִי 'a song,' or, better, read וְזִמְרָתִי),—is contrary to idiom. For the following לֹא כִּי read probably הָלֵא (We., GK. § 150<sup>a</sup> n.); as the text stands, כִּי will be resumptive of the כִּי just before. צִמָּה is used figuratively: comp. II Isaiah 45, 8. 58, 8. 61, 11<sup>b</sup>. But יַצְלִיחַ 'cause it to *prosper*' would be a good emendation.

In *vv.* 6-7 the poet contrasts the fate of the wicked, whom men spurn and extirpate by force, with the love and honour awarded by his people to the righteous rulers described in *vv.* 3-4.

6. 'But worthlessness—as thorns chased away are all of them :

For not with hand do men take them.'

בְּלִיעַל is a *cas. pendens* (as Is. 32, 7 וְכָלֵי רָעִים ψ. 89, 3 and often: *Tenses*, § 197. 2), and the suff. in כֻּלָּהֶם refers to the *persons* in whom the בְּלִיעַל is conceived implicitly to inhere. The form בְּלָהֶם (GK. § 91<sup>f</sup>) is to be explained on the analogy of וְנִנְכָּתָם, שִׁרְפָתָם, etc. (Stade, §§ 350<sup>a</sup>. 3; 107<sup>b</sup>. 1): this uncontracted form of the suffix of 3 pl. does not occur elsewhere with sing. substantives in MT. (except in the *fem.* בְּלִיָּהֶּנָּה: 1 Ki. 7, 37; בְּתוֹכָהֶנָּה: Ez. 16, 53; and in a few forms such as לְבִדְיָהּ Gen. 21, 28. מִלְּבִדְיָהּ Ez. 13, 17: Stade, §§ 353<sup>a</sup> 1a, γ, 2, 353<sup>b</sup>), but it must be assumed in Jer. 15, 10 [see p. xxviii]; cf. מִנְּהֶם once, Job 11, 20, for מֵהֶם, also אֶתְהֶם (5 times), עִפְיָהֶם often, both in and out of pause [the sign † in Stade, § 350<sup>a</sup>. 4; 377<sup>b</sup> is an oversight], לָהֶם always. מִנֵּר is the passive either of הִנֵּר *to chase away* (Job 18, 18

וּמִתְבַּל יְנִידָהּ (וַיִּדֹּר כַּחֲוִיּוֹן לֵילָה 8, 20; or of הַנִּיד to put to flight (ψ. 36, 12 (להניד רגל ישראל מן האדמה 8, 21, 2 Ki. 21, 8 ויד רשעים אל תִּנְדְּנִי 12). But the word excites suspicion: for it is not one that would naturally be applied to *thorns*. Klo. proposes קוֹץ מִדְּבַר (cf. Jud. 8, 7. 16); so Sm. Bu. (alt.) Now. Dh. For בִּיד see on I 26, 23. The subj. of יָקָחוּ is, of course, הַלֹּקָחִים (on I 16, 4).

7. 'But the man (who) touches them arms himself with iron and a spear's shaft;

And with fire are they burned utterly.'

וַיִּמְלֵא, on the analogy of יָדוֹ בַּקֶּשֶׁת 2 Ki. 9, 24, lit. *fills himself*, viz. in so far as the hand using the weapon is concerned. בִּשְׂבָתָהּ lit. *in the sitting*, which is interpreted to mean 'in (their) place,' or 'on the spot.' But the expression is a very singular one; and the supposed meaning is destitute of analogy, תַּחֲתָם being the idiomatic word for expressing it (Job 40, 12 וַיִּהְיֶה רַשְׁעִים תַּחֲתָם cf. I 14, 9). Nor is *cessation, annihilation* (from שָׁבַת), proposed by Delitzsch on Pr. 20, 3, a more probable rendering. The word is in fact otiose after וּבָאֵשׁ וּבִיד; and, it cannot be doubted, has arisen in the text by error from בִּשְׁבַת in the line below.

Conjectural restorations of 5<sup>a</sup>-7:—Now. (agreeing with Sm., except in the part left vacant) כִּי כָל יִשְׁעֵי וְכָל חַפְצֵי בּוֹ || כִּי לֹא יִצְמִיחוּ בְּלִיעֵל | כְּקוֹיִן מְדַבֵּר || ..... || כִּי לֹא בִיד יִלְקָטוּ | וְאִישׁ לֹא יִנֶּעַ בָּהֶם || ..... || כִּי לֹא וּגִ' (וג' ובאש שרוף יִשְׁרָפוּ: For they are not picked up by hand, neither—Now. omits the לֹא, but it is needed—doth any man labour upon them, i.e. they are worthless). Bu., though not very confidently, suggests: || כִּי כָל יִשְׁעֵי וְחַפְצֵי בּוֹ || כִּי לֹא יִצְמַח (יִצְלִיחַ) בְּלִיעֵל | כְּקוֹיִן מְדַבֵּר (בְּמוֹיִן נְדָה) כָּלָהֶם || כִּי לֹא בִיד יִקָּחוּ | וְלֹא אִישׁ יִנֶּעַ בָּהֶם || לֹא יִמְלֹט (יֵעַל) בְּרוֹל וְעֵין חֲנִית | כִּי בָאֵשׁ יִשְׁרָפוּ: For not by (human) hand (Job 34, 20) are they taken away, nor doth man touch them; iron and the shaft of a spear doth not deliver (or profit) them, but, etc.).

On this poem, comp. Ewald, *Die Dichter des Alten Bundes*, i. 1 (1866), pp. 143-145; Orelli, *Old Testament Prophecy*, § 20. The central idea is the prophetic thought, expressed by David in the near prospect of death, that if his successors upon the throne are guided by righteous principles of government, his dynasty ('house,' as 7, 16), under the blessing of God, will be established and prosper.



This thought is developed in the three strophes (*vv.* 3<sup>b</sup>-4, 5, 6-7) which form the body of the poem. Observe the finished parallelism of the exordium (*vv.* 1-3<sup>a</sup>, forming a strophe of eight lines).

(e) 23, 8-39. *Further exploits against the Philistines* (comp. 21, 15-22), and list of David's heroes.

23, 8-39 = 1 Ch. 11, 11-41<sup>a</sup>: twelve of the names recur also in 1 Ch. 27, 2-15, as those of the captains of the twelve divisions of David's army.

Here are the three lists, as they stand in MT.,—the names in several instances vary, nor is it always possible to determine which form is original, or whether both may not be corrupt:—

2 Sam. 23.	1 Ch. 11.	1 Ch. 27.
8. ישב בשבת תחכמני	11. ישבעם בן חכמוני	2. ישבעם בן זבדיאל
9. אלעזר בן דרי בן אחי	12. אלעזר בן דודו האחוחי	4. דורי האחוחי
11. שמה בן אנא הררי		
18. אבישי אחי יואב	20. אבשי אחי יואב	
20. בניהו בן יהוידע	22. בניה בן יהוידע	5. בניהו בן יהוידע
24. עשהאל אחי יואב אלחנן בן דודו	26. עשהאל אחי יואב אלחנן בן דודו	7. עשהאל אחי יואב
25. שמה החררי אליקא החררי	27. שפוט החררי	8. שמהות היורח
26. חליץ הפלטי	חליץ הפלוני	10. חליץ הפלוני
עירא בן עקש התקעי	28. עירא בן עקש התקועי	9. עירא בן עקש התקועי
27. אביעזר הענתתי מבני החשתי	29. אביעזר הענתותי סבכי החשתי	12. אביעזר הענתותי 11. סבכי החשתי לזרחי
28. צלמון האחחי	עילי האחוחי	
מהרי הנטפתי	30. מהרי הנטופתי	13. מהרי הנטופתי לזרחי
29. חלב בן בענה הנטפתי	חלד בן בענה הנטופתי	15. חלדי הנטופתי לעתניאל
אפי בן ריבי	31. איתי בן ריבי	
30 <sup>a</sup> . בניהו פרעתני	בניה הפרעתני	14. בניה הפרעתוני

	2 Sam. 23.		1 Ch. 11.
30 <sup>b</sup> .	הרי מנחלי געש	32.	חורי מנחלי געש
31.	אבי-עלבון הערבתי		אביאל הערבתי
	עזמות הברחמי	33.	עזמות הכחרומי
32.	אליחבא השעלבני		אליחבא השעלבני
	בני ישן	34.	בני השם הגזוני
33.	יהונתן: <sup>33</sup> שמה ההררי		יונתן בן שנא ההררי
	אחיאם בן שרר האררי	35.	אחיאם בן שרר ההררי
34.	אליפלט בן אחסבי בן המעכתי		אליפל בן אור
	אליעם בן אחיתפל הגלני	36.	חפר המכרתי
35.	חצרו הכרמלי		אחיה הפלני
	פערני הארבי	37.	חצרו הכרמלי
36.	יגאל בן נתן מצבה		נערי בן-אֶזְבֵּי:
	בְּנֵי הגדי	38.	יואל אחי נתן
37.	צלק העמוני		מבחר בן הַגִּרִי
	נחרי הבארתי	39.	צלק העמוני
38.	עירא היתרי		נחרי הברתי
	גרב היתרי	40.	עירא היתרי
39.	אוריה החתי		גרב היתרי
		41 <sup>a</sup> .	אוריה החתי

First come the 'Three,' Ishba'al, Eleazar son of Dodo, and Shammah (*vs.* 8-17), whose exploits are specially recorded, then two others, Abishai and Jehoiada (*vs.* 18-23), whose bravery did not place them on an equality with the 'Three,' but who ranked above the 'Thirty,' lastly the 'Thirty' (*vs.* 24-39).

8-12. Exploits of the Three.

8. [ישב בשבת] LXX 'Ιεβοσθε (i.e. איש-בשת, as 2, 8 etc.); Luc. 'Ιεσβααλ (i.e. אישבעל; cf. on I 14, 49); LXX 1 Ch. 11 'ΙεσεβαΔα, (no doubt for 'ΙεσεβαΛα), Luc. 'Ιεσσεβααλ<sup>1</sup>; 1 Ch. 27 Σοβαλ. The original name was thus evidently אִישְׁבַּעַל (so first Geiger, *ZDMG.* 1862, p. 730; and then We. Klo. Bu. etc.); אישבעל will then have been first altered to אישבשת (on 4, 2), whence LXX 'Ιεβοσθε; this

<sup>1</sup> Also Codd. 44, 74, 120, 134, 144, 236, 243, 'Ιεσεβααλ; 56, 119, 121, 'Ισβααλ.

next became ישבשת (cf. ישוי p. 120), which in its turn was corrupted into ישב בשבת. In 1 Ch. 11, 27 בעל was got rid of by a different change: but in each of the three passages the original name still existed uncorrected in the MSS. by which some texts of the LXX were revised.

[תחכמני] Read תַּחְכְּמָנִי with We. Kp. etc.: cf. 1 Ch. 11, 11. 27, 32.

[השלשי] Explained to mean *knights* שְׁלִישִׁים (Ex. 14, 7. 1 Ki. 9, 22. 2 Ki. 10, 25 al.): but this leaves the gentile or patronymic '— unaccounted for. From the sequel, it is tolerably clear that we must read either (with 1 Ch. 11, 11 Kt.) ראש השלושים, or (with Lucian, both here and 1 Ch.) ראש השלשה (so We.). The latter is probably better (Bu. Now. Dh.): Ishba'al is styled *Chief* of the 'Three.'

[הוא עדינו העצנו] The words are meaningless<sup>1</sup>. Most moderns read, with 1 Ch. 11, 11, הוּא עוֹרֵר אֶת־חַנְיָתוֹ he *brandished* (Is. 10, 26) *his spear*: cf. v. 18. But this is rather an easy emendation; and it is not supported by the LXX; for ἐξήγειρε τὸ δόρυ αὐτοῦ, v. 18, shews that ἐσπάσατο τὴν ῥομφαίαν αὐτοῦ here is derived from the LXX translation of *Chronicles* (We.). Luc. οὗτος διεκόσμηι γὴν διασκενῆν, which Klo. thinks points to עוֹרֵר מַעְצָרָם (cf. 1 Ch. 12, 38), improved by Marquart into עוֹרֵר מַעְצָרוֹ *brandished his axe* (Jer. 10, 3. Is. 44, 12†): so Bu. Dh. עוֹרֵר חַנְיָתוֹ, also *brandished his axe* (Ass. ḥašinnu, *axe*; Eth. ስን ἵron (the common word for it: Dillm. *Lex.* 623); Targ. חַנְיָא = *axe* Jer. 10, 3. Is. 44, 12, and in Talm.: Syr. سِن axe (rare): cf. Fränkel, *Die Aram. Fremdwörter im Arab.*, 1886, p. 86 f.). Either מעצרו or חַנְיָתוֹ resembles העצנו more than חַנְיָתוֹ does; and it is possible that one of these corrections is right.

[על שמנה מאות] 'over 800 slain ones,' i.e. in triumph, after he had slain them. For שמנה 1 Ch. 11, 11 has שלש. But 'the text here is attested by all Versions [except Luc., who has ἐννακοσίους]; and is also more probable independently, as otherwise' Ishba'al 'would have no superiority over Abishai, v. 18' (Thenius).

9. [דָּרִי] so Kt. and 1 Ch. 27, 4: דָּרוֹ Qrê, LXX (τοῦ πατραδέλφου

<sup>1</sup> On the curious rend. of the Vulg. ('ipse est quasi *tenerrimus ligni vermiculus*'), based on a Haggadic interpretation of עדינו and העצנו, see Aptowitzer, *ZAW.* 1909, p. 252 (כשהיה יושב ועוסק בתורה היה מעדן עצמו כחולעת ובשעה שיוצא למלחמה היה מקשה עצמו כעי).

αὐτοῦ), and 1 Ch. 11, 12. יָדִי seems best: probably short for יְדִיָּה 'Yah is my uncle (or friend)': cf. יִצְחָק, יִצְחָקִי etc.; *EB.* 3289 f., and § 52 end; Gray, *Heb. Prop. Names*, 60 ff.; and also above, p. xc (on רודר).

[בְּנֵי־אֲחֵי] No doubt an error for הָאֲחֵי, as in 1 Ch. 11 and 27: in 1 Ch. 8, 4 אֲחִי is the name of a Benjaminite clan. In 1 Ch. 27 the words בֶּן אֱלֶעָזֶר appear to have accidentally fallen out before רודי.

[עַם דָּוִד בְּפֶס דְּמִים] Read after Ch. 10. (עַם דְּמִים): the mention of the *place*, as Th. remarks, is required by the following שָׁם. That the text of Samuel is imperfect appears independently (1) from the construction of חֶרֶף with ב, which is not found elsewhere, and not substantiated by ל חֶרֶף 2 Ch. 32, 17; (2) by the omission of אִשָּׁר (implied in MT.) before נֶאֱסַפּוּ, which is suspicious in prose (on I 14, 21).

[וַיֵּעָלוּ] were gone up, i.e. had retreated (cf., from a siege, 1 Ki. 15, 19. Jer. 21, 2; and on ch. 20, 2): in 10<sup>b</sup> they return.

10. [הוּא] Read, after the preceding דָּוִד עַם הוּא (see the last note but one), וְהוּא (Luc. Pesh. Sm. Bu. etc.).

[וַתִּדְבַּק וְג'] The muscles became so stiff that he could not relax them. Cf. the parallel cited by Sm. from Doughty, *Arabia Deserta*, ii. 28: 'The Kusman perished before me until the evening, when my fingers could not be loosed from the handle of the sword.'

[יִשְׁבּוּ] More picturesque than יָשְׁבוּ: ch. 2, 28.

[אך] Position as I 21, 5. Ex. 10, 17 al. הַפַּעַם.

11. [אָנָּה] Luc. Ηλα, whence Klo. Dh. אָלָּא (1 Ki. 4, 18).

[הִרְרִי] Read הִרְרִי, as v. 33 and 1 Ch. 11, 34.

[לְחִיָּה] חִיָּה (v. 13) yields here no suitable sense. Read with Bochart, Kennicott, Ew. (iii. 141), Th. Bö. We. Keil, Kp. Bu. etc. לְחִיָּה to *Lechi* (Jud. 15, 9: Luc. ἐπὶ σιαγόνα); and note the following שָׁם.

11-12. [וְתָהִי שָׁם . . . תְּשׁוּעָה גְדוֹלָה] In 1 Ch. 11, 13-14 these words (slightly varied) are referred to the exploit of *Eleazar*, the words from 9<sup>b</sup> וַיֵּעָלוּ to 11<sup>a</sup> לְחִיָּה (incl.) having been accidentally omitted. For עֲרִישִׁים *lentiles* Ch. has שְׁעִירִים *barley*.

12. [וַיַּחֲזִיב] 'and took his stand: ' similarly I 17, 16.

13-17. An exploit of three of the Thirty.

13. Kt. [שְׁלִשִּׁים] An evident error: read with Qrê נְשִׁלְשָׁה for נְשִׁלְשִׁים. These 'three of the Thirty chief' are not those just mentioned (Ishba'al,



Eleazar, and Shammah), but three others, belonging to the 'Thirty' named *v.* 24 ff. (Keil). The 'Thirty' have not, however, yet been mentioned; so perhaps We. is right in treating *vv.* 13-17<sup>a</sup> as not standing here in their original connexion, and regarding 17<sup>b</sup> as the original close of *vv.* 8-12 (notice 17<sup>b</sup> אלה, which suits 8-12 much better than 14-17<sup>a</sup>).

ראש [מהשלישים ראש] is not expressed by LXX, Pesh. (though 1 Ch. 11, 15 has it), and it seems out of place: the standing expression is the 'Thirty,' and ראש, where it is used, denotes their leader (*v.* 18; cf. 8). The Heb. also is peculiar: we should expect משלשים הראשים (GK. § 134<sup>e</sup>, 1; for the place of the art., see Gen. 18, 28. Jos. 6, 8. 22. I 17, 14); but, as exceptions occur (Jud. 11, 33. 1 Ki. 9, 11; Nu. 16, 35. Jos. 4, 4 שנים העשר איש; Kōn. iii. § 313<sup>i</sup>, and esp. his luminous synopsis of constructions of numerals in *AJSL.* xviii. (1902), p. 138 ff.; Herner, *Syntax der Zahlwörter*, 1893, pp. 93-119), this ought not perhaps to be pressed. See the next note.

אל קצר] cannot mean *in* or *during* harvest—for אל is not used thus of time. Luc. has εἰς ἡρὸν πέτρᾱν; and so 1 Ch. 11, 15 על-הצור *to the rock* (omitting ויבאו): but the fact that the place to which the three heroes went is stated *after* אל רור is an objection both to this reading, and also to the supposition that any place-name (LXX εἰς Καδωκ) is concealed under קצר. Perhaps Bu. is right in the suggestion that ראש קצר 'at the *beginning* of harvest' should be read (before ויבאו),—ראש as Jud. 7, 19. Nu. 10, 10.

מצדת עדלם] Read probably מצדת עדלם: see *v.* 13; and on I 22, 1. With וירדו cf. 5, 17<sup>b</sup>.

חית the fem. of חַי I 18, 18 according to Nöldeke, *ZDMG.* 1886, 176, i.e. a *clan*, or *company of related families*, making a raid together (*Lex.* 312<sup>b</sup>). Explained in Ch. מִחָנָה.

בעמק רפאים] in 5, 18. 22 also the scene of a Philistine attack. No doubt the occasion also was the same.

14. במצודה I 22, 4. 5. 24, 23. II 5, 17.

לחם] *in* or *at* Bethlehēm: p. 37 *note*.

15. מבאר] Kt. מִבְּאֵר from the *well*; Qrê מִבְּאֵר (Ch. מְבוֹר) from the *cistern*. The Qrê may be due to the fact that there was no 'well' known at Bethlehēm in later times: there seems to be none there

now (Rob. i. 470, 473). If 'Adullam was at 'Īd el-mîyeh (on I 22, 1), Bethlehem would be about 13 miles from it.

17. ]יהוה Read, with many MSS., Lucian (*παρὰ Κυρίου*), Pesh. Targ. and Ch., מִיְהוָה, in accordance with usage (e.g. I 26, 11).

... ]הרם On the aposiopesis, cf. Ew. § 303<sup>a</sup>; GK. § 167<sup>a</sup>. The aposiopesis is, however, extreme: and it is better to insert אִשְׁתָּה (LXX) after בְּנַפְשָׁם. Bu. objects indeed to the position: but though it is true that הָ, like אַם, יַעַן, לִמְעַן, etc., is, as a rule, followed immediately by the verb, the object, or some other word, may quite correctly follow it for emphasis (pp. 35, 323): cf. Nu. 16, 14 הַעֲיִנִי הָאֲנָשִׁים הָהֵם תִּנָּקֶר. 2 Ki. 6, 22 הָאִשָּׁר שְׁבִית בַּחֲרֹבָךְ וּבִקְשָׁתְךָ אֵתָּה מִכָּה. Am. 5, 25; with other words, Gen. 3, 11. Nu. 20, 10. Dt. 32, 6. ch. 3, 33. 2 Ki. 1, 6. Job 15, 8. Is. 36, 12. Jer. 5, 9. Ez. 20, 30. Cf. after הָלֵא, Nu. 23, 12. הלוא הצאן ירעו הרעים. Ez. 34, 2.

]בנפשותם The ב is the *Beth pretii*: at the cost or risk of their lives: cf. 1 Ki. 2, 23.

18-23. The Thirty.

18. Kt. ]השלשי The sense requires that we should read, with Pesh. We. Grätz<sup>1</sup>, Berth. (on 1 Ch. 11, 20 f.) הַשְּׁלִשִּׁים *the Thirty*, with מִן-הַשְּׁלִשִּׁים in 19<sup>a</sup> (see 23<sup>a</sup>). Abishai was chief of the 'Thirty,' and distinguished beyond the rest of the 'Thirty:' but he was not equal to the 'Three.' וְלוֹ שֵׁם בְּשָׁלֹשָׁה (similarly of Benaiah, in v. 22<sup>b</sup>) occasions difficulty. In spite of 1 Ch. 11, 21 (RV. *marg.*) it does not appear that a *second* triad of worthies, to which Abishai and Benaiah might have belonged, is here really indicated; and yet, as it seems, the reference cannot be to the 'Three' (Ishba'al, Eleazar, Shammah): for it is expressly said of these two that they did not equal them. The majority of modern Commentators read (both here and, *mutatis mutandis*, in 22<sup>b</sup>) either (Bu. Sm.) בְּשָׁלֹשָׁה *like the Three*—they had a name *like* that of the Three, though they did not actually belong to them; or, with Pesh. We. Berth. Now. Kit. (in 22, *ap.* Kautzsch), Dh. בְּשָׁלֹשִׁים—in spite of the tautology (Bu.) with 19<sup>a</sup> and 23<sup>a</sup>—among the *Thirty*,—Abishai and Benaiah attained fame

<sup>1</sup> In a note on the lists of David's heroes, *Gesch. der Juden*, i. (1874), pp. 419-428.

(emph.) among the Thirty, and were more distinguished than the others ; but they did not equal the Three. J. T. S. Stopford, however, suggests very plausibly (*Hermathena*, viii. 223) וְלֹא שֵׁם לוֹ בְּשָׁלֶשָׁה (For Abishai, see I 26, 6-9. *ch.* 2, 18. 24. 3, 30. 10, 10. 14. 16, 9. 11, etc. ; 21, 17).

19. הַכִּי הַכִּי = *Is it that . . . ?* 9, 1 (in a simple interrogation). Gen. 27, 36 (expressing surprise<sup>1</sup>). 29, 15. Job 6, 22 (expecting a negative answer)<sup>†</sup>: for כִּי, comp. on I 8, 9. Here, however, an affirmative answer is required, which does not seem to be compatible with the usage of הַכִּי (AV. RV. *interpolate* 'not'). The word does not stand in I Ch. 11, 21, or in the similarly worded sentence below, v. 23<sup>a</sup> (though there I Ch. 11, 25 has מִן הַשְׁלוּשִׁים הֵנוּ נִכְבָּד הוּא (מן השלושים הנו נכבד הוא); and can scarcely be right. It is easiest to suppose it a corruption of הֵנוּ, preserved in I Ch. 11, 25. For the position of מִן-הַשְׁלֹשָׁה, comp. on I 20, 8.

20. [בְּנִיהוּ בֶן יְהוֹדָע 8, 18. I Ki. 1, 8—2, 46. 4, 4.

(Qrê) [בֶּן אִישׁ חֵיל is not expressed in LXX. Read either אִישׁ בֶּן (Qrê) [בֶּן אִישׁ חֵיל having been accidentally repeated from בֶּן יְהוֹדָע; or אִישׁ בֶּן חֵיל (the sing. of חֵיל בְּנֵי אֲנָשִׁים Jud. 18, 2: cf. אִישׁ גִּבּוֹר חֵיל Ru. 2, 1, אִישׁ נְבִיא etc.): the former is preferable.

[רַב-פְּעָלִים] The expression has a poetical tinge. פָּעַל, except in the ||, I Ch. 11, 22, and Ru. 2, 12 (פָּעָלָהּ ^ פָּעָלָהּ), occurs only in poetry. Cf. I 25, 3 רַע מַעֲלָלִים.

[קִבְצָאֵל] I Ch. 11, 22. Jos. 15, 21 (in the Negeb, in the direction of Edom.)<sup>†</sup>; יִקְבָּצָאֵל Neh. 11, 25<sup>†</sup>. Not identified.

[אֶת שְׁנֵי בָנֵי אֲרִיאֵל] Read אֶת שְׁנֵי בָנֵי אֲרִיאֵל with LXX; and then either מִמּוֹאָב (cf. above מִקְבָּצָאֵל), or, as מִן is not usual with the name of a country, מִמּוֹאָב, for מוֹאָב. Klo., however, observing that an exploit against a lion follows, which, as the text stands, is wedged in between two exploits against warriors, conjectures, very cleverly, and almost convincingly, אֶת-שְׁנֵי בְנֵי הָאֲרִי אֶל-מִתְבָּאֵם, which Bu. accepts: 'smote (and pursued) the two young lions (the cubs of the lion mentioned in v. 20<sup>b</sup>: בְּנֵי, as in לְבִיא Job 4, 11) into their hiding-place (I 23, 23).' אֲרִיאֵל (except Is. 29, 1, as apparently a cryptic name of Zion) does not occur elsewhere as a pr. n.: but this is not a fatal objection to

<sup>1</sup> 'Can it be that he is called Jacob, and has hence overreached me twice?'

its being a pr. n. : we might also punctuate אֶרְאֵל. For another view of the meaning of אֶרְאֵל, see W. R. Smith, *Rel. Sem.* 469 (<sup>2</sup> 488).

יִרְדּוּ וְהָכָה the sequence is unusual, though instances occur (*Tenses*, § 133; GK. § 112 טט-טט). יִרְדּוּ וְהָכָה here would be unsuitable: for obviously a *single* exploit is referred to.

הַבָּאֵר here הַבָּאֵר (= הַבּוֹר), the *cistern*, is evidently better than הַבָּאֵר the *well* (cf. 15).

21. אֶת אִישׁ מִצְרִי Cf. 4, 11 אֶת אִישׁ צִדִּיק; and GK. § 117<sup>d</sup>. Read, with Bu., either אִישׁ מִצְרִי, or (1 Ch. 11, 23) אֶת הָאִישׁ הַמִּצְרִי: the former is better.

Kt. אִשֶּׁר מִרְאָה LXX *ἀνδρα ὁπατόν* = Qrê אִישׁ מִרְאָה. But, as We. remarks, אִישׁ מִרְאָה would mean a *handsome* man (Is. 53, 2: cf. Gen. 39, 6 etc.), not, like the German 'ein ansehnlicher Mann' (Th. Keil), a *considerable* or *large* man: so that the true reading is no doubt preserved in 1 Ch. 11, 23 אִישׁ מָדָה (see on *ch.* 21, 20). Klo., cleverly, and at the same time retaining the Kt. אִשֶּׁר הִרְפָּה, *who had defied him* (21, 21).

22. בְּשִׁלְשָׁה הַגְּבוּרִים Read (see on *v.* 18) either בְּשִׁלְשָׁה הַגְּבוּרִים, or בְּשִׁלְשֵׁים הַגְּבוּרִים (cf. for the plur. noun Cant. 3, 7. *ch.* 9, 10; and see on *v.* 13), or (see p. 368 *top*) בְּשִׁלְשָׁה הַגְּבוּרִים ולא שם לו בשלשה הגבורים.

23. נִכְבֵּד Read either נִכְבֵּד (pf.), or הוּא נִכְבֵּד. 1 Ch. 11, 25 הֵנּוּ נִכְבֵּד הוּא, —a mixture of הֵנּוּ נִכְבֵּד and הוּא נִכְבֵּד.

הוּא נִכְבֵּד over his body-guard. See on I 22, 14.

24. עֲשֵׂהאֵל 2, 18 ff.; 3, 27. 30.

בֶּן דּוּרִי LXX *υἱὸς Δουδει* (= דּוּרִי; cf. *v.* 9) τοῦ πατραδέλφου αὐτοῦ (= דּוּרִי; cf. *v.* 9, Jud. 10, 1), —a doublet. Cf. on *v.* 9, and 3, 3.

לֶחֶם Luc. (*ἐκ*), and 1 Ch. 11, 26, מִבֵּית לֶחֶם, rightly.

25<sup>a</sup>. הַחֲרָדִי LXX *Ῥουδαῖος*: perhaps of *Harod*, Jud. 7, 1.

25<sup>b</sup>. אֱלִיקָא הַחֲרָדִי Not in LXX. Omitted, probably through *ὁμοιοτέλετον*, in 1 Ch. 11, and not recognized in 1 Ch. 27.

26. הַפְּלָטִי From Beth-pelet, in the Negeb of Judah, Jos. 15, 27. Neh. 11, 26†.

הַתְּקֵעִי Teqoa' was 10 miles S. of Jerusalem: see on 14, 2. 27.

27. הָעֲנַתְתִּי 'Anāthoth, now 'Anātā, was 2 miles N. of Jerusalem (cf. Is. 10, 30).



מבני] ספָּבִי (Ch.) is probably correct: so *ch.* 21, 18. BA have ἐκ τῶν υἱῶν (=MT.); but many MSS. Σαβουχαι, Luc. Σαβενι.

28. צלמון] LXX Ελλων, Luc. Αλιμαν: cf. Ch. עילי.

האחחי] See on *v.* 9.

הנמפתי] Netōphah (Ezr. 2, 22=Neh. 7, 26†) was probably the present *Beit Nettif*, 12 miles W. of Bethlehem, and 1 $\frac{3}{4}$  miles NE. of Sochoh (on I 17, 1).

29. חלב] Probably חלר or חלרי (cf. Zech. 6, 10) is correct. In Cod. B this name is omitted: Luc. has Αλλαν, other MSS. Ελα.

מנבעת בני בנימין] See on I 9, 1.

30<sup>a</sup>. בנייהו פרעתי] Read, with Ch., הפרעתי. LXX corruptly, מבנימין. האפרתי. On Pir'athon, in Ephraim (near Shechem), cf. Jud. 12, 15. Not improbably the modern *Far'alā*, 6 miles NNW. of Nablous (Shechem).

30<sup>b</sup>-31<sup>a</sup>. Transposed in LXX to the end of the chapter.

30<sup>b</sup>. מנחלי נעש] נעש is the name of a mountain in Ephraim, a little S. of Timnath-serah (Jos. 19, 50. 24, 30=Jud. 2, 9 [תמנת-חרס]),—probably (Buhl, 101, 170) *Tibneh*, 10 miles NW. of Bethel.

31<sup>a</sup>. אביעלבון] Ch. אביאל, supported here by LXX Cod. B (Γαδαβιηλ υἱὸς τοῦ Αραβωθαίου)=נעש אביאל בן<sup>1</sup>, and Luc. (Ταλσαβιης (ὁ Σαραβathi), for נעש אבי עלבון: TAAC prob. an error for ΓAAC),—perhaps originally (We. Bu. Now. Dh.) אביבעל. Klo. would restore אביאל בית-הערבתי, supposing אביעלבון to be a corruption of בית אביאל, due to a copyist's eye catching השעלבני in *v.* 32. This is very plausible. Either בית-הערבתי or הערבתי will be the gentile adj. of בִּית־הָעֶרְבָה, a place near the Jordan, in the 'wilderness of Judah' (Jos. 15, 5. 61, called הערבה (but בית הערבה in LXX; *v.* Kittel) *ib.* 18, 18).

31<sup>b</sup>. הברחמי] Ch. הברחומי. Probably הַבְּחֻרְמִי of *Bahurim* (3, 16) is meant.

32<sup>a</sup>. השעלבני] 'of שעלבים' (1 Ki. 4, 9), in Dan (Jos. 19, 42, where it is called שַׁעֲלָבִים),—a Canaanite city, the inhabitants of which were reduced to forced labour by the 'House of Joseph' (Jud. 1, 35)†. See on I 9, 4.

<sup>1</sup> Twelve Codd., also, have actually (for Γαδαβιηλ) Αβιηλ, eleven others Αριηλ.

32<sup>b</sup>-33<sup>a</sup>. If 32<sup>b</sup> be compared with 1 Ch. 11, 34, it will become evident (as shewn in the Table) that יהונתן belongs to *v*. 33<sup>a</sup>, that ישן corresponds to השם, and that the gentile name has fallen out after it in the text of Samuel. Either בני ישן and בני השם are both corruptions of one and the same name, now lost, or, as Luc. has here Ἰεσσαί ὁ Γουρί<sup>1</sup>, and in Ch. Εἰσασαί ὁ Γουρί, it may be supposed with some plausibility that בני (in both texts) has arisen by dittography from the preceding שעלבני. The name *Gizon* (Ch.) is not otherwise known: Lucian's ὁ Γουρί points to הַגִּוּרִי, which, as Klo. observes, was the name of a Naphtalite family (Gen. 46, 24. Nu. 26, 48). Read, then, in 32<sup>b</sup> הַגִּוּרִי. The name in 33<sup>a</sup> will now be יהונתן. בן שמה החררי: Ch. has שגא for שמה, but Luc. there has Σαμαία, and here LXX and MT. agree: שמה has thus the presumption of being correct. The Jonathan mentioned was a son of 'Shammah the Hararite' of *v*. 11.

34<sup>b</sup>. [אליפל בן-אחסבי בן-המעכתי = 1 Ch. 11, 35<sup>b</sup>-36<sup>a</sup> בן אליפל בן-המעכתי. אור: חפר המכרת. מעכה (*ch*. 10, 6. 8) or בית-מעכה (20, 14. 15. 1 Ki. 15, 20. 2 Ki. 15, 29), as 2 Ki. 25, 23 (= Jer. 40, 8); perhaps, however, בית-המעכתי (like בית-הלחמי) should be read (Klo. Sm. Dh.). אור חפר=אחסבי (Ch.) are probably both corruptions of the name of Eliphelet's father: אחסבי is a suspicious form.

34<sup>b</sup>. [אליעם בן-אחיתפל הגלני. Evidently mutilated in 1 Ch. 11, 36<sup>b</sup> אחיה הגלני. אחיתפל הגלני is mentioned in 15, 12.

35<sup>a</sup>. [חצרו. Qrê חֲצִירִי (but not in Ch.); so LXX Ασαραί, Luc. Εσσερι.

[הברמלי. See on I 25, 1.

35<sup>b</sup>. [פערי הארבי. LXX corruptly τοῦ Οὐρατοερχει. ὁ ερχει here would point to הָאֲרָבִי (Klo.): cf. Jos. 16, 2; and חושי הארבי. A place in the Negeb of Judah,—possibly *er-Rabīyeh*, 6 miles W. of Carmel,—is, however, named Jos. 15, 52. Some twenty MSS. have τοῦ Οὐραί (Οὐρε) υἱὸς τοῦ Ἀσβί: cf. Ch.

36<sup>a</sup>. [מצבה. Attested substantially by LXX ἀπὸ δυνάμεως (as though מצבא). צָבָה as 8, 3. If this be original, מבוחר (which corresponds

<sup>1</sup> Twenty-one other Codd. Βασαί ὁ Γουρί (Γωνί, Γουρί).

in position in Ch.) will be a corruption of it, and **בְּנֵי הַגִּדִי** here will deserve the preference above **בְּנֵי־הַגִּדִי** in Ch.<sup>1</sup>

37. **הַבְּאֲרָתִי**] See on 4, 2.

38. **הִיתָרִי**] A family of Qiryath-ye'arim 1 Ch. 2, 53,—unless indeed we should read **הִיתָרִי** (Th. Klo. Bu. Now. Dh.: LXX ὁ Αἰθιραῖος) of *Yattir*, in the hill-country of Judah, Jos. 15, 48. 21, 14; see on I 30, 27; also the note on II 20, 26.

39. **כָּל־שְׁלֹשִׁים וְשֶׁבַע**; (The) whole, thirty-seven. **הַכָּל** would be better (2 Ki. 24, 16. 25, 17. Ezr. 2, 42. 8, 35<sup>b</sup>. 2 Ch. 28, 6); but cf. Nu. 13, 2 **כָּל־נָשִׂיא בָהֶם**: 1 Ch. 11, 41<sup>b</sup>–47 adds sixteen other names.—How is the number thirty-seven to be computed? The actual numbers are—the ‘Three’ (*sv.* 8–12), and, for the ‘Thirty,’ 2 (*sv.* 18–23) + 31 (*sv.* 24–39) = 33. ‘That the names are more than 30 need occasion no surprise, as we may suppose the corps to have been kept full after losses in war’ (Sm.): we know that Asahel, for instance, died early in David’s reign (2, 23).

(f) 24. *David's Census of the People.*

*Ch.* 24 = 1 Ch. 21, 1–27.

24, 1. The narrative is evidently the sequel of 21, 1–14 (comp. especially the opening words **וַיֹּסֶף אֵף יָי וְנֹ** with the representation implied in 21, 1. 14<sup>b</sup>), with which also it has linguistically points of contact: cf. *v.* 25<sup>b</sup> with 21, 14<sup>b</sup> (**וַיַּעֲתֵר אֱלֹהִים לְאָרֶץ**).

**וַיֹּסֶף** *moved, incited.* The meaning of the word may be illustrated from Jos. 15, 8. I 26, 19 (of Yahweh). 1 Ki. 21, 25 (of Jezebel influencing or inciting Ahab): Job 2, 3.

**לְאָמַר לְךָ מִנָּה**] 1 Ch. 21, 1<sup>b</sup>, accommodating to the later historiographical style (which is apt to state the fact, instead of narrating the words), **לְמִנּוֹת**. Cf. *ib.* 17, 25 as compared with *ch.* 7, 27; and Ew. § 338<sup>a</sup>.

2. **אֵל יוֹאָב שָׂר הַחֵיל אֲשֶׁר אִתּוֹ**] For **שָׂר** read with Luc. and Ch. **וְאֶל־שָׂרֵי** ‘to Joab and to the captains of the force, that were with him;’ with which *v.* 4 agrees: Joab’s natural title would be not **שָׂר הַחֵיל אֲשֶׁר אִתּוֹ** but **שָׂר הַצְבָּא** (1 Ki. 1, 19).

<sup>1</sup> Some twenty Codd., however, have here *Μαβααν* (al. *Μαβλαν*, *Μααβαγ*, *Μαβααν*, etc.) *vids* Ἀγαρι(ν, μ).

[שוט] Rare in prose: but see Nu. 11, 8; also Job 1, 7. With the emended text שוטי must be read; so Luc.

3. [ויוסף] ! is used sometimes in Heb. (like *et* in Latin) to subjoin an impassioned question or exclamation: cf. *ch.* 18, 11. Nu. 12, 14. 20, 3. 2 Ki. 1, 10. 7, 13. 19. Comp. *Tenses*, § 119 *γ note*; GK. § 154<sup>b</sup>; *Lex.* 254<sup>b</sup>d.

יֹסֵף עֲלֵיכֶם כִּכְם אֵלֶּף פַּעֲמִים Dt. 1, 11 בהם ובהם מאה פעמים.

וְעֵינֶיךָ רְאוּת Dt. 28, 32. [וְעֵינֶי . . . רְאוּת] The same idiomatic usage as ראוּת . . . רְאוּת 1 Ki. 1, 48. Jer. 20, 4 (a circumstantial clause).

[וְאֲדָנִי הַמֶּלֶךְ לִמָּה . . .] On the position of the subj., see on I 20, 8.

4. [לפני המלך] 'Vulg. Pesh. [and Lucian ἐκ προσώπου] מִפְּנֵי הַמֶּלֶךְ [rather, מִלְּפָנֵי הַמֶּלֶךְ]: for according to MT. David himself would have gone forth as well' (Bö.). מִלְּפָנֵי = before (*ch.* 5, 24): מִלְּפָנֵי = from before (Gen. 41, 46 מִלְּפָנֵי פַרְעֹה 2 Ki. 5, 27. 6, 32).

5. וַיֵּצֵאוּ מִעֲרֹעֵר וּמִן הָעִיר וְג' in agreement with Dt. 2, 36. 3, 12. 16. 4, 48. Jos. 12, 2. 13, 9. 16. 2 Ki. 10, 33. The starting-point must here be named, from which they *began* to number the people. As such, the southern border (Nu. 22, 36) was the most natural, as it lay nearest to Jerusalem' (We.). This acute and felicitous conjecture was found afterwards to be confirmed by the same four MSS. of Holmes, 19, 82, 93, 108—i.e. Lucian's recension<sup>1</sup>—which had so remarkably supported the emendations in 13, 34. 39. 15, 23. 18, 28. In the passages cited, 'the city that is in the midst of the wādy' (perhaps 'Ar; see the writer's note on Dt. 2, 36) is repeatedly named side by side with 'Aro'er. 'Aro'er, now 'Ara'ir, was on the N. edge of the deep gorge through which the Arnon flows from the E. into the Dead Sea.

הַנָּדָר] In MT. this word is out of construction: הַנָּחַל הַנָּדָר cannot be rendered 'the wādy of Gad,' and the case is not one in which apposition would be admissible (cf. *Tenses*,<sup>3</sup> p. 254). Read with Lucian (τὸν Γαδδεῖ) הַנָּדָר (Bu.), which, with the text as emended, will be construed as an accus. of direction, 'And they began from 'Aro'er

<sup>1</sup> Καὶ διέβησαν τὸν Ἰορδάνην καὶ ἤρξαντο ἀπὸ Ἀροῆρ καὶ ἀπὸ τῆς πόλεως τῆς ἐν μέσῳ τοῦ χειμάρρου κτλ.



and from the city that is in the midst of the wādy, *towards the Gadites* and *on unto Ja'zer.*' Cf. v. 6<sup>a</sup> 'And they came to Gil'ad, *and on unto the land,*' etc. Ja'zer was a border-town of Gad (Nu. 21, 24 LXX [יעֹזֶר for עֹז], Jos. 13, 25 [read מִיַּעֲזֹר], cf. vv. 16. 30), in the direction of Rabbath-'Ammon: Šār, 7 miles W. of 'Ammān, would suit Eusebius' description (*Onom.* 264, 98 ff.), though of course there is no philological connexion between Šār and יעֹזֶר. See the writer's art. in the *Expos. Times*, xxi. (Sept. 1910), p. 562 f. (the second of two articles, criticizing the many doubtful identifications of ancient sites to be found in modern maps of Palestine).

6. אַרְיֵן תַּחְתִּים חֲרָשִׁי Evidently corrupt. For תַּחְתִּים Hitzig (*Gesch. d. Volkes Isr.* p. 29) suggested הַחֲתִים; and for חֲרָשִׁי Th. suggested קֶדְשָׁה—both strikingly confirmed subsequently by Lucian's recension (εἰς γῆν Χερριεμ Καδης): 'to the land of the *Hittites, towards Qedesh.*' The Qedesh or Qadesh—in which case the word would be more correctly vocalized קֶדְשָׁה—meant, is the important Hittite city of that name on the Orontes, a little S. of the Lake of Hōms (Maspero, *Struggle of the Nations*, pp. 137, 141 f.), and 100 miles N. of Dan. תַּחְתִּים may be confidently accepted; but קֶדְשָׁה, attractive as it is, occasions difficulty. A place 100 miles N. of Dan is very remote to be mentioned as the N. limit of Isr. territory,—it is, for instance, much further N. than the region probably meant by the 'entering in of Hamath,' mentioned Am. 6, 14 and elsewhere as marking the same point (see *H. G.* 177; my note on Am. 6, 2; RIBLAH in *DB.*); hence, if accepted, *to Kedes*h must be understood as embodying a highly idealistic conception of the N. limit of Isr. territory. Ewald (*Hist.* iii. 162) conjectured חֶרְמֵן for חֲרָשִׁי; and this, whether we read (*EB.* iv. 4889) תַּחַת חֶרְמֵן (see Jos. 11, 3, cited below), or (Sm.) אֶל אַרְיֵן תַּחְתִּים חֶרְמֵנָה, certainly yields a more probable locality,—viz. a little E. of Dan: for the Hittites bordering here on the Israelites, see Jud. 3, 3 (where הַחֲתִי must evidently be read for הַחֲתִי), and esp. Jos. 11, 3 (where read with LXX in a הַחֲתִי for הַחֲתִי), and in וְהַחֲתִי תַחַת חֶרְמֵן—וְהַחֲתִי). Buhl (94) also prefers אַרְיֵן נַפְתָּלִי. Klo. and Guthe (*Gesch.* 94) would read אַרְיֵן נַפְתָּלִי: this would be quite suitable topographically, the קֶדְשָׁה meant

being the Kedesh of Naphtali, 4 miles NW. of Lake Huleh: but, as an emendation of תחתים, נפתלי cannot come into competition with ההתים.

[ויבאו דנה יען וסביב אל צידון] No place *Dan of Fa'an* is known. LXX καὶ παρεγένοντο εἰς Δαν Εἰδαν καὶ Ουδαν, καὶ ἐκύκλωσαν εἰς Σιδῶνα: Luc. καὶ ἔρχονται ἕως Δαν, καὶ ἐκύκλωσαν τὴν Σιδῶνα τὴν μεγάλην. As We. remarks, what the sense requires is צידון אל סבבו וימדן: and from the text of LXX, corrupt as the proper names in it are, it at least appears that the translators found דן *twice*, and had a verb in place of וסביב. Read accordingly ויבאו דן וימדן סבבו אל צידון (We. Now. Dh.). Klo. emends differently: . . . ויעין ויסבי (so Bu.): for עין, see 1 Ki. 15, 20 (mentioned immediately before Dan and Abel of Beth-ma'achah). 2 Ki. 15, 29. For Dan, see on 20, 18. עיון was doubtless some place in the *Merj* 'Ayun ('Meadow of 'Ayun'), a fertile oval plain, stretching out immediately to the N. of Abel of Beth-ma'achah.

[צידון] LXX (A, Luc., and many other MSS.) + צִדְוֹן: so Jos. 11, 8, 19, 28.

7. [מבצר צר] The *fortress* of Tyre, on the mainland. So Jos. 19, 29†. Cf. Harper on Am. 1, 9. Tyre would be just 27 miles W. of Dan.

[החוי] The original inhabitants of Shechem (Gen. 34, 2), and Gibeon (Jos. 9, 7, cf. v. 3), in Central Canaan.

9. [ותהי] See on I 17, 21.

[שֶׁלֶף] For the retarding *metheg*, producing an 'incomplete retrocession' of the tone, see GK. § 29<sup>f</sup>.

10. [ויד לב דוד אהו] I 24, 6.

[אחרי ספר את העם] Read אחרי ספר את העם (cf. LXX μετὰ τὸ ἀριθμῆσαι): construction as I 5, 9 (so Now. Dh.). כן אחרי must have been written in error by a scribe who did not notice the sentence that was following. Klo. Bu. Sm. prefer, with Luc. (μετὰ ταῦτα, ὅτι), to insert כי after כן.—העבר as 12, 13.

11. [היה] *had been*,—before David arose in the morning.

[חֹהֶה דוד] The — in *st. c.* (so Ginsb. Kit.) is most anomalous (GK. § 93<sup>12</sup>); no doubt Ew. § 213<sup>e</sup> note is right in treating it as merely an error for חֹהֶה (so Baer, p. 117, with Kimchi). Comp. ch. 15, 37 רָעָה דוד.

12. [אנכי נוטל עליך] do I *lift up* (LXX ἀίρω), or *hold*, over thee. The root is rare (Is. 40, 15. Lam. 3, 28); and Ch. נָטָה is more probable.

13. [התבוא] The *fem.*, the subject being conceived *collectively*: see on I 4, 15.

[שבע] LXX here, and Ch., שְׁלוֹשׁ—probably the original number: notice the *three* months and the *three* days following.

[והוא רדפך] The words form a circ. clause, as v. 3. With regard to the *sing.* הוא immediately after צריך, no doubt a group or body of men may be spoken of in Heb. in either the *sing.*<sup>1</sup> or the *pl.* (cf. Is. 17, 13<sup>b</sup> בּוֹ וְג' (after 12–13<sup>a</sup>): in Is. 5, 26 לְגִי should probably be read): but in a passage like the present, in which the *sing.* follows the *pl.* so closely, the incongruity is inelegant, and it is better to read צָרְךָ [notice before בארצך], as in Dt. 21, 10 אִיבְךָ. 28, 48 אִיבְךָ. Jer. 6, 23 הוא [in the || 50, 42 הִמָּה] and עָרֶיךָ; cf. I 24, 5 Qrê. Ch. וחרב רדפך, which We. Bu. prefer.

This case differs from the one noticed on I 2, 10, in which the *sing.*, interchanging with the plural, denotes—not, as here, the class as a whole, but—an *individual* of the class. To the examples of the latter class there noted, add:—Lev. 21, 7 ואשה גרושה מאישה לא יקחז כי קדש הוא לאלהיו (notice here 5–7<sup>a</sup> *pl.*, 7<sup>b</sup>–8 *sing.*). 25, 17<sup>a</sup>. 31<sup>b</sup>. Dt. 7, 3 f. Jud. 12, 5. Jer. 8, 1 ואת עצמות מלכי יהודה ואת . . . הוֹאָ וְעַבְדֵּי וְעַמּוֹ 22, 4 עצמות שרֵךְ. 44, 9 מלכים יושבים לדור על כסאו . . . הוֹאָ וְעַבְדֵּי וְעַמּוֹ 22, 4 עצמות שרֵךְ (נשיו). Is. 30, 22 end תורם כמו דָּהָ צא תאמר לוֹ (נשיו). Am. 6, 9 f. Zech. 14, 12. Job 21, 10 (after 7–9). 24, 16–24. But in extreme cases, as when the *sing.* and *pl.* occur in *one and the same clause*, the text should no doubt be corrected: as Lev. 25, 14<sup>a</sup> (Versions תמכר). 31<sup>a</sup> (rd. יִחַשְׁבוּ; cf. p. lxii f.<sup>2</sup>). Dt. 7, 10<sup>a</sup> (rd. שִׁנְאוּ for שִׁנְאוּ, and note שִׁנְאוּ in <sup>b</sup>). Jos. 2, 4. Hos. 4, 8 (rd. נפשם). 10, 5 (rd. עגל). Mic. 2, 9. Zech. 14, 12 end (rd. בפיהו). ψ. 5, 10 (rd. בפימו). 62, 5. 63, 11. 64, 9. Is. 5, 23 (LXX צדיק; cf. Qoh. 10, 15 LXX Codd. אה הכסיל אה). Cf. GK. § 145<sup>m</sup>.

[מה אשיב שלחי דבר] Cf. Pr. 27, 11 ואשיבה הִרְפִּי דבר. Lit. *with what word I shall turn back* (=reply to: see on 3, 11) *my sender*. For דבר, see on I 26, 18.

<sup>1</sup> Cf. the series of almost uninterrupted *sing.* pronouns and verbs, referring to הוּא in Dt. 31, 16–18. 20–21.

<sup>2</sup> The principle of Lev. 17, 14 יִפְרֹת אכליו 19, 8 is different (GK. § 145<sup>l</sup>).

14. נִפְלָה] 'very unjustly changed by LXX and Chron. into the singular' (We.).

15<sup>a</sup>. LXX has: καὶ ἐξελέξατο Δαυεὶδ ἑαυτῷ τὸν θάνατον καὶ ἡμεραὶ θερτισμοῦ πυρῶν, [καὶ ἔδωκεν Κύριος ἐν Ἰσραὴλ θάνατον ἀπὸ πρωΐθεν ἕως ὥρας ἁρίστου] καὶ ἤρξατο ἡ θραῦσις ἐν τῷ λαῷ, [καὶ ἀπέθανεν, κτλ.]. The bracketed words in the middle agree with MT. The unbracketed words = וַיִּבְחַר לוֹ דָּוִד אֶת־הַרְבֵּב וְהַיָּמִים יָמֵי קִצֵּר הַטָּיִם וַתִּחַל<sup>1</sup>, the circumstantiality and tragic force of which (70,000 dying, though the plague had only *begun*) constitute (see We.) a presumption in favour of their originality (so Now. Bu. Sm. Dh.), as against the more colourless and ordinary narrative in MT. ( . . . וַיִּתֵּן מוֹעֵד): וַיִּבְחַר also is the natural sequel to 12-14; and the time of wheat-harvest agrees exactly with Araunah's threshing, in v. 20. The meaning of עַת מוֹעֵד in MT. is altogether uncertain. *To the appointed time* cannot be right, for it appears from v. 16 that the plague was stopped *before* the three days had terminated. Targ. paraphrases the words עַת מוֹעֵד וְעַד מִהִבְקֵר וְעַד מִהִבְקֵר by 'from the time when the daily burnt offering was killed *until it was offered*;' and so Rashi and Kimchi: another Jewish explanation, cited by Kimchi, is 'until midday' (cf. LXX ἕως ὥρας ἁρίστου; Pesh. 'till the sixth hour'). But neither of these explanations has any basis in usage; and for the former sense a different expression is employed (1 Ki. 18, 29 עַד לַעֲלֹת הַמִּנְחָה 36. 2 Ki. 3, 20). There is force in We.'s remark that the absence of the art. is an indication that the clause springs from a time when the word had acquired a technical sense, of the *season* fixed by Yahweh for interposing: cf. ψ. 76, 3. 102, 14. Ehrlich would restore boldly עַד [לוֹ] ת[ה] מִנְחָה].

15<sup>b</sup>. וַיָּמָת The sing. as I 1, 2. Nevertheless it is possible that originally the Hif'il וַיִּמָּת was intended.

16. הַמִּלֶּאךְ] The order verb, object, subject is unusual, and where it is employed has the effect of emphasizing the subject at the end

<sup>1</sup> So, if וַיָּמָת יָמֵי קִצֵּר הַטָּיִם is merely a *parenthetical* note of time (cf. Nu. 13, 20). But if the words belong to the sequel, and are to be rendered (Now.), 'And it was the time of wheat-harvest, *when*,' etc., then, by analogy, it should be וַיָּמָת הַמִּלֶּאךְ: see 2, 24. Gen. 19, 23. 44, 3 (*Tenses*, § 169).



(*Tenses*, § 208. 4). Here there is no apparent reason why the ordinary order *וַיִּשְׁלַח הַמֶּלֶךְ יְדוֹ* should not have been used. We. thinks the unusual position of *הַמֶּלֶךְ* an indication that it was not originally part of the text, but was introduced afterwards as an 'Explicitum' (see p. lxii f.), and (as a corollary of this) that it was mentioned in some preceding part of the narrative (which must now, accordingly, be defective), and was the subject of *וַיָּקֶם* *v.* 15<sup>1</sup>.

*על=אל*—*towards* Jerusalem: cf. Is. 10, 32.—

*בְּעַם*] partitive, *among* the people. So *הַמֶּלֶךְ בְּעַם* 17 (*Lex.* 88<sup>b</sup>).

*רַב*] as Gen. 45, 28. 1 Ki. 19, 4 (*Lex.* 913<sup>a</sup> f). To be joined with what follows, though not closely with *עַתָּה*: 'Enough! now relax thy hand<sup>2</sup>.'

*עַם*] as I 10, 2.

*הַמֶּלֶךְ הָאֲרָמִי* Kt.] *v.* 18 Kt. *אֲרָמִי*, *sv.* 20. 22–24 *אֲרָמִי*: Ch. uniformly *אֲרָמִי*: LXX in both texts *Opva*. The article with a personal name is impossible: perhaps Bö. may be right in attaching it to *גֵּר*, and reading *אֲרָמִי* *עַם* *אֲרָמִי* (cf. on I 23, 15). The choice between the other forms is difficult. The Qrê in Samuel is everywhere *אֲרָמִי*, which Bertheau (on Ch.) and Keil prefer, supposing that just on account of its un-Hebraic form it may represent a genuine ancient tradition.

17. *הָעֵינִי*] as 7, 14. 19, 20: cf. p. 170 footnote 2. Observe the emphatic *אֲנִי* (twice); and *וְאֵלֶּה הַצָּאן* placed before *מִה עֵשׂו* for the purpose of setting it in strong contrast to *אֲנִי*. Luc., after *אֲנִי* expresses *הָרָעָה*,—an unnecessary explanatory gloss.

18. *עַלֶּה*] i.e. to the higher ground, at the *top* of the hill, on which the threshing-floor was: so *v.* 19 *וַיַּעַל*.

20. *וַיִּשְׁקֶף*] *looked out* or *forth*, viz. from the *גֵּר* or the enclosure surrounding it. It is the word used of *looking out* through a window, *ch.* 6, 16 al., from heaven, *ψ.* 14, 2 al.: somewhat more generally Gen. 18, 16. 19, 28.

<sup>1</sup> Against Movers' proposal (adopted in the *Speaker's Comm.* on Ch. p. 200) to read for *יְדוֹ* (after Ch. *הָאֲלֹהִים*) *יְהוָה*, it was already rightly objected by Th. that this text would represent Yahweh as repenting *directly after* sending the angel.

<sup>2</sup> The accentuation is not opposed to this rendering: the position of the *zāqēf* is regulated by the *speech*, the words introducing it being treated as subordinate. Cf. Gen. 19, 2; and see Wickes, *Hebrew Prose Accents* (1887), p. 35 f.

[עברים עליו] So 2 Ki. 4, 9;  $\text{על} = \text{על}$ , as in  $\text{נָצַב על}$  Gen. 18, 2, cf. the correlative  $\text{על} \text{מַעַל}$  *ib.* 3.  $\text{עבֹד}$  מעל אל-נא העבֹד מעל *ib.* 3.

[אפיו ארצה] Elsewhere always either אפיו ארצה (the more usual phrase) or על אפיו ארצה or לאפיו ארצה: cf. on I 25, 23.

21. [מַעֲמֵךְ] Cf. 3, 15 (*Lex.* 769<sup>a</sup> c). Elsewhere מַאֲת, as *v.* 24, Gen. 25, 10 al.

[מַעַל] Cf. I 6, 5. 20.

22. [הַמֹּרְגִים] the threshing-boards (or -drags, or -sledges), i.e. heavy boards with sharp stones set in the under side, which were dragged over the corn: see the description, with illustr., in the writer's *Joel and Amos*, p. 227 f.; or *EB.* i. 82, 83 (Fig. 10). Cf. Is. 41, 15 הנה שמתיד לְמֹרְגַי. On the plur. מֹרְגִים, see GK. § 93<sup>pp</sup>.

[כלי הבקר] i.e. the wooden yoke, comp. 1 Ki. 19, 21.

23. [הכל נתן] 'the whole doth Araunah, O king, give unto the king,'—the words being the continuation of the speech in *v.* 22. But it is not in accordance with general Hebrew custom for a person, in ordinary conversation, to introduce his own name in the 3rd person: Bö. conjectured that עבֹד אֲרָנִי had fallen out after אֲרוֹנָה. We., on the basis of Bö.'s suggestion, conjectures with still greater plausibility that עבֹד has fallen out, and that אֲרוֹנָה is a *corruption* of אֲרוֹנִי. Read therefore הכל נתן עֶבֶד אֲרָנִי המלך למלך 'the whole doth the servant of my lord the king give unto the king' (so Bu. Now. Sm. Dh.): the courtly form of expression is quite natural under the circumstances. 'That the speech of Ornan is continued in 23<sup>a</sup> might have been understood from 24<sup>b</sup>, which in agreement with Hebrew custom restates the substance of the speech in a final sentence marked by a fresh וַיֹּאמֶר' (We.).

[נתן] It is only meant by Ornan as an offer, which is not accepted, *v.* 24. But there is no occasion with We. to point on this account לָתֵן: נָתַן, implying that the gift is (in intention) completed, is more courteous: cf. Gen. 23, 11 נתתי.

24. [מֵאֲחֶיךָ] For מֵאֲחֶיךָ, as (except in the case noted on *ch.* 13, 14) twice before in MT., viz. אֲחֶיךָ Jos. 10, 25. *ib.* 14, 12; and often in 1 Ki. 20—2 Ki. 8 (as 1 Ki. 20, 25. 22, 7. 8. 24), and especially in Jer. and Ez. (as Jer. 1, 16. 2, 35. 4, 12: Ez. 2, 1. 6. 3, 22. 24. 27). Cf. *Lex.* 85<sup>b</sup>.

דמי חנם] Cf. 1 Ki. 2, 31 חנם.

[שקלים חמישים] The order is unusual, and generally late : Neh. 5, 15.  
 2 Ch. 3, 9. 50 shekels of silver, at 2s. 9d. a shekel (*DB.* iii. 420<sup>a</sup>),  
 would be worth, as bullion, £6 17s. 6d., but would possess naturally  
 much greater purchasing power (*ib.* 431<sup>b</sup>-432<sup>a</sup>).

25. [ויעתר . . . לארץ] Cf. 21, 14.

[ותעצר המגפה] Cf. 21. So Nu. 17, 13 (cf. 15). 25, 8 (= ψ.  
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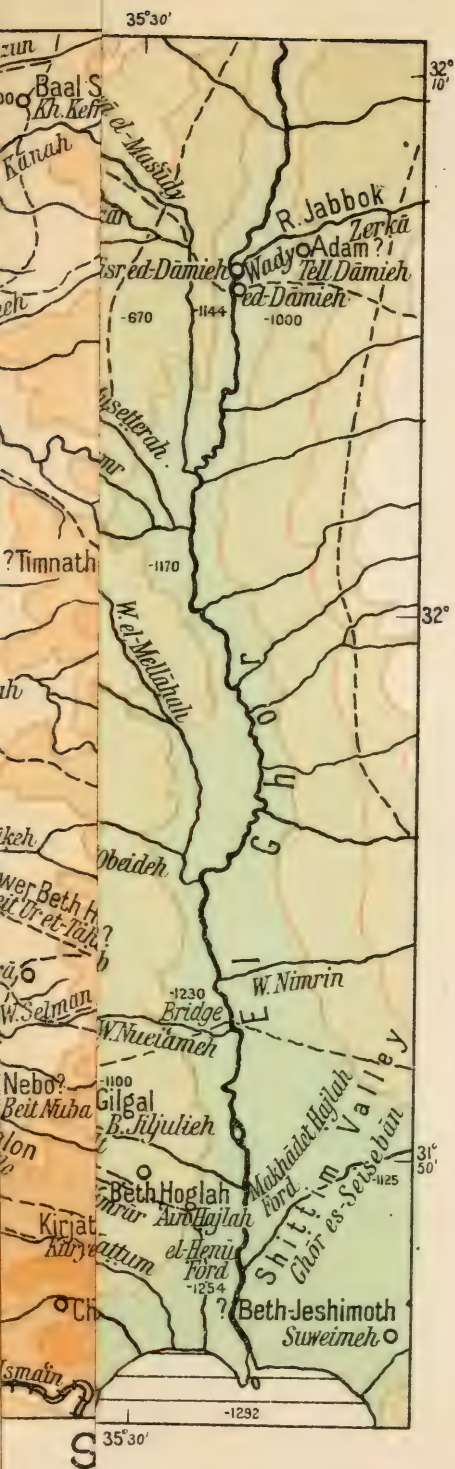
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